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" Ut Ecclesia aedificationem accipiat."

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THE ECCLESIASTICAL REVIEW

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A EUCHARISTIC LEGEND.

THE following Latin verses by the Rev. Francis X. Reuss, C.S.S.R., whose several volumes of sacred poetry have been repeatedly referred to in these pages, were originally suggested by a similar composition from the pen of the recently-deceased French poet, Victor Delaporte, S.J. The poem was presented to the Holy Father by the author on the feast of Corpus Christi.

TRITICUM ET UVA.

Fervebat aestas: triticum
Cives metebant Nazarae,
Et inferebant horreis
Sudore partas mergites.

Heu! nulla Josepho seges
Flavet metenda, virgini
Nec ulla Sponsae: conjugum
Tectis Egestas insidet.

"I, Nate," Mater admonet
Jesum trilustrem; "collige
Quos forte messorum manu
Fugisse culmos videris."

Mandata divus perficit
Ephebus, arva qui cito
Detonsa lustrans, perditas
Solers aristas quaeritat.

Quaerit relictas, ut bonus
 Nos ille Pastor devios
 Sectatur agnos, inferûm
 Ne praeda simus hostium.

Amplum, suborto vespere,
 Jesus manipulum legerat,
 Quem mox, revinctum stramine,
 Paterna fert ad limina.

Parat Maria coenulam
 Ornatque lino candido
 Mensam; vocatus stridulam
 Sponsus dolabram deserit.

Coenant; et actis gratiis,
 Spicas Puellus deligit
 Septem, nitore flammeo
 Doctas vel aurum vincere.

Circum fenestram repserat
 Fecunda vitis; pendulam
 Hinc carpit uvam, regia
 Prae qua lutescit purpura.

Spicas et uvam mensulae
 Imponit; hancque nobilem
 Vertens in aram, grandia
 Sic praecinit mysteria:

"Suam sub hisce symbolis
 Deus recondet gloriam,
 Dabitque se mortalibus
 Escam, dabitque Poculum.

"Dignatus hoc convivio
 Ultra sitire nesciet
 Vel esurire, Coelitum
 Ut quem Dapes refecerint."

Ad haec, beati Conjuges
 Arsere sacris ignibus,
 Deumque prodigum suû
 Longo célébrant cantico.

Rome, Italy.

P. FR. X. REUSS, C.SS.R.

THE GIFT OF TONGUES. WHAT WAS IT?

TWO views have been advanced to explain the character of the gift of tongues. One is modern, the other traditional. The modern view identifies in kind primitive Christian glossolaly ("tongues") with contemporary outpourings of "the Spirit" at certain Protestant revivals; the traditional view sees in the ancient charism the actual use of languages previously unknown to the speaker. In treating of this matter in the May issue¹ of the REVIEW, Fr. Sheppard, O.S.B., concludes: "the modern view conflicts with the data of the New Testament, while the traditional view does not seem to supply an adequate *raison d'être* of the miracle."² May we be pardoned for taking up this study at this point, since we are animated by the hope of striking upon a more satisfactory solution.

In current explanations of the Biblical evidence greater confusion exists than is usually thought. Orthodox scholars do not doubt that St. Paul's description of glossolaly, as it was practised at Corinth, is homogeneous. Nor have they at any time questioned the historicity or consistency of St. Luke's narrative touching the events of the first Christian Pentecost. They maintain too that both writers were so familiar with each other's ideas that neither would style as a "gift of tongues", any phenomenon that would not easily be recognized as such by the other. This last proposition is used to bridge over the first two, and Corinthian glossolaly is immediately asserted to coincide with that at Jerusalem or anywhere else. Consequently, any particular quality distinguishing Corinthian "tongues" is regarded as inherent to the nature of the gift.

Nothing can be objected against this line of argument so long as the term "tongues", or glossolaly, be restricted in its signification to *the supernatural gift* properly so-called, and to it alone.

But may it not be that St. Luke, who nowhere mentions tongues as a permanent charism, and who speaks of it only as

¹ "The Gift of Tongues in the Early Church", p. 513.

² *Ib.* p. 521.

conferred on passing occasions, and "in the beginning"³ of conversions, has reference solely to the unalloyed spiritual gift; whereas the Apostle, who is dealing with a concrete practice, finds it necessary to point out several traits which are mere accretions of an ignoble sort.

I. CORINTHIAN GLOSSOLALY.

Glossolaly was the admittedly audible manifestation of a determinate divine energy operating internally and producing ecstasy. But since ecstasy may result from purely natural causes, there was always danger of abuse and vile imitation. In the popular mind the imitation which would easily pass for the reality, would be called by the same name. This, it seems to us, was the state of affairs at Corinth. What the Apostle is really insisting upon in his first preserved Epistle to that city is, not suppression or restriction in the proper use of supernatural glossolaly, but rather greater discernment in accrediting those who were thought to possess the gift.

The trend of the Epistle throughout is calculated to suggest this idea. The nascent Church in the leading and foremost commercial centre of Greece was torn with internal dissensions. The disciples were divided between Cephas, Paul, and Apollo.⁴ Unable and unwilling to decide for themselves their petty differences, they went to law before unbelievers.⁵ Many dared eat before idols, to the scandal of their weaker brethren and the defilement of their own conscience.⁶ The Eucharistic banquet had ceded to voluptuous and possibly riotous rejoicings that bordered on the incredible.⁷ These were the more appalling abuses. Side by side with them were others less harmful in character, and it is among these that we venture to place the popular practice of glossolaly.

The following regulations,⁸ dictated by the Apostle, bespeak a decidedly pernicious tendency on the part of those for whom they were intended:

1. Seek to abound unto the edifying of the church in *plain speech*.

³ Acts 11:15; cf., 2:4; 10:46; 19:6.

⁵ Ib. 6:1-10.

⁶ Ib. 8:7-10.

⁸ All from 1 Cor., ch. 12 and 14.

⁴ 1 Cor. 1:10-12.

⁷ Ib. 11:17-22.

Except you utter by the tongue *plain speech*, how shall it be known what is said? For you shall be speaking into the air—14: 9-12.

2. Let him who speaketh by a tongue pray that he may interpret what he says—14: 13.

3. To do this, let him pray with the understanding, lest by praying in a tongue, the spirit alone should pray, and the understanding should be without fruit—14: 14-15.

4. Whatever is spoken in a tongue should be intelligible to bystanders. If, for instance, thou shalt bless with the spirit alone, how shall he that holdeth the place of the unlearned say "Amen" to thy blessing? because he knoweth not what thou sayest—14: 16.

5. Glossolalic utterances should contain nothing offensive to faith or piety. An example: no man speaking by the Spirit of God saith "Anathema" to Jesus—12: 3.

6. The whole church should not speak with tongues together. Were that permitted and unlearned persons or infidels were to come in, would they not say that you are mad?—12: 23 (cf. 26).

7. If any speak with a tongue, let it be by two or at most by three. Larger groups are forbidden—14: 27a.

8. Let there be an interpreter in each group—14: 27b.

9. If there be no interpreter, let each one hold his peace in the church, and speak to himself and to God—14: 28.

10. Let women keep silence in the churches. For it is a shame for a woman to speak in the church—14: 34-35.

Although these prescriptions are scattered and communicated with epistolary looseness, they were undoubtedly necessary and would not have been imposed had not glossolaly begun to develop undesirable features. What were those features? The regulations themselves tell. "Plain speech" was sadly wanting (1), its substitute could not be controlled by interpreters (8, 9), it was unintelligible even to the speaker (3), or, if it was intelligible, it grew in certain cases to be blasphemous (5). The whole church had been known to throw itself into a bedlam (6). And yet all were actuated by the "Spirit".

What was to be done to remedy the evil? St. Paul here shows his clear insight into human nature as well as into the supernatural. The mysterious utterances, the mixture of ecstatic speech and meaningless gabble, the "tongue" which he describes as being "without voice" (14: 11), were recognized by him as the natural result of religious emotion and ex-

treme suggestibility. Therefore he orders the removal of everything calculated to throw worshipers into that state. He first averts the danger that would accrue from uncultured congregational influences (6, 7). He next shows his suspicions for "tongues" of the babbling kind by subjecting all utterances to the test of interpretation (8, 9). Thirdly, by silencing women, he represses many who were perhaps responsible for the abnormal carriage of the faithful that had been reported to him.

And yet his method is of the mildest. He understood well that these disorders were traceable not to hypocrisy but to ignorance. At bottom the people were sincere. They desired to excel in spiritual gifts, and their fault was that of beginners. In their zeal to praise God, as they had known others to do before them, they worked themselves into ecstasy; and then when their spirits were quite beyond their control, as St. Paul insinuates by contrast when speaking of prophets (14: 32), they would be mastered by hysterical instincts. How much sympathy and deeply pastoral affection are displayed in his prudent counsel: "Brethren, do not become children in sense, but in malice be children, and in sense be perfect" (14: 20). In the chapter on charity, which seems to have been placed designedly in the middle of the treatise on "tongues", there is a kindred expression. "When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child" (13: 11).

How different is this attitude from that of the Corinthian pastors who had in all likelihood played the rôle of informers. They had evidently invited drastic, prohibitive measures and had perhaps employed them, thereby causing lamentable schism in their flock. But the Apostle in his reply was as meek as his Divine Master could have wished: "Be zealous to prophesy", he says, "but *forbid not* to speak with tongues" (14: 19), for "I would have all to speak with tongues" (14: 5).

The Apostle is here praising the genuine charism of glossolaly, for which he has a keen appreciation; but he recognizes that it is something quite distinct from the concrete practice he judges so reprehensible. If to both he applies the term

"tongues", it is because they to whom he is writing have popularly confounded the two. The criteria he furnishes will suffice in the future to guide them in forming correct judgments about the mysterious phenomena.

Lest the Corinthians should deem the new enactments unreasonable, the Apostle goes deeper and strives to set their ideas aright. It is not enough to call them childish. He deigns to show them why he does so. They have overrated glossolaly. "Tongues", even at their best, and when most genuine, are an inferior gift. In a detailed catalogue of charisms he assigns them the last place but one,⁹ while in the bright white light of charity they wane to almost nothing.¹⁰

St. Paul too could speak with tongues, yet it was with certain well-defined tongues about which there could be no mistake. "I thank God", he exclaims, "I speak with all *your* tongues".¹¹ He too could drop off into ecstatic rapture and give vent to the mysterious cries and outbursts, but he chose not to do so. That would be "in the spirit", he says, but it would not profit his understanding. He preferred to have the understanding accompany the spirit in all its operations. "When I pray with the spirit I will pray also with the understanding: when I sing with the spirit I will sing also with the understanding." In short, "I had rather speak five words with my understanding . . . than ten thousand words in a tongue", i. e. without understanding.¹² We can now grasp why he makes interpretation the test of true glossolaly.

To forestall an objection, interpretation does not thereby cease to be a distinct gift. They who speak with tongues are recommended to pray for the gift; yet interpretation may exist alone. Some are mere interpreters. They have never felt the impulse either to speak with tongues or to prophesy, yet they can render faithfully what is said by others; as, when a tongue used is genuine and not "without voice", i. e. when it is real articulate speech. That fact entitles interpretation to special mention in the catalogue of charisms.

St. Paul's vigorous action seems all the more reasonable if we consider the idea by which he was dominated. For him, "tongues are a sign, not to believers, but to unbelievers."

⁹ Ib. 12:8-11.

¹⁰ Ib. 13:1.

¹¹ Ib. 14:18.

¹² Ib. 14:15, 19.

Since the Corinthians are believers, he finds it strange that glossolaly persists among them; strange too that instead of winning the unbelievers or infidels who venture into the church from time to time, the performers on such occasions impress the latter as being uncontrollable madmen.¹³

There must be something wrong; and he does what he can, from a distance, to rectify it.

Corinth is the only place where glossolaly is known to have developed into a practice, and it is just such an abuse as might be anticipated in a great metropolis where religious instincts were so untrained as the Apostle elsewhere represents them. Once the true state of affairs is realized there is no room for doubting that the sole motive of the Apostle in taking the stand he did, was his desire to safeguard the real supernatural gift of tongues. He was convinced that if the Holy Spirit willed to impart the charism to anybody, the regulations he laid down would be no hindrance. Rather would they aid in detecting the reality from its shadow. He thereby showed himself endowed with a much more excellent gift, the discernment of spirits.

If the interpretation which is here submitted for the first time, and which, we presume to think, will bear favorably the severest criticism, be accepted, it will be an important acquisition to the apologetics of to-day. For several years back the sun has not set on non-Catholics who profess to have the gift of tongues. Every continent possesses its meeting-houses in which the Spirit descends at the will of the worshipers. The recipients make it their boast that through them God is renewing the face of the earth as in the days of Paul. They reproduce the phenomena of Corinth. They come together, "not to be humbugged", it is true, but to be rapt up in the divine presence. The Spirit enters them when and as it will. One declares solemnly that it entered through his side; another, through his mouth; another, through his legs; still another, through his fleshy heart. Once within, the Spirit possesses them and they are no longer themselves. Some are cast into prolonged and violent fits of laughter.

Other anomalies are known, but all eventually receive the

¹³ *Ib.* 14:22.

gift of tongues.¹⁴ An observer at a Chicago gathering of this sort says that the simplest form of this twentieth-century glossolaly consists of babbling and screeching. When more developed there is a "tendency toward a repetition of certain syllables". In eighteen well-authenticated cases parties who were believed to possess supernaturally the gift of speaking in *foreign* languages, were sent to India, China, and Japan, to convert the natives, but all proved egregious failures.

Proselytizers of this class need to study St. Paul more closely. If they have imitated Corinth in its childishness, let them now imitate it in its manhood. If they enjoy real glossolaly, let them operate in groups of twos and threes as effectually as they do in large assemblies. Let them subject everything they say to the scrutinizing ear of a rational interpreter; or, if such an interpreter is absent, let them keep silence. Let them withdraw totally from hypnotic influences and seek to pray with the understanding. Then may they hope for the coming of the Spirit, but in an altogether different way from what they expect. Moreover, should the Spirit really visit them as with the Pentecostal flames, they may take it on the Apostle's authority as an unmistakable sign that they are only on the threshold of belief.

II. ST. PAUL'S CONCEPT.

It is now time to ask what positive notion St. Paul had of the charism he took such great pains to preserve in its purity. The foregoing exposition of Corinthian glossolaly makes it obligatory to eliminate from his view all those abnormalities which are usually considered to be inseparable from the gift, on the sole ground that Corinthian glossolaly possessed them. The "tongues" of Corinth were not the charism, even in St. Paul's mind, and the additional explanatory details so often derived from them by exegetes, serve only to disfigure our knowledge of the gift.

Supernatural glossolaly is refined. Instead of being like the "pipe or harp that gives not a distinction of sounds" (14: 7), it is quite unlike either; instead of resembling the

¹⁴ These statements are from authentic reports. See *American Journal of Theology*, April, 1909, pp. 193 ff.

"trumpet whose sound is wavering and uncertain" (v. 8), it is just the contrary. Any "tongue", so-called, that would be "without voice" (v. 10), or would deteriorate into senseless noises, shouts or groanings, would ill befit a rare divine operation like that in question. It would rather brand the ecstatic as "a barbarian" (v. 11). This is St. Paul's view. "Plain speech" is what he desires, intelligible to the speaker, intelligible to the listener, and edifying in every respect (14: 9, 16, 26). Interpretation must be the touchstone of every utterance (v. 28).

Thus far the Apostle deals with externals only, for it appears that they denominate the gift. There is something peculiar, however, in the end toward which the charism tends. Its object is "to praise God" (v. 2, 16). Two or more may, absolutely speaking, be associated in the act of worship. They may not all receive the same inspirations as those endowed with the charism, yet they can listen; and, as they follow with their minds either directly or through an intermediary, the spiritual effusions of their more favored brethren, they can at least answer "Amen" at the close. To imagine a concrete case, it would seem that the trend of mind and heart for those so absorbed would be akin to that which prompted the Breviary Canticles, or the Psalms for Lauds.

Now all this takes place "in the spirit" (14: 14), that is, in a state of ecstasy. This was the stumbling-block for the Corinthians. Medieval history affords numerous examples where ecstasy was overrated by the mass of the people, just as it had been at the Grecian metropolis. Then, as in the earlier days, a single rule was laid down: "*ex humilitate et superbia in rebus spiritus facillime quis discat quatenam verae sint et quatenam falsitatem oleant*" (Gerson).

Since the Corinthians were rent asunder on so many points, there was ample opportunity for many to be misled by pride. Therefore the Apostle requires obedience, submission. No alternative is granted. They who cannot concur with his wishes, must keep silence (9). Glossolaly soon died out.

Supernatural ecstasy, such as was peculiar to the charism, had to proceed from the Spirit of God, and God's Spirit, which always perfects nature, could be discerned in its operations by rational signs. The animating principle of glossolaly was

Wisdom Supreme who orders all things "in measure, weight, and number".¹⁵

This is what the Corinthians had not grasped. Their own spirit was assumed by them to be "the Spirit of God", if only it moved them to speak in tongues. Sentimentality and enthusiasm induced them to take the outward act for their criterion until St. Paul imposed upon them one more searching. It is not surprising, therefore, that certain expressions of the Apostle are directed *ad hominem*. They were doubtless more persuasive than if they had been more dignified, since those addressed were spiritually of narrow and puerile perception. Witness the following: "he that speaketh in a tongue"—such a one the Corinthians had often observed—"speaketh not unto men, but unto God"—every "zealous" Corinthian would say the same thing! But how is this known? "Because", says the Apostle, "no man heareth," i. e. understandeth. That was the Corinthian assumption. "We cannot understand: therefore, he must be speaking to God." St. Paul does not deny it, but he continues: "In the spirit"¹⁶ he speaketh mysteries—at least, so you say—but it would be more desirable for such a one to prophesy; for, "he that prophesieth, speaketh to men unto edification and exhortation and comfort" (14: 3). The counsel is as practical as it is evasive. At the same time it furnishes us with the unifying principle of Corinthian glossolaly which operated always *per modum principii incogniti*. Doubtless, this singular phase explains why it is customarily described as being "*in a tongue*," rather than "*in tongues*".

Throughout this section of the Epistle the Apostle recommends prophecy, which must be understood in a general sense of preaching or instruction, as preferable to "tongues". He must have been guided in this, not only by the knowledge that prophecy was more useful and was otherwise a superior gift, but also by the conviction that the charism of glossolaly, proceeding directly as it did from the Holy Ghost, could neither be attained nor cultivated by human endeavor. It was by its nature of transitory character. This he insinuates when he

¹⁵ Wisd. 11: 21.

¹⁶ The initial *S* of the Douay version should be changed from a capital to a small letter.

affirms that it is intended primarily "not for believers, but for unbelievers" or those almost ready for belief (14: 22).

It can now be shown that the supernatural glossolaly of St. Paul harmonizes perfectly with St. Luke's. The related passages of the Acts may be simplified for the sake of comparison.

The only place where we are told that St. Paul actually saw the grace conferred was at Ephesus. A dozen men were there baptized by him; and at the imposition of the Apostle's hands, the Holy Ghost came upon them, and they spoke with tongues and prophesied.¹⁷ St. Luke gives no additional information; but it goes without saying that the remembrance of the scene here described must have remained firmly fixed in St. Paul's mind and afforded a striking contrast to the Corinthian practice together with a norm by which to judge it.

St. Peter's experience in the house of Cornelius is summed up almost as briefly. Before the Apostle had administered Baptism, "the Holy Ghost fell on all them that heard the word", and immediately they began "speaking with tongues and magnifying God".¹⁸ St. Peter could see no difference between this event and that of the memorable Pentecost "in the beginning".¹⁹

Thus it is that St. Luke unifies all the accounts available. He shows St. Paul to us as an eyewitness of the real charism. He describes the occurrence in language so similar to that used in the case of Cornelius and his household that no divergence is possible in the nature of the two events. Finally, he represents St. Peter as affirming an identity of kind between the Cornelius episode and the glorious manifestation at Jerusalem. He thus makes it impossible for St. Paul to have had any other conception of supernatural "tongues" than that shared in by the rest of the Apostolic college.

Now if it could be proved that St. Paul is actually giving his sanction to the absurd performances of the Corinthian converts, it would be impossible to reconcile his notion of the charism with St. Luke's; for, as the sequel will show, the Corinthian idea was in hopeless contradiction to that of the Evangelist's. In such a hypothesis, the only tenable position would

¹⁷ Acts 19: 6.

¹⁸ Ib. 10: 44, 46.

¹⁹ Ib. 11: 15.

be that of a certain rationalistic thinker who writes: "If St. Paul who was thoroughly acquainted with the gift of tongues, describes speaking in tongues as unintelligible, we must consider that portion of the New Testament unhistorical which makes speaking in tongues *a language*".²⁰ In a word, the Pentecostal narrative on which so much depends, but which comes to us only at second or perhaps third-hand, would have to be sacrificed for the Corinthian account, because in the latter we have the testimony of one who had been an eyewitness of the genuine charism.

But—let Divine Providence be thanked!—we are not reduced to such straits. St. Paul's glossolaly is real language as well as St. Luke's. The two are not only reconcilable, they are alike, and their narratives are both historic.

III. ST. LUKE'S CONCEPT.

What enlightenment can we now gain from St. Luke's description of Pentecost. It is worth while calling to mind the pertinent passages before examining them.

Acts 1:15. The number of persons together was about a hundred and twenty. 2:1. And when the days of Pentecost were accomplished, they were all together in one place: 2. and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. 3. And there appeared to them parted tongues as it were of fire, and it sat upon everyone of them: 4. and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

5. Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven: 6. and when this was noised abroad the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. 7. And they were all amazed and wondered, saying: Behold, are not all these that speak Galileans? 8. And how have we heard, every man our own tongue wherein we were born? 11. We have heard them speak in our own tongues the wonderful works of God. 12. And they were all astonished, and wondered, saying one to another: What meaneth this? 13. But others mocking said: These men are full of new wine.

²⁰ *Amer. Jour. of Theol.*, Apr., 1909, pp. 203, 204.

The spectators on the occasion are representative of fifteen distinct lands and two religious classes, viz. Jews and proselytes (2: 9, 11). There were at least three thousand of them, since that is the number of converts made by St. Peter (2: 41).

To take our start from points already agreed upon, there is question here of intelligible tongues used in the presence of so many witnesses as to preclude all illusion regarding the reality of the phenomenon.

The crowd had come together through curiosity "when the news was noised abroad". All retained the full possession of their senses, so that each could testify that *he* heard *his own* tongue. No one was hypnotized or subdued. All were, on the contrary, rationally astonished, some inquiring, "What meaneth this?" and others mocking, for they thought the performers were intoxicated. All recognized the articulate sounds and discerned the meaning of what was said. "The wonderful works of God" was the theme.

Now arise the following queries: (a) How many tongues were spoken altogether? (b) How many by each person? (c) How many of the speakers had been acquainted with more than one tongue before the event? (d) How much of a given tongue would have to be known to enable one to proclaim the *magnalia Dei*? (e) What was the real object of surprise on the occasion? (f) In what precisely did this passing action of the Holy Spirit consist?

(a) The term "tongues" (v. 6: *διὰλεκτος*; v. 11: *γλῶσσα*) may signify either "languages" or "dialects", and there is no way to determine which is intended except by the exigencies of the listeners. Now the distinction of birthplace among the latter does not argue a corresponding distinction of language. In the many countries mentioned, the Jews used only two different languages, Greek and Aramaic. It is significant that a large part of those present were not only Jews, but Jews who had taken up their abode at Jerusalem (2: 5). A foreign contingent, pilgrims who had come for the feast, was also present (v. 9); yet in that vast assembly there was so much in common as to language that St. Peter's discourse *in Aramaic* persuaded three thousand of them to become converts. It must certainly have been understood. It is futile to allege that the Apostolic Prince preached in "tongues", for in his preamble

he offers a commanding apology for the ecstatic outburst that had preceded.

From this it follows that if a third language were necessary, it would be solely in behalf of the proselytes (v. 11) in order that in their case also might be verified the words of v. 8: each heard the tongue "*in which he was born*". Latin is therefore admissible, though no Jew required it, for even in Rome the Jews strictly so-called spoke Greek.

The diversity of tongues thus becomes chiefly one of dialects. Eastern Aramaic differed from that of the West, and in each of these main divisions there were sub-dialects as numerous as the nationalities named, if not more so. Greek would doubtless be split up in the same way. But farther than this it does not seem necessary to go. The autochthonous languages alluded to by Fr. Sheppard²¹ need not be introduced, for, on the part of the Jews, they would be, not "the tongues in which the Jews themselves were born", but rather the tongues of the people among whom they were born; while, on the part of the proselytes, they would be so inconsiderable in relation to the whole multitude that, morally speaking, St. Luke's words would be true, even though they were entirely overlooked. The text then does not require them, and it is never justifiable to lay down as a fact anything beyond what our documents impose.

In illustration of the prodigy, a pen-picture may be drawn of the Jerusalem street-scenes of to-day. The pure Jew is nowhere in evidence. Jacob's descendants have mixed so long with the *goim* that they have assumed the latter's names and are now pointed out to the traveler as German, Spanish, Russian, Persian, or other Jews, as the case may be. The language of each has been vitiated and the gift of tongues would be as useful nowadays in gaining a hearing among them as it was in the days of Peter.

(b) It is more searching to inquire how many "tongues" were used by each individual. There were one hundred and twenty disciples who had received the charism. Positively, no one spoke in more than one language or dialect at a time. Besides, the New Testament description bars such an occur-

²¹ ECCL. REVIEW, May, 1910, p. 518.

rence as marked the lives of certain saints who are known to have employed one language or dialect and to have been understood in several others. At Jerusalem, Cæsarea, and Ephesus, the phenomena were such that a single person might perceive that "divers tongues" were being used. But at each of these places there was a group of people operating together, so that, if it be granted, as may well have happened, that many individuals in the groups, though not all, knew one or two foreign tongues beforehand, and, in ecstatic rapture, began to use them indiscriminately or alternately with their own, it might truly be said that the group itself was speaking "in tongues". Now it is to *the body* of disciples *as a whole* that St. Luke is describing the use of the charism in v. 4, and not to separate individuals. It would suffice then for the veracity of the narrative to hold that, whereas the *majority* of the one hundred and twenty proclaimed the divine praises in one or more tongues *not their own*, certain others were restricted to the use of the only tongue they knew. This, however, they would put to the very best advantage, for all were thrown into a state of extreme rapture. It is not at all hard to imagine a hundred and twenty people in Oriental climes furnishing even naturally the small number of fifteen or twenty dialects within a limited range of words.

As many languages and dialects would be necessary to-day, if the various inhabitants of the Holy City were to be addressed "in the tongues in which they were born"; and it would take not a half nor a third of the number of the disciples to meet the needs of the heterogeneous mass in this regard.

(c) Now we are prepared to investigate the possibilities of acquiring foreign tongues in the East.

In Baedeker's list of dragomans at Jerusalem,²² out of fifteen who are expressly named, six speak in three European languages, eight speak in two, and only one is confined to one. Arabic, the native language of all save four, is not included.

Six different languages are known to this small group. There exist numerous other dragomans for Russians, Greeks, Armenians, and motley bands of Orientals from more distant climes, all of whom have acquired at least one language be-

²² *Palestine and Syria*, Eng. ed., 1898, p. 20.

sides their native tongue. In the realm of dialects the possibilities are illimitable. Syrian Arabic differs from Egyptian, and Egyptian from the tongue of Arabia. Again, the language of the city is not that of the bedouin, and city differs from city in its tongue. A stranger is often perplexed at the variety, but a native may frequently understand and be understood wherever he goes. He is more plastic than can easily be imagined by citizens of a land like ours. He has not studied, but has imbibed what he knows, and he resists moulding to artificial rules.

A similar state of affairs prevailed in the Apostolic age. Then as now the influx of strangers determined "the tongues" by which the Holy City was ruled. The Law required all males to visit the Temple three times a year. They could not come and go in a day. They had to be provided with necessities during their stay. They had special synagogues according to their nationality, as is intimated in Acts 6: 9, and in these the Law was interpreted to them verse by verse in the vernacular tongue or dialect after it had been read in Hebrew. Rabbinic tradition implies that the number of these synagogues was quite high. The exaggerated totals of 394 and 480 at the time of the siege, justify us in requiring at least enough for fifteen different nationalities forty years earlier. Communities from the same country always grouped together around the synagogue of their tongue, and the pilgrims from afar would thereby be led to join their compatriots, as it were, perforce. Perhaps this explains why we have one hundred and twenty Galileans all lodging in a single upper-room.²⁸

But these circumstances, it may be replied, would tend toward isolation rather than fusion. Granted, if the people of the several districts had no communication with one another. But daily intercourse arose inevitably from their commercial relations; while great religious festivals would throw them into still closer contact in the Temple. All that need be remembered here is that there were ample opportunities for "the tongues" of Pentecost to be acquired through purely natural means. Each was spoken in some particular quarter

²⁸ Acts 1: 13-15.

of the city reserved for pilgrims who owned it as their mother-tongue, and by these "devout men out of every nation under heaven," it would be wondrous strange if it were not imparted in some small degree to those who had serious dealings with them.

So much for the possibilities of *learning* new tongues. How many of the disciples had profited by it before the day of Pentecost?

The Galileans were usually rated beneath their deserts. They belonged to the lower stratum of Palestinian society. They were chiefly husbandmen and fishermen. Now it is usually people of this class who delight in picking up fragmentary bits of strange language whenever they can. That certain of the Apostles would have done this seems a necessary conclusion. Imagine a man like St. Matthew, for instance, collecting customs in the ancient way from the armies of pilgrims who regularly flooded Palestine from Northern Syria and Asia Minor, without acquiring anything of "the tongues" wherein these strangers were born. Picture Peter and Andrew, James and John, who had spent years on the sea which supplied Jerusalem and all Palestine with fresh-water fish, engaging in commerce with their immigrant patrons, without grasping a single expression in a foreign dialect having connexion with their craft. Then, represent these men after their vocation, visiting Jerusalem annually, in company with Christ, meeting old acquaintances, and worshiping in the Temple where all the Aramaic dialects could be heard one after another, and ask could they have remained deaf to it all.

The Greeks were in the Temple as well as in the days of Stephen; but even though little attention were paid to their tongue on the spot, certain ones, like the Boanerges, must have gleaned enough of it during the missionary journeys in the Decapolis, to Tyre, Sidon, and elsewhere, to make them at least able to travel intelligently among the strangers. St. John indeed might have been far beyond this rudimentary stage. It is quite natural also to suppose that "Joanna, the wife of Herod's steward", and several others knew a little Latin. The money of the land was stamped in Greek and Latin. Placards in the Temple and elsewhere are known to have been in two or more languages. The title on the Cross was

in Latin, Greek, and Hebrew. In respect of language, Palestine at the dawn of Christianity resembled on broad lines the Switzerland of to-day; and if due allowance be made for differences of culture, its inhabitants were perhaps equally as cosmopolitan. The Galileans, indeed, occupied a secondary place in popular esteem; still they could not have helped sharing in the general culture. Any group of them, therefore, would have borne the impress that marked the whole; and it seems but right to conclude that, of the hundred and twenty who received the fire-like tongues at Pentecost, there were many who could have conversed in advance, at least on simple subjects, in one or other or perhaps several of the various languages and dialects enumerated by St. Luke.

(d) A great deal would therefore depend on the extent of knowledge required for the Pentecostal outburst. How much of any tongue would be necessary to enable the speaker to announce "the wonderful things of God"? If little would suffice, our narrative does not warrant us in asserting that much was possessed. If we take into consideration the manner in which the previous week had been passed, we shall have a clue to the ideas which would now find utterance. St. Luke terminates his Gospel by saying that after the Ascension, the disciples "went back into Jerusalem with great joy: And they were *always* in the temple praising and blessing God".²⁴ He thus prepares us to find the Galileans, ten days later, redolent of devout reflections on the "*magnalia Dei*".

The form in which the "*magnalia*" would resound would very likely be a familiar one; just as in congregational worship nowadays approved prayers and canticles like the *Te Deum* and the Litanies, are preferred to others. The Psalms and Canticles of the Old Testament would furnish what was needed, and it seems almost certain that a very few select psalms or parts of psalms, committed to memory, would answer the purpose. As a matter of fact, there is on record a subsequent visitation of the Holy Ghost to the Jerusalem community accompanying which, what might be styled the *magnalia Dei*, were praised in the following strain: "Lord, Thou

²⁴ Lk. 24:52, 53. This text forbids the upholding of the popular belief which represents the disciples as housed-in all week long for fear of the Jews.

art He who didst make heaven and earth, the sea, and all things that are in them: who by the Holy Ghost, by the mouth of our father David, Thy servant, hast said: Why did the Gentiles rage, and the people meditate vain things? The kings of the earth stood up, and the princes assembled together, against the Lord and against His Christ."

An application of the text is then made, and petition follows, but the praises proper cease at this point. They are a combination of Exod. 20: 11, and Ps. 2: 1-2, little incoherent snatches brought fresh to the mind by the circumstances of the moment. Something similar occurs in St. Matthew's citation of "the Prophet", as read in the Mass for Palm Sunday: "Tell ye the daughter of Sion: Behold thy king cometh," etc. In these few words we have two excerpts, from *Isaia*s (62: 11) and *Zacharias* (9: 9) respectively. That is enough to show us how the Hebrew mind worked.

Now who cannot see the reasonableness of supposing that several like phrases from the forms of prayer most in use in the Temple and the synagogue, had impressed the popular mind haphazard, as such things usually do, and that in a given environment, a mixture of these would come to the lips spontaneously in ejaculatory fashion? Who too can represent to himself concretely, a body of one hundred and twenty individuals in a polyglottal country, who stood in the Temple daily, side by side with immigrant worshipers, and heard them utter the divine praises in dialects of languages which they themselves previously knew, departing from such scenes without absorbing a creditable knowledge of the accidental peculiarities of their co-religionists' speech? So it happened that a large number of the Galileans, particularly the more intelligent, could easily have learned to render into other tongues the simple expressions of piety required for proclaiming "the wonderful things of God". It is not necessary to ascribe to this rustic band any remarkable creative power or actual composition. It is even improbable that they referred in their praises to recent unpleasant events. That was reserved for St. Peter, who took the speaking in tongues as the point of departure for his discourses after the remarkable confusion had died away.

(c) From these reflections it seems more than possible that

the knowledge of the tongues used on the occasion was natural, not infused. What then caused the excitement? It was the very uncommon occurrence of a large body of people speaking in so many languages and dialects at one time. Never before in the memory of those present had the like been heard of. Just as soon as a group of new-comers arrived—for so many must have been drawn together in groups and not singly—one or other of the disciples would recognize their nationality by the peculiar dress they wore, by their exclamations of surprise, or perhaps by an acquaintance accompanying them, and immediately the enraptured disciples who could speak in their tongue, would salute them in the name of the Lord, and invite them by enthusiastic example to take part in the rejoicings. If, as St. Augustine somewhere says, a man would rather live alone with his dog, than alone with others who know not his language, it is equally true that strangers in a foreign land experience a strong attraction toward those who can speak the tongue wherein they were born.

There was a second cause of surprise in the fact that the disciples were "all Galileans". A pronounced provincial exclusiveness had laid the bystanders open to the prejudices that flourished among the people of Juda. The very soil was stigmatized, for Galilee was called preëminently "The Land of the Gentiles". Such worshipers would be despised to a certain extent even within the sacred precincts of the Temple. Few would bother about them; and, in the course of time, it is quite conceivable that these rustics would stand as the type of a people accursed. Their reputation for learning would be measured by that for religion. Hence it would be a source of supreme astonishment to find any body of men from such an ostensibly degraded race displaying the marked religious and intellectual attainments that were characteristic of the occasion.

To sum up, a critical examination of St. Luke's narrative, made in the light of the social and historic conditions of the time, does not require a profession of faith in anything strictly miraculous, *so far as the knowledge* of many tongues is concerned. The glossolaly of this occasion served a very subordinate purpose, namely the excitement of popular curiosity,

thereby bringing the inhabitants of the Holy City together. As to its outward aspect, the impression produced on the profane was the same as if the performers had been intoxicated.²⁵ The majority however were edified.

(f) What then was the rôle of the Holy Spirit? Though the miracle be discarded, the supernatural character remains. Fire-like tongues sat upon the heads of all. The apparition was none the less historic for being at the same time symbolic. Simultaneously, the Spirit "filled" them, and that is what made them speak.

It must be borne in mind that we are dealing with a highly imaginative and communicative people; a people for whom a word was a thought, and a thought a word or a thing;²⁶ whose meditations were external and frequently vocal, as the liturgy insinuates by the frequent use of the Biblical passage: "*Os justi meditabitur sapientiam*".²⁷ More than once has it been the good fortune of the writer of these lines to watch the devout Jew as he poured forth his boisterous lamentations before the walls of Jerusalem. He stands, Bible in hand, and, as the prayer advances, he begins to oscillate like an inverted pendulum. Little by little he gives visible signs of growing fervor: his voice waxes louder; his movements become more rapid, and eventually, almost beside himself, he shouts and whines and cries. He is overpowered.

There must have been something similar in the scene of Pentecost. "Filled" with the Spirit, the disciples could not resist speaking. The *verbum cordis* became spontaneously a *verbum oris*, and, abounding in ecstatic delight, they began to sound the divine praises in as many different languages or dialects as they had at their command. It has been suggested above that the arrival on the scene of new contingents would sometimes determine the tongues used. That is likely; but, since it was the multiplicity of tongues that drew the crowd originally (vv. 4-6), it is necessary to admit that the enraptured men did not wait for such moments to begin. These

²⁵ Acts 2:13.

²⁶ Cfr. Hebrew *dabhar*. An interesting review of kindred psycho-philological anomalies is contained in *Le N. T. et les Découvertes Archéologiques Modernes*, by F. Vigouroux, Paris, 1896, ch. IV.

²⁷ Ps. 36:30. See also Job 27:4; Ps. 34:28; Prov. 8:7, etc.

additions to the multitude merely gave a certain direction to the marvellous operation and stimulated it. They were far from being its sole cause.

This view may startle those who have always identified the charism with a miraculous infusion of unknown tongues. But all these need ask themselves is: Whence came this supposition of a miracle? Tradition says nothing about it, save in commentaries on the New Testament. Now if the New Testament record does not make a miracle necessary, it cannot be adduced as a document proving a miracle.

All that St. Luke asserts is that the Holy Ghost "*gave them to speak*" (v. 4). It was *the action* of speaking, and not the language spoken that was the object of the divine impulse. However, the impulse was so potent that it moved them to speak "*variis linguis*", says the Vulgate, or *ἐτέραις γλώσσαις*, according to the Greek. Here "*other languages*" would mean merely "*languages other than their own*". This was peculiar. The only text which mentions "*new*" languages is in St. Mark (16: 7), and, since that Evangelist does not even hint at any event in particular where the promise he is conveying was fulfilled, nothing can be argued in a definite way for the account in the Acts. The fulfilment of any prophecy must be proved apart from the prophecy itself. Moreover, it is essentially noteworthy that the adjunct "*new*" in St. Mark, is a "*marginal*" reading only, and thereby dwindles into a mere witness that the author of it, as well as the transcriber who incorporated it into his text, were imbued with the traditional idea; namely, that St. Luke and all who treated of the charism implied a miraculous infusion of tongues.

But is not tradition trustworthy? Yes, if it is continuous and consonant with fact. Indeed, if it is Apostolic in its origin, and treats of the right subject, it is infallible. But the tradition in hand is not any nearer being Apostolic than is the one which identifies Corinthian glossolaly with St. Paul's. The latter tradition, as has been seen, does not harmonize with fact, for the fact has survived to our time, albeit in disguise. Moreover, if it is adhered to, it reduces the problem of glossolaly to what Fr. Sheppard denominates "*an insoluble enigma*".²⁸ Similarly the former tradition, which tells of a

²⁸ ECCL. REVIEW, May, 1910, p. 522.

miraculous infusion of tongues, is not connected with the proper source to persuade, and therefore is like a chain whose strength does not exceed that of its weakest link.

A still weightier reason for abandoning the miracle-hypothesis is that St. Paul ranks glossolaly below prophecy. Now prophecy, except in rare cases, was little more than ordinary preaching and not at all miraculous. Why then should glossolaly be so?

From what has been said it follows that the charism properly so-called consisted in receiving the Holy Ghost in an extraordinary way. This presence of the Holy Spirit with what resulted from it was therefore supernatural. The gift of the Spirit, which was internal, was miraculous only in a broad sense, i. e. in the same sense in which the effect of the Sacraments or the justification of a soul is miraculous. It was not miraculous in the strict sense of the term, since no law of nature was suspended or contravened by it. For that reason it would be misleading to style it unreservedly "a miracle". The external flame-like tongues, which symbolized the Spirit, were undoubtedly as miraculous as the burning bush on Sinai, yet they were distinct from the charism; for the latter, although simultaneous with them, was wholly internal (2: 4).

The corresponding events at Cæsarea and Ephesus accord with this explanation. At each of these places several "tongues" were spoken, but they, as well as Palestine, were polyglottal regions where the government, customs, religion, and social conditions were favorable to such an outburst. The Jews at Ephesus, by the nature of the case, may be presumed to have known Greek and Aramaic.

Cornelius, being a representative of the government, must surely have known Latin, the government language; whilst he and most of his household would be familiar with at least two other languages, those of the land itself; and that is saying nothing of the manifold dialects that might be picked up among the soldiery. St. Paul, it is said, possessed the gift of tongues, yet the tongues he knew were familiar to the Corinthians. "I thank my God," he says, "I speak with all your tongues."²⁰

²⁰ 1 Cor. 14: 18.

IV. CONCLUSIONS.

1. Glossolaly, as understood by St. Luke, is precisely the same in character as that known to St. Paul. It consisted essentially in a speaking knowledge of two or more languages or dialects already in existence.

2. Like any other faculty, natural or supernatural, it was popularly esteemed as a gift of God.

3. As far as its essential part is concerned, it was permanent, since acquired knowledge of the kind is usually permanently retained.

4. The charism, which, as contradistinguished from the gift, is a theological, not a Biblical term, was that supernatural and transient presence of the Holy Ghost impelling its recipients *to speak* in tongues thus known.

5. As regards Corinthian glossolaly:

(a) "Tongues", as a mere gift, doubtless existed in many instances, for Hebrew quarters of Greece were also polyglottal.

(b) There is no explicit record of the charism having been imparted to anyone at Corinth.

(c) What pretended to be the charism was an uncultured outburst of religious enthusiasm, finding vent in a confusion of sounds and vocalizations, with a possible admixture of the divine praises so inconsiderable as to pass unnoticed.

THOMAS A. K. REILLY, O.P., S.T.L., S.S.L.

Immaculate Conception College, Washington, D. C.

"PRIEST GORDON."

D R. JAMES STARK, D.D., a Protestant divine, has given us the memoirs of a simple Roman Catholic priest whom he never saw "in the flesh", but of whom he thinks "he can discern his spirit", and "is in fullest sympathy with it".

In these days when Catholics are defamed and, as it has been said, "Calumniation has become a remunerative proceeding for the agents of certain Protestant Societies", there is a distinct satisfaction in reading all that one of the opposite camp can find to say about this "old worthy", as his biog-

rapher calls him, how he was seen by the "ithers",—that is to say, the uncompromising Protestant Presbyterian, who is spokesman for those of that past day, but who has learnt by tradition, by MSS., by the record which will always live, of Charles Gordon, popularly called "Priest Gordon".

Dedicated by the writer to his wife as "a tribute to a man of the north who loved and lived for his fellows", the book seeks to throw a little light on the why and wherefore of the granite statue of this priest, citizen of Aberdeen, beloved of Protestant and Catholic alike. The statue, standing in front of the Roman Catholic schools in Aberdeen, of Charles Gordon in priestly garb with hands folded to pray, was erected two generations ago.

"The great mass of the inhabitants of the city were outside the pale of his Church," says Dr. Stark, "and did not sit at his feet as he expounded its doctrine, but they were so much impressed with the man and the Christian in the priest that, even in those days of sectarian bitterness, and while he did not hide his beliefs nor compromise his ecclesiastical position, he was held in the highest honor."

The personality of the little priest with a face "pleasant and ruddy", who had a little stoop, walked with his black stick, wore a long, loose coat, and whose hat had a low crown and wide brim, impressed itself upon all who came to know him, and they revered and loved him because of the profoundly Christ-like love he bore to his fellow-men. His ear was ever open to any cry or call for help to which he could by any means respond; and his "simple, upright, transparent character made him an epistle, known, read, and beloved of all men".

By no means a brilliantly intellectual man, never conceivably to be ranked amongst the great scholars of the Church, he left no book to make his fame lasting. There is no record of exceptional oratorical powers; but he had what the Scotch call "pawky shrewdness", his simple speech being ever that of his native tongue, with its—to us—curious accent or idiom; and though naturally we miss the many sidelights on his life, character, and work which a co-religionist would have been able to put before us, still we appreciate this record given by one who viewed him solely "in the light of his Christian citizenship, his honest worth as a man".

It is to the book itself, in the quotations from Dr. Stark's account of the Roman Catholic Mission in Scotland after the Reformation,¹ that the reader must be referred for a description of the state of Scotland from the sixteenth to the nineteenth century.

On 30 June, 1772, Charles Gordon, the youngest of nine children, was born at Landends in the Parish of Bellie, Banffshire, where his early days were spent, with the River Spey near at hand and the open sea not very distant. His home was very simple, and to its frugal habits and the open-air life he undoubtedly owed his good physique, which was destined to serve him well in his future work. He was brought up in a pious atmosphere in a part of Scotland where Catholics were numerous, some claiming "an unbroken succession from ancestors who were utterly unaffected by what the Scottish Parliament decreed in 1560, all this greatly owing to the supreme influence of the Chief of the Gordon clan over three centuries ago". Such was the environment of the child, early dedicated to the priesthood, for which he was eminently fitted.

"Charles Gordon was not what could be called clever," or "intellectual," but he was exceptionally strong on the moral side of his nature, where the conscience and heart come in as factors. Duty was the sovereign ideal of his life. He had through that a vivid sense of the reality and therefore of the proportion of things.

"Wisdom is not mere intellectual perception and attainment. It is that apprehension of things which the moral sense and the action of God's spirit lead a man to, as he thinks and ponders . . ." Charles Gordon's mind was not quick; yet no one could sooner find his way to things fundamental, and take a firmer grip of them. He had no special capacity for those ideas and forms of knowledge which make the philosopher and the scholar, but his mind had always plenty of room for the things which make the man, and, if circumstances favored, the hero and the saint.

In 1785 Charles Gordon began as a boy to train for the priesthood at Scaln Seminary. Placed as that institution was in a sequestered, out-of-the-way spot, a rival for seclusion

¹ *Ecclesiastical Chronicle for Scotland*, Introduction.

would be difficult to find in the whole of Scotland. This privacy was absolutely necessary, for the strained feelings throughout the country between Catholics and Protestants at that time necessitated the utmost prudence in the obtrusion of the Church and her work upon the people.

The Seminary had been established in 1712; but after the risings of 1715 and 1745, it was on more than one occasion occupied by the soldiery, and we are told that the tutors and students had very little time in which to make their escape to some hiding-place in the hills near by; once in fact the original building was entirely destroyed and burnt. Here in after times the students learnt that severe and trying discipline which makes for fortitude and virility, such incidentals as having to remain buried in snow for weeks, cut off from all communication with the outer world, being thought little of.

In the raw, biting cold of this mountainous retreat there was little room for indulgence. The household arrangements were rather primitive: the bell rang at six in the morning, and the students had to go out to make their ablutions in the Crombie close by. The boys wore a Highland tartan of blue and black, and home-made "brogues". They had meat only twice or thrice each week for dinner; on other days they had to make their meals on vegetables, oatcakes, and sowens.² For breakfast and supper they had oatmeal porridge. The bishop, who nearly always dined with the boys, usually wore, whilst in the house, a long coat or reading gown of blue and red tartan, spun by the thrifty housekeeper, Annie Gerard.

Though great economy was evidently necessary, this person, Annie Gerard, seems to have carried it to excess, and the Principal had frequently to remonstrate with her on the subject, for not only did she deny the boys the small indulgences which the rule permitted, but she included the bishop as well as his visitors in her regime of limited rations.

However, plain living together with the ozone-laden mountain air agreed so well with the inmates of Scalan that, as time passed, the place became known as a sanatorium, and Bishop Hay found that he was never better than when there. Likewise his successor Bishop Chisholm testifies to the benefit to

² Porridge made with pease-meal or barley-meal.

mind and body obtained when sharing the spare diet, breathing the life-giving mountain air, and bathing in the Crombie, "in an excellent place in the river, a little above the Hill Park".

At the time that Gordon lived at Scaln, Bishop Hay, Vicar Apostolic of Scotland, was in residence there, making it not only a seminary but a centre for the ecclesiastical folk generally. Bishop Hay is described as a man of exceptional capacity, powerful in managing men and affairs, with an alert, living intellectuality, taking an energetic and powerful grasp of the numberless interests of the diocese. Vigilant and a strict disciplinarian, he was nevertheless known to be humane and in sympathetic touch with the young. He had a marvelous capacity for telling stories, so that in recreation every game came to an end as soon as the old prelate appeared, the boys crowding round him, while his countenance eloquently helped his descriptions, and his hands and gesture made the tale real. When seventy years old, just at the very close of the eighteenth century, he courageously endured the great strain of removing the Seminary to Aquhorties, as it was thought best to leave the mountain retreat for more convenient and accessible quarters.

In 1785 Gordon was sent to Douay, then one of the principal Scots colleges on the Continent. Although his scholarship gave no sign that he would greatly benefit from the opportunities of study afforded by a foreign college, it is supposed that his uncle, Bishop Geddes, seeking to obtain for him every possible educational advantage, hoped that the "native granite" might take on a more perfect polish than was within reach at home.

On his way to the college, Gordon enjoyed the wonders of travel which are nowadays greatly lessened by the methods of journeying by rail, steamboat, or motor. A dish of salad, placed for the travelers on a table in the inn surprised Gordon and made him remark to his companion:

"Phat's this noo they're gi'in us? a dis o' cauld kail blades?³ I winner phat they French folks tak' his for. Dae they think we're coos?"

³ Cabbage.

Gordon continued his studies later on at Scalan, having, after his departure from Douay, returned to Aberdeen, where he stayed for the rest of his life and where he is now buried.

On his immediate return to Aberdeen he nursed with unremitting care Bishop Geddes, his mother's brother, who had been associated with Bishop Hay. Bishop Geddes, an invalid before old age, was tended with great devotion by Charles Gordon who took him into his house, the kind, loving heart of the young man being profoundly touched by the weakness and helplessness which his sympathetic care must have done so much to alleviate. The room in which the invalid's last days were spent is described as follows: "At the top of a flight of stairs in the old, humble chapel-house at Aberdeen, the first door on the left conducts you into the little chamber where this pious man now exchanged a life of active service for one of suffering and inaction. It is lighted by two windows which look into a small green, surrounded and overlooked by houses of the meanest kind."

In later times Charles Gordon was wont to speak of the poor invalid, whose patience was marvellous, as a sufferer who was quite unable to move his own hands or brush a fly off his face. When at last death released the Bishop, who promised to express his thanks to his nephew at the Judgment Day, Gordon, who was free, joined his brother, the Rev. John Gordon, in the pastoral work at Aberdeen, the whole responsibility and charge of which devolved on him alone when his brother was made procurator at Aquhorties.

It is now a hundred years ago since Charles Gordon, then a young priest, began his work in Aberdeen, a city which had a population of between 13,000 and 14,000, and before it had outspread its ancient boundaries. Compared with the present-day Aberdeen, it was a small "compact" town, comprised within so small a compass that it did not take a long time to walk from one extremity to the other of it. The inhabitants thus being much thrown together were used to each other's ways, which on the one hand led to differences between them, and on the other "to a deepening and quickening of the sense of neighborhood". It can therefore be quite understood how Dr. Kidd—with the exception of Andrew Cant, the greatest popular religious force that Aberdeen has ever experienced

within its confines—should have been strongly hostile to the Roman Church, and yet "be on friendly terms with its representative whose career is being portrayed in these pages".⁴

In the beginning of the last century the Catholic Church was poor in that land where Gordon worked. His income was accordingly small, like that of the oft-quoted vicar, "passing rich on forty pounds a year". But his early training both at home and at the Seminary stood him in good stead, enabling him to make his little money go a very long way; and when that was not forthcoming, Jenny Davidson, his thrifty and most faithful housekeeper, would spin some wool or tow, to sell, so that at least the bare necessities of life could be procured.

The young priest was never heard by his servant to murmur about his narrow means; often rather would she hear him turn them into a joke, in which bitterness or cynicism had no place, so that his poverty was robbed of a sordid aspect by the pleasantry of the priest. In truth his cheerful contentment was as an alembic changing completely the aspect of things around him.

In time, however, the material outlook of things mended. A nice, new building replaced the bare, comfortless chapel. A gallery was erected as well as a porch, and an organ was built. Anent the church the following is of interest:

The journals of the Presbytery of Aberdeen set forth that in 1698 Mass was said in Count Leslie's house by his brother, that there were four priests in the burgh, and a nunnery containing six young females, also a school for children, kept by two "Papist" women. Lists of Catholics seem at this time to have been transmitted from the inferior Church courts to the General Assembly, and in 1700 eighty persons of that faith were found in the City, of whom the principal were the Lairds of Cairnfield, Hilton, Kingoodie, and the Lady of Wartle. In the succeeding century they possessed two meeting-houses, where they assembled in small bands under the cloud of night—the one was a ruinous garret in the Gallowgate, the other a gloomy cellar in the Shiprow, opposite to the Shore Brae. In 1772 they erected a house of moderate dimensions, the ground floor of which was fitted up as a place of worship. In 1803-4 the number of Catholics increased with the growth of the population,

⁴ *Priest Gordon*, by Dr. Stark.

and it was found necessary to provide additional accommodation for divine service and the present chapel was built by their priest, the Rev. Charles Gordon.⁵

The gift of gaining confidence as well as of inspiring generosity was one possessed by Charles Gordon in an eminent degree, and people of all ranks entrusted him with money for various enterprises. On one occasion the Income Tax Commissioners had the brilliant idea that out of Priest Gordon something might be mulcted for the Revenue, which resulted in the following dialogue:

Q. You state you have no income but what you receive from your people?

A. I say so, and never had any other income.

Q. Do you get any income from the Court of Rome?

A. No, nor yet frae the Court of St. James!

When a Commission came to Aberdeen to make investigations concerning church accommodation, it sat in the Royal Hotel. Priest Gordon, among the other clergy of Aberdeen, was requested to attend. When his turn came, the following questions and answers were solicited:

Q. How many members have you?

A. Close upon two thousand.

Q. How many does your chapel hold?

A. About eight hundred.

Q. How do you accommodate so many when you say that your chapel holds only eight hundred?

A. We have a service at eight in the morning and another at a quarter past eleven.

Q. How many might attend the first service?

A. From five to six hundred.

Q. And in the forenoon?

A. As many as the house can hold.

Q. And in the afternoon?

A. We don't count it, as it is for children.

Q. And how many in the evening?

A. In winter, from one to two thousand.

⁵ From *Book of Bon Accord*, by James Robertson.

Cries of "Oh!" as they thought the priest was not adhering strictly to the truth.

Q. How can you know or think that there are from one to two thousand in the chapel when you say it only holds eight hundred?

The old man stood erect and said, "Well, we are not in the way of allowing anyone to get in but those that put a copper in the plate, and when we count the collection there is always from one to two thousand coins, an' verra few pits in twa!" Cheers followed his statement.

There is no doubt that Priest Gordon's wonderful popularity was greatly enhanced by his homely parlance, which to his hearers was a "touch of nature" that especially appealed to the poorer classes as they heard the great truths of their holy religion and the mysteries of the Faith spoken of in the vernacular. Thus were bracketed the sacred and the familiar, so that those who "daily used his language" felt that he was one of themselves, of their own kith and kin, and part of their dear, rugged Scotland, as much as the thistle and heather and granite.

In the first half of the nineteenth century many educated Scotch people spoke, both in private and in public, the popular tongue of the country folk, and Father Gordon was one of the quaintly interesting survivals of two or three generations before. His vernacular—dialect, rather—was part and parcel of his own personality. That dialect of Banffshire had been learnt in his humble home at his mother's knee. Having been sent as a young boy to France where he heard and spoke little English, he, on his return to the Fatherland, readily reverted to the speech of early days—which had knit itself into his life at its most malleable time; though in truth, with a certain amount of effort, he could speak as did others of his class. On one occasion Gordon put a little candle on the edge of the pulpit and as it fell over he exclaimed: "Hoot awa'! I've letten my can'lie fa'." On another occasion as he stumbled over the name Nebuchodonosor, he noticed that some girls seated near the pulpit were giggling, so he remarked: "Ye needna lauch; ye micht mak' a stammer yersel' sometime."

Some of the Collegiate congregation, however, took of-

fence at the priest's way of speaking, and thought the "dignity of the pulpit" would suffer by the homely language—the rough dialect which offended their Philistine ears, but which appealed to the majority of his hearers. They believed that their pastor might be induced to modernize his speech and altogether to bring it up to the common-place parlance they favored. Grandly as they might criticize, however, not one of them had the courage to attack the priest on this matter, for kind and gracious as he invariably was, he held tenaciously to his own manner and ways, they rightly surmising that "Na, na," would be all they would get. Finally they agreed to put the matter before Bishop Kyle, as one having authority, and asked him to engineer the difficult matter. On his next visit to Aberdeen, with care and tact his Lordship suggested the advisability of the priest speaking more in the manner now obtaining among those of his position. But even episcopal suggestions put very plainly failed utterly, the reply being intrinsically of Gordon's character. "Weel, Bishop, just you spier at ony o' my bairns ony o' the questions o' their catechis, an' if they dinna gie ye the correc' answer I'll cheenge ma language!" What more could be done with such a man? He took and got his way to the end.

The unexpected often happened, especially to a chance visitor unaccustomed to this priest, who undoubtedly could not be appraised or judged by commonplace standards; and though reverence and deep reality were ever the order of the day, Gordon was not going to be fettered. His people had to make the best of him as he was, "with all the latent possibilities of a nature charged to the brim with that force of originality which ever stands in awe of conventionality." It is said that one day when he was preaching, Priest Gordon was so deep in his subject that he paid no attention to the time, which was a detail to him. One of the congregation becoming restless betrayed his desire for the end by taking his watch out of his pocket more than once, as a transparent device to indicate the time, and give a broad hint to the preacher. Fixing his eyes on the man, who happened to be in a front seat, the preacher came heavily down on him: "Tam, we a' ken ye've gotten a watch, but keep it in yer pooch, man; gin ye want tae ken what time it is ye can look at the clock on the

wa'," pointing to the chapel clock as he did so. Once when lecturing on the existence of God, and the mystery of the Holy Trinity, he said that the unity of God was a truth known by every Catholic, the youngest child present being able to prove it. By way of emphasizing his words he called to one of his altar boys, and turning round quickly, said: "Johnnie, stan' up an' tell the folks foo mony Gods there are." Johnny, taken aback and probably thinking of other matters, got confused, and in a voice which reached the further end of the church, answered: "Three." It was a trying moment to Gordon who, in tones in which displeasure was evident, exclaimed: "Sit down, ye gowk, ye ken naethin' about it."

The behavior of his altar boys sometimes left something to be desired, but Priest Gordon was indulgent to a fault, not expecting old heads on young shoulders. Two old ladies, occupants of front pews, came to the priest to complain of the conduct of the boys during Mass.

"Phat hid ma loons been deein' noo?"

"Oh," they replied, "their conduct at Mass, and even at the most sacred parts of the Mass, is scandalous—looking round and laughing."

"Phat wye d'ye ken that?"

"Oh, we saw them," they replied.

"Well, gin ye had been peyin' attention ter yer ain prayers ye wadna hae seen that, sae gang awa' an' min' yer ain bisness."

Dearly beloved by the people of Aberdeen, who were chiefly Protestant, he was on excellent terms with his most important ecclesiastical opponents. Whilst his own people had most justly the prior claim on his charity, he let them see that his partiality was not blind. His biographer records the following example of this fact. One day, passing from his house to the street, he was met by a crowd of supplicants for his charity. The first was a Catholic widow whom he knew, and he gave her half-a-crown; the next was a Protestant and to her he gave a fourpenny piece. The Catholic woman seeing this and thinking no doubt that the priest did not know to what church the other belonged, ran after him and whispered:

"Oh, Maister Gordon, dae ye no ken it's a Protestant ye gied that money till?"

"Oh, wist," said Gordon, apparently surprised.

"Aye," said the other, "an' I thocht ye didna ken, that's foo I cam' rinnin' after ye t' tell ye."

"Weel, weel, ma 'ooman, 'oo mucle siller did I gie ye; lat's see 't."

"Half-a-croon," she answered, holding up the coin, which Gordon immediately took back as if to inspect it. Then going over to the place where stood the poor woman to whom he had given the fourpenny piece, he said to her:

"Lat me see phat I gied ye the noo." She curtseyed, and showed him the small coin. "Weel, gie 't back t' me, for they tell me ye're a Protestant, an' I'll gie ye this ither ane instead o' 't." So she gave him back the fourpenny piece, and he gave her in exchange the half-crown, for which she thanked him with a more profound curtsy. Then turning to the other woman, who was still following him, he handed her the smaller coin, saying:

"Ma good 'oman, here's the fourpence I gied t' the ither 'ooman, an' maybe neist time ye'll min' yer ain bisness."

Priest Gordon, though free from any narrow-mindedness, as the foregoing incident proves, and respected deeply by his antagonists, knew well how to hold his own. In this he was like Dr. Johnson who, if his pistol missed fire, could strike with the butt-end. He had many a contest with Dr. Kidd in particular—the latter being Irish, naturalized in Aberdeen, stalwart in appearance, popular, eccentric, and a great contrast in all ways to Priest Gordon, whose name, however, remains linked with his own. The eccentric and popular Presbyterian divine and the Catholic priest are considered to this day the "two outstanding men of their period" in the ecclesiastical history of that time and place.

One Sunday evening Dr. Kidd lectured on the character and position of the Blessed Virgin Mary, basing his remarks on the Bible. Next day at Castlegate he met Priest Gordon who instantly attacked him with the query:

"Phat is this ye have been sayin' about the Blessed Virgin Mary?"

"I have been saying nothing against her," replied Dr. Kidd. "I only stated that she was a good woman, a saint, in the same sense that my own mother was."

Priest Gordon's answer was: "Weel, I winna jist tak' it on me t'

say phat difference there micht be atween the two mithers, but I ken weel there's a mighty difference atween the two sins!"⁶

One day in the course of conversation, Dr. Kidd and Priest Gordon began to discuss the doctrine of Purgatory, which the former most emphatically stated was outrageous, "a mere figment of the ecclesiastical imagination, having no place in Scripture," etc., etc. Priest Gordon departed with this delightfully witty thrust:

"Weel, a' I've t' say, Doctor, is that ye may gang farrer an' fare waur."

Dean Ramsey in his *Reminiscences of Scottish Life and Character* refers to a visit the priest paid to the Dean's aunt at Banchory Lodge. Simply making his excuses when the necessity of going to say his Breviary came, very easily and naturally he said:

"I beg your pardon, Mrs. Forbes, for leaving you, but I maun jist gang doon to the garden an' say ma bit wordies."

The Dean alludes to him as a "genuine Aberdonian, and a man beloved by all, rich and poor."

Priest Gordon had his pastoral work to do among the rich and better classes of his own faith throughout Aberdeen and the surrounding district. He still spent much time where his heart was, namely in the streets and "closes" of the east end of the city, for he loved to help the poor, resort to the homes of the miserable, the haunts of the sick and wretched. His benevolence being a bye-word, while many of his friends made him their almoner, much of the help bestowed by his hand was due to his extreme economy and the self-denial he practised. "There was nothing maudlin in his sympathy," writes his biographer, "or indiscriminate in his charity. While he freely extended a hand moved by a kindly heart, he always kept his weather-eye open, and he held all under the control of a clear and vigorous understanding."

Priest Gordon had for many years a responsible share of the administration of the Aberdeen soup-kitchen, where it was his habit to taste the soup himself to see that the quality was as it should be. One day when he went in, as he noticed a small pot standing close to the fire, he promptly inquired what it contained.

⁶ Sons.

"Oh, sir, it's a wee bit beef, for oor ain dinner," replied the attendant.

"There's na twa pots here," said the priest, emptying as he spoke, the contents of the small into the big one containing the broth. "If I see that again, I'll get ye dismissed," quoth he.

A poor woman once told him she had eaten nothing all day. The priest thought the same abstinence had not been applied to drink, but, being loth to judge, giving her the benefit of the doubt, he put a coin into her hand "tae buy a bit o' meat wi'." Rather questioning his own wisdom in so having done, he followed, so as to see how she spent his gift, and, unobserved by her, he saw her enter a public house. Following her quickly in, he was just in time to see her drink some whiskey while the publican put her change on the counter. Quietly going forward he took up the money and put it into his pocket, saying: "Noo, ma leddy, ye've gotten yer dram, an' I'll jist tak' ma cheenge."

Keeping up appearances when means did not correspond was a thing he greatly disliked. One day, calling on a member of his congregation in poor circumstances to whom he had given assistance, the woman said, with a vain air: "Dae ye see I've gotten a new carpet?" As the priest took no notice, when he rose to leave the woman made the remark about her carpet again, adding, "Ye've nae noticed that I've gotten a new carpet?" Her visitor quietly answered, "Ma mither niver had a carpet!"

Even when comforts were placed in his way he often chose to deny himself their use. Once, when called out of bed at night to go to the death-bed of one of his people living beyond the Bridge of Don, the sick person's family thoughtfully sent some one to hire a cab for him, to spare him the long night walk. When the messenger reached the chapel house and gave the message that a cab was waiting for him, the priest replied: "Phat's that ye say, lassie? A kairrage fer me! Na, na, our Lord didna gang aboot in kairrages, an' I'm nae ga'in' to gang naither. Gang ye hame in the kairrage yersel, lassie, an' tell them I'm on the road, an' I'll be soon aifter ye, an' I'll gang on Shank's mere as I aye gang."

Another among many incidents in this good priest's life

shows his great kindness and never-failing sympathy with distress. On a very cold Sunday night in the depth of winter, he called at a house after the evening service, taking from under his cloak a pair of blankets, saying as he put them over the bed of the sick girl he came to visit, "It's a hantle⁷ caulder the nicht, an' I mindit that the cauld micht hasten her end, an' I've brocht them doon to help to keep her warm."

A member of his flock, who supported his mother and had been several months out of work, had one day a message from Priest Gordon requesting him to call at the chapel-house, by which one concludes that the presbytery is meant. When the man came, the priest said: "Come awa' Willie, man, sit doon. Ye'll be winnerin' phat I can wint wi' ye? Weel, it wis t' tell ye that there wis a lass called t' see me, an' gied me a pound note t' dae onythin' wi' that I likit. Noo, I sent fer you t' gie ye the notie, for ye ha' been a file oot o' work, an' I didna ken onybody that cud be sairer needin' it than you." The man, in speaking of the incident a long while after, remarked that it was "a lucky pound" for him, for he never had needed money or lacked employment for forty years.

In 1827 Priest Gordon had great responsibilities laid upon him connected with the removal of the Seminary from Aquhorties to the House of Blairs. Among the archives of Blair's College is a financial statement of the moneys passing through the priest's hands while he had the management of the property. The alterations and enlargements which Gordon superintended—in addition to his many other duties—proved that he was a capable and most conscientious business man. One item among many will show how conscientiously he set about his affairs. "In balancing accounts," writes his biographer, "showing income and expenditure, a sum is put to the credit of the College to cover any mistakes he may have unwittingly made to the detriment of its funds while they were in his hands."

The Rev. Charles Fraser shared the charge of the Aberdeen mission with Priest Gordon, and remained his assistant until the end. In 1830, the building of the Schools in Constitution Street was begun. Subsequently he added two

⁷ Much colder.

wings to serve as orphanages for the boys and girls of his congregation, for his heart "ever went out in overflowing affection and tender concern for the rising generation." All moneys that had come to him, whether given or inherited by legacy, he never touched, but held in trust for purposes of religion and charity, being able thus truly to boast that he never had any money of his own.

When his health began to decline in 1848, he asked for and got another helper, but he never handed over the task of instructing and catechizing the young to anyone else until his weakness absolutely made this work impossible. His Spartan ways and absolute mastery of his body were not relinquished even through sickness, for when he was so ill that any physician would have commanded him to keep to his bed, he went on with his usual routine, being found winter and summer at five o'clock on his knees before the altar, praying according to his old routine. His doctor expostulated with him, and said, "Really, Mr. Gordon, you are tempting Providence. How can you expect to get well again if you expose yourself as you are doing every day—and so early in the morning too—in the cold chapel?"

"Na, na, sir," the priest replied, "na, na, there's nae fear o' me catchin' the cauld there! Fa iver heard o' onybody gettin' the cauld fam their sayin' their prayers?"

When infirmities at last compelled the renunciation of active work, he went to live in rooms adjoining the schools which he had practically been the means of founding, and he found congenial occupation in taking a very fatherly interest in the children he loved so dearly.

Priest Gordon died in the eighty-fourth year of his age, and the sixty-first of his ministry. We find no more fitting conclusion to this article than the words of his Protestant biographer, showing what a simple, sincere life can do to win love, reverence, and respect from those who in greater part were violently opposed to his religious convictions. For we must not forget that Priest Gordon had nothing "great"—in the usual sense of the word—about him; he was really and truly but a good Catholic priest, to whom his holy faith and the souls of men were priceless and precious beyond words. Of his death Dr. Stark says:

But to that part of the earth whose inhabitants had seen him go in and out among them for so many years, proving himself to be one who had done justly, loved mercy, and walked humbly before God, he remained a living memory. That was proved on the funeral day, Wednesday the 28th of November, 1855, when all the honor that could be paid to the dead was paid to him. The body was conveyed to the chapel some days before, and an imposing service was held, in which many of the clergy of the North took part, including three grand-nephews of the deceased. The people of Aberdeen, in large numbers, came out to pay the last mark of respect. The Lord Provost and several Magistrates formed part of the long procession to the place of interment in the Snow Church yard of Aberdeen, and both sides of the coffin were lined by a detachment from the depot of the 79th Highlanders.

There is something in human nature, as by an eternal law, respectfully responsive to any goodness wherever and in whatever garb it is to be seen. This spontaneous uprising of reverence for moral worth and Christ-like devotion for suffering humanity o'erleaps the bounds of church and sect, and brings us into the large place of that great spiritual kingdom whose glory it is to reflect the excellency of the adorable God who is Love.

The granite statue by Brodie, in front of the schools, was erected by public subscription, the money given by citizens of Aberdeen without regard to sect or party.

L. E. DOBRÉE.

VISUAL INSTRUCTION IN CHRISTIAN DOCTRINE.

(Second Article.)

BEFORE discussing in detail the method of introducing visual instruction in our Christian Doctrine classes, and the difficulties to be met in the attempt, it will be profitable to consider what has actually been accomplished in France. It is generally admitted that the French are both thorough and meticulous. We may expect, therefore, from the experiences of the Society for the diffusion of religious instruction by means of illustrated lectures to know quite completely what is to be done and what objections will be encountered. Seventy-three diocesan associations had already been established in 1909, and four others were in process of organization. In some dioceses the scheme was frowned upon and in others

positively prohibited, an instructive instance of the wide divergence of practice among Catholics. Naturally, the first objection that would arise would be to the use of the churches for such purposes. To one who is familiar with the *Academia* held in Roman churches, some of which are of a purely literary character, the objection would not perhaps carry much weight. At any rate, in this country where so many "sacred" concerts are given in churches, especially on the Feast of Ireland's great Apostle and mainly with a view to increase of revenue *via* patriotic enthusiasm, it would not be difficult to find precedents. But I must confess to astonishment at the calm, matter-of-fact manner in which the question has been regarded in that most finical of all countries. Thus we are assured that "*positis ponendis* the illustrated lecture has become *classic* in the churches."¹ The effect produced by these lectures given in the churches has everywhere been excellent. Every occasion is seized—retreats, the month of May, Lent, Feast of Our Lady of Lourdes, of Joan of Arc. "That was a beautiful sermon", one canon heard his parishioners say as they came out of the church after an illustrated lecture. To the smug objection that the church is *domus orationis*, the suave answer is given that the fact is indisputable, but that prayer assumes many forms, none of which is exclusive. A parish priest writes that "the impression was excellent and silence well kept". Another rather roguishly has his shy at the authorities, telling us that, after giving several illustrated lectures in his church, he was prevented from continuing by the objection of the diocesan authorities, and so was obliged literally "to hire a hall". Whereupon, the local paper, a pronounced Masonic sheet, upbraided him for holding in a public hall lectures that should be given in the church! The priest naively adds that the order kept at the lectures given in the church was perfect.

A comprehensive inquiry revealed the interesting fact that in about ten per cent of the parishes the Catechism, Bible History, and Perseverance lessons are given with the aid of lantern slides. Many parish priests have on every Sunday illustrated talks for men. One curé has an illustrated lecture

¹ *Le Fascinateur*, No. 84, December, 1909, p. 377.

every Sunday after Vespers. Another gives such a lecture at his church on Sundays and repeats it in neighboring churches on weekdays, sometimes driving twenty miles to do so. Some statistics will show the extent of the work. During 1909, 200 lectures were given at Marseilles, 70 in the Diocese of Belley, where 25 priests own lanterns; at Châlons 50 were given every month; Cambrai had over 2000 in the year; Versailles 200, Bordeaux 100, Rennes 900, Langres 200, Albi 95, Rodez 250, Beauvais 350. Nancy circulated 1000 series, each of which was used in several lectures, while Rouen circulated 650 series, used at least twice. As each series contains between 30 and 40 slides it will be readily seen that judging from the amount of capital invested these people are in good earnest. Evidently, too, the promoters are satisfied with the results. The organization does not of course work perfectly or without friction. Some priests object to the renting charge, others to the express charges; others still criticize the inartistic character of some of the slides in the older collections. To meet these criticisms increased efforts to improve both organization and equipment are continually making.

The diocese of Cambrai, so widely known in the field of catechetical work, has two priests engaged exclusively in this department. Other priests are engaged in getting up new series of views. So there is no lack of either activity or variety. Of interest also is the reception given to these efforts by the people. While the views and subjects furnished cover all departments, as already noted, the unanimous verdict is that the people prefer the religious subjects. One priest writes: "Our lectures on topics of the day, or historical or scientific subjects usually bring together about 150 men. This number is tripled when we give the lecture on Lourdes. The favorite religious subjects are the Life of Christ, the Passion, the Feasts of the Liturgical Year, Christmas, Easter, Lent, the Foreign Missions, Rome, Lourdes, Joan of Arc, the Curé d'Ars, the Catacombs. It is noted, too, that the conferences succeed in proportion to the care given in their preparation. The priest who contents himself with merely reading the text that is furnished with the slides soon finds that the interest of his auditors flags. So, too, it soon becomes evident that the people will not be bothered looking at inartistic or

out-of-date pictures. So by a logical process of development the ancient slides have given place to those that are thoroughly up-to-date and presentable. The writer is pleased to see that a scheme devised as he thought by him last winter, to render the public *Way of the Cross* at once more attractive and practical, had been contemplated in France. The words of the *Adoramus Te* with the music were written on slides and shown on the screen as each station was announced. As (in order to satisfy the conditions for gaining the Indulgence) the people turned to face that station indicated by the glimmer of the acolytes' candles, the words of the corresponding verse of the *Stabat Mater* were thrown on the screen and sung by the people on rising. Then while the meditation was reading, a number of views illustrating the particular station were shown, an effort being made to select those that most impressively interpreted the text, usually, Cardinal Newman's. The results were most edifying. Men who were not easily moved found themselves in tears: and the verdict of some that the last few stations were "harrowing", was possibly the best plea that could be made for the efficiency of the method. An appeal for some such method was made by at least six centres in France.

The following will be of interest as a specimen of the statutes of the Diocesan Association in France for the furtherance of lectures by means of stereopticon illustrations. It could easily be imitated here in our larger dioceses. The particular diocese in question is that of Mans.

The first Article states that the Association is formed under the supervision of the bishop for the diffusion of instruction by means of lectures and stereopticon projections.

The second Article establishes the headquarters of the Association at the Catholic Press Bureau at Mans.

The third Article outlines the composition or membership of the Association. This embraces first an unlimited number of honorary members paying an annual subscription of 10 francs, or giving to the work a series of 30 lantern slides; secondly, an equally unlimited number of associate members paying annually a subscription of 5 francs or placing annually at the disposal of the work a stereopticon apparatus or giving at least one series of 10 lantern slides; thirdly, a group of

corresponding members designated by the deans in the proportion of one to each deanery; fourth, an executive committee, under the presidency of the bishop and composed of a director named by the Ordinary, and three members taken from among the corresponding members and elected by them.

The fourth Article concerns meetings. The executive committee, as we would call it, assembles at the call of the director. The corresponding members are summoned to a general meeting at least once every year in the month of August. This reunion is held at the headquarters of the Association. A report is read of the conferences given during the year. The plan of conferences for the following year is arranged.

The fifth Article deals with the practical details of the work. Each of the corresponding members is invited to buy in the name of the deanery he represents an apparatus and two series of religious views. By communicating with the director duplication is avoided, and so a very considerable number of slides or series is placed at the service of the associates. If it is desired, each deanery keeps the proprietorship of its purchases. The slides in each series are marked so as to indicate the ownership.

The sixth Article directs that for the purpose of facilitating the purchase of slides and apparatus the Association shall grant an additional discount to that accorded by *La Bonne Presse*.

In the seventh Article details are given concerning the circulation of the different series. This is managed by the Central Direction. Each of the corresponding members, after having placed gratuitously the series that he possesses at the service of the associates of the deanery, notifies the director, who assumes the task of securing a free exchange for the views from another deanery, and so on until all the views have circulated freely in all the deaneries of the diocese.

The eighth Article declares that the slides belonging to the work or circulating in its name are gratuitously placed at the service of each of the associates for a period of ten days including two Sundays; beyond this limit the borrowers pay for each additional fortnight two cents for each view for mechanical slides, or one cent if the views are the ordinary slides whether colored or uncolored.

The ninth Article states that the expense of expressage to and fro is to be paid by the borrower.

In the tenth Article members are forbidden under penalty of expulsion to lend the series belonging to the Association or circulating in its name to those who are not members.

By the eleventh Article, however, it is provided that non-members may borrow these slides on payment of three cents for each of the views in color, two cents for uncolored, and twenty per cent. of the value for mechanical slides. They may retain them for ten days, which period shall include two Sundays; after that, the fee shall be doubled.

The twelfth Article demands that fifteen cents shall be paid for every uncolored slide broken and forty cents for each colored slide.

The thirteenth Article directs that requests for slides should be addressed to the director or to the corresponding member in each deanery fifteen days in advance in order to ensure prompt delivery.

The fourteenth Article provides that one of the correspondents shall accompany the stereopticon apparatus on its travels.

In the fifteenth Article the Association undertakes as far as possible to furnish lectures for those who desire them.

In the sixteenth Article it is directed that application for lectures or for the loan of apparatus must be sent to the director or the corresponding member in each deanery at least a month in advance.

The seventeenth Article declares that the expense of the lecturer, lights, etc., are at the charge of those requesting such accommodation.

The eighteenth Article provides that all material purchased from *La Bonne Presse* shall be ordered through the director of the work through whom the complete transaction must be made.

In the nineteenth Article it is stated that in order to thank the benefactors of the work a Mass will be said every three months for their intention, and for the success of the apostolate through the press and lectures.

It seems to be the general opinion of the zealous promoters of this work in France that it would be very wise—first, to have the Catechism in the day and Sunday-schools, institu-

tions, colleges, etc., taught in this manner, not as a means of distraction or a reward, but as a most serious method of securing interest and of teaching more successfully; secondly, to have the necessary equipment in every school; thirdly, to give practical lessons in the technical details of operation in the theological seminaries and normal schools; fourthly, to agitate in favor of the scheme in all educational assemblies; fifthly, to strengthen and increase the diocesan associations.

It will be seen that these statutes are both comprehensive and practical: and where they or similar ones are actually in operation great results are secured. Take, for instance, the work achieved in the Diocese of Orleans. The organization is only two years old. It recognized from the beginning that in order to compete with secular entertainments its equipment must be first of all of a very high grade and then extensive. It possessed in 1909 more than 7000 views and a sufficient number of lanterns, besides a supply of gas tanks, carburetors, etc. It estimates that it requires at least 5000 more views to be ready to do its work properly. It rents its slides for the modest fee of $2\frac{1}{2}$ centimes, or half a cent, apiece, and pays postage one way. The borrowers are allowed to keep the slides for five days, which period does not include the day on which they are sent nor that on which they are returned. Where the churches are in out-of-the-way places an extra allowance of time is made according to distance and inaccessibility. Out of 200 conferences given in one year, 28 were by request on Lourdes. Several country pastors got together to prepare Lenten courses. A definite plan was agreed upon: each had a subject assigned for each week and that conference was delivered in three or four different parishes in the vicinity during that week. Everywhere the greatest attention was paid by the congregation due to the fact that the lectures were carefully prepared, the best lighting effect was secured, and the slides were artistic and well selected. What a desirable change from the trite series of venerable "staves" inflicted upon so many of our patient and long-suffering Lenten congregations. To the objection that will occur at once to hidebound sticklers for *quod ubique, quod semper*, etc., let me quote a passage from an address delivered by an earnest French priest who has made quite a reputation as a polemical speaker.

I make no concealment of the fact [he says] that in the matter of illustrated lectures in the churches, I am a decided partisan, and I will go further and say that I am not only in favor of treating strictly religious subjects in the churches but even secular themes, because I believe that everything we do in this line ought to have an apologetic aim, that it is useless to give such conferences if we are to remain neutral, and that the so-called profane subjects will have their value if we treat them so as to draw from them spiritual lessons.

Some one has just said that the Church was *Domus orationis*. But is it not the aim of our lectures to raise the souls of our hearers to God, and is it not clear that the illustrated lecture that raises the soul to God is in its proper place in the *Domus orationis*?

We have treated in our diocese a subject apparently profane, the catastrophe of Messina and Reggio. The lecture was given in 35 parishes. It was made the occasion for treating the question of divine Providence, of the existence of good and evil; the generosity of Pius X and the French Catholics was emphasized, and the session ended with Benediction of the Blessed Sacrament, after it had been pointed out that He alone was Master of life and death, the Author and Source of the charity that united Catholics throughout the world.

Another practical consideration suggests itself. It is an incontestable fact that if we are to fight successfully the attractions of the moving-picture establishments that are slowly ruining our young people, it will be by a counter-attraction in the same direction. Any one who has seen the wonderful pictures shown for example in public lectures on the Russo-Japanese War or the Eruption of Mount Vesuvius must have been impressed with their great teaching value. Inquiry shows also the dreadful expense needed to use them. The present writer after seeing the superb moving-pictures portraying the actual operations before Port Arthur, thought in the simplicity of his heart that the lectures ought to be given at the Seminary, so that the young Levites there might be at once instructed and prepared to use such methods in their future work. Inquiry, however, dampened enthusiasm. The lecturer's price was \$750 for each lecture! But two things are made clear by our French brethren, first, that just as the moving-picture establishments exist because they can rent films from a trust which it would break them to buy, so we by

combination can do the same thing; and secondly, there already do exist films of religious subjects and the number of these can be increased. Of course, we will be met at once with objections. Such a person has seen a moving-picture exhibition of the Passion, and it made the whole thing ridiculous, the ass in the triumphal entrance scene actually trotted, etc., etc.; the dignity of such sublime scenes could never be satisfactorily reproduced; it is shocking to think of actors and actresses posing as sacred personages. But *e contra*, those very Passion films that under an inexperienced operator sadly recalled the mazes of a dance, can be made under a skilled operator to move a vast audience to tears. Listen, for example, to a description of such a séance given at one of the Conventions of this French Society: "The scenes were preached as they were unfolded. The illusion was perfect. Result: whereas at Nenilmontant scarcely 80 people received the ashes, thanks to our moving-pictures of the Passion I had the consolation of distributing this year to more than 1000." Another priest writes that during the first three days of Holy Week he showed these pictures "in a hall that contained 2000 seats. Each evening the crowd was larger. Men stood on the window-sills and climbed on the shoulders of others. Dry eyes were few in that large assemblage." As for the people who do the posing, we have the testimony of pious priests who have seen them at their work that they are thoroughly impressed with the awful holiness of the scenes they are engaged in reproducing. Why judge them harshly? At least, this is a good work they are doing. During the Joan of Arc celebration at Rome *La Bonne Presse* exhibited this Passion film at the Vatican in presence of Cardinal Vannuttelli. His Eminence was observed in tears during the performance.

These experiences, suggestions, recitals, will, we trust, convince those who will have the patience to read them, that it is well worth while to make a serious effort to develop this work in our country. We have already pointed out one Society already in existence² that could serve us in the capacity of *La Bonne Presse*. The Catholic Educational Association

² See THE ECCLESIASTICAL REVIEW, June, 1910, p. 702.

at its approaching convention could do much to further the work of making it the subject of discussion. There are lying idle to-day in many parishes what would amount to a very respectable quantity of material if it could be gathered together, slides, lanterns, accessories, etc. Who will breathe a spirit into these dry bones of the plain?

JOSEPH H. McMAHON.

New York City.

THE STORY OF A MODERN CAPUCHIN.

II.

IN 1855, when the Abbé Clergue made his novitiate, the Capuchins were slowly reëstablishing themselves in France, and the superiors, owing to the paucity of subjects, were utilizing for the ministry, and sometimes in more important administrative works, the young professed Friars. One of the important works in which Père Marie-Antoine was employed was the foundation of a convent in Toulouse.

The connexion of the Franciscans with Toulouse goes very far back into history. In 1222, three years before the death of St. Francis, they first made their entrance into the city, where Cardinal Pierre de Foix built them a church, and Jean de Teissandier, Bishop of Rieux, the famous chapel which bore his name. It was the epoch of the Blessed Christopher of Cahors and St. Anthony of Padua. The great wonder-worker of the Order rested from his labors in the Toulouse convent, from which came forth celebrated professors and doctors, writers and preachers, bishops and cardinals, including Cardinal Élie de Bourdelles, confessor of Louis XI, the avenger of Joan of Arc. In the sacristy of its church, the largest in Toulouse next to Saint Sernin, was preserved a thorn from the Saviour's crown. It was there Catherine de Medicis gathered together in 1578 all the penitents in Toulouse, and there, on 17 December, 1589, assembled the States of Languedoc and pledged themselves by oath to give their allegiance to none but a Catholic king, refusing to recognize Henri of Navarre. The convent, burned by the Protestants in 1562, was rebuilt, but the church was destroyed by

fire on 24 March, 1871, when nothing was left of the most important religious edifice in Toulouse—a memorial of the ages of faith—but the calcined walls and the blackened ruin of a tower. A second Franciscan convent, the church of which still exists, was founded in 1481 by Louis XI, and in 1588 the Friars Minor, driven out of the Isle-en-Jourdain by Henri of Navarre and the Protestants, who had made themselves masters of the town, established a third Franciscan foundation.

It was Catherine de Medicis who in 1574 brought the Capuchins into France, where their ranks were recruited from all classes, including the higher nobility; and a Bochart de Champigny, a Molé, a Leclerc du Tremblay—who, as Père Joseph, became an historical personage and the most influential ecclesiastic in the kingdom after Cardinal Richelieu, whose confidant he was—and the celebrated Père Ange de Joyeuse, peer and governor of Languedoc, put on the habit. Paris, Lyons, Avignon, and several other important cities having received them, in 1582 they added a fourth to the three Franciscan Convents already established in Toulouse, and which existed up to the Revolution, when the Capuchin church, preserved almost intact, was converted into a military store. Père Marie-Antoine, and a simple tertiary, Brother Thomas de Clerieux, who was not even a novice, were the instruments chosen by Providence to restore the Capuchin Order in that city. Having begged the money to buy their railway tickets, they entered Toulouse, "poor and unknown", says Père Marie-Antoine, "as entered its first apostle, Saint Saturnin". Mgr. d'Arbou, a retired bishop, who had presided over the sees of Verdun and Bayonne, and was an old friend of the Capuchins, enabled them to acquire a site near the bottom of the Grande rue Saint-Michel in the vicinity of the former convent of the Recollects. "It was our Rivo Torto," says Père Marie-Antoine. "How enrapturing was the sight of that poverty; it was the golden age of the seraphic life. We lived, both of us, in the most exact observance of our holy Rule." When the street or hall door-bell, the only bell in the house, was rung for midnight Matins, it alarmed the neighbors, who to ensure that their sleep might not be disturbed the next night, cut the bell rope. A friendly Jesuit, seeing their great need, came to their assistance. Père Marie-

Antoine was both preacher and questor. He begged their daily bread, which he brought back under his mantle. A little room served as chapel, to which the faithful began to flock. "There also", he relates, "came to visit me my seraphic Toulon friend, M. de Montéty, a fine mind, a great heart, and above all a grand Christian. Arrived in the poor little convent, he takes off his boots, his uniform, and his decorations, puts on Brother Thomas's poor habit, and we set out together, barefoot and praying, to make the pilgrimage of Sainte Germaine de Pibrac and Notre Dame du Désert. We return with bleeding feet but hearts all aglow."

As the site was not considered suitable, owing to its distance from the city and the humidity of the soil, they migrated to a hill overlooking the town in the quarter called Côte-Pavée-Montaudran, where there was a rather large garden, belonging to an old mariner, in the centre of which he had constructed a votive altar. Beneath the altar there was traced in sea-shells the following: *A Notre-Dame de la Garde, reconnaissance et amour*. He had been saved from shipwreck during a frightful storm by invoking Our Lady Star of the Sea under the invocation of Notre-Dame de la Garde, whose sanctuary overlooks the harbor of Marseilles from a lofty elevation. Père Marie-Antoine regarded this as a revelation and a presage, remembering that before he left Marseilles he had mounted up to this venerated sanctuary to place the Toulouse foundation under her protection. To her he ascribed it that he was able to acquire this new site and add thereto over four acres for the erection of the convent that was to be his home for more than fifty years. It replaced the first convent, a simple cottage, the best room in which was used for a chapel, the birthplace of the restored Third Order in Toulouse. Father Conrad of Paris, guardian from 1862 to 1865, gathered the scattered tertiaries into a congregation which assembled there.

It was here the missionary began and ended work that earned for him the title of the "Apostle of Toulouse". His first step in this direction was to obtain from the Compagnie du Canal du Midi the use of a shed on the quay, into which he gathered the people of the Côte-Pavée, who, on account of their being far away from the cathedral were removed from

the supervision of the parochial clergy. The provisional chapel consisted of four walls and a roof, a cask, bottom upward, serving as pulpit. On Christmas Eve he celebrated midnight Mass there. "What poverty, but what piety!" says a survivor of those heroic times. "And how charmingly in that stable which recalled so well the Crib of Bethlehem, he spoke of the humiliations of the Saviour, become poor for us!" From morning to night an interminable procession of starvelings sought him or he them. The convent was also a rendezvous for children. As soon as he came out, they all crowded about him and followed him for bonbons, medals, and caresses.

To draw the people into a shed to talk to them of God was only a prelude. His ambition went beyond that. To him nothing mattered so long as it led to the conversion of a sinner. His zeal led him to great lengths: and any pretext was good enough to enter a house where it had been pointed out to him a spiritual conquest was to be made, a soul to be saved, or a misery solaced. The local papers of the period told many good stories of him. His holy audacity increased the people's esteem of the Capuchin to whom they had recourse more and more, receiving his instructions with docility. The strange story of a phenomenal cauliflower went the round of the press, and, like many other stories, lost nothing in the telling. The incident is thus related by Père Marie-Antoine:

It was in the spring of the year 1859. I was going one day to hear the confession of an old woman in the Rue de l'Aqueduc near the canal. Another woman of the neighborhood stopped me and said: "Go to the end of that passage; there's a man there in a garden who wants converting. He has three daughters and is not bringing them up right; he works on Sundays and misses Mass." I asked his name. After saying a good *Ave Maria* I went into the garden. He was in the middle of a square bed of his cauliflowers. "John," I said to him, "give me your hand; I'm passing through this quarter and I wish to make your acquaintance. You look like an honest fellow, you're near the convent, and I've never yet seen you at Mass in our chapel; that astonishes me."—"Don't be astonished at it, Father," he said, "I don't go to Mass, because I'm too busy, I must make my living for my three daughters and myself."—"Don't be afraid, don't be afraid," I replied. "God has never let those who

hear Mass die of hunger; and I promise you that He'll help you." And, extending my hand to him, I said, "Give me your hand and your word of honor."—"I promise, Father, on my word of honor."—I knew he put his whole heart into those words, and I went away satisfied. It was a Monday morning. God did not wait for Sunday to reward his good will. From the next day, by a quite exceptional natural phenomenon, one of the cauliflowers in his garden grew beyond all proportions; nothing of the kind had ever been seen. All the good women of the quarter came to look at it and discovered in it all the instruments of the Passion. It was marvelous. The one who made me go into the garden cried out louder than the others, "It's a miracle! It's a miracle! Come and see Father Marie-Antoine's cauliflower!" This cauliflower in fact was strange and already two metres high. They transplanted it into the middle of the garden and surrounded it with large white sheets. All the town heard of the existence of the phenomenon and ran to see it: prefect, president, judges, lawyers, nobles, citizens, and people, everybody was excited. Jean, seeing this crowd of people, kept his head. There were three doors leading to his garden: he placed one of his daughters at each door, demanding one or two sous for entrance. Several gentlemen and ladies gave ten. That lasted two days, and so well that at the close of the second day fifteen hundred francs were collected. Jean had enough to ensure five hundred francs dowry to each of his daughters. They came next day to confession with their father, exhibiting very great sentiments of piety. The father, through gratitude, came to work in the convent garden and there brought the remains of the marvelous cauliflower. The Institute of France, apprised by the prefect, asked for seeds of it. Later, Jean's son returned from service, and his father led him to my feet to make a good confession. What good things the good God caused to spring from that phenomenal cauliflower!

There are many still living in Toulouse who saw it in the garden of M. Gardes, 4 Rue de l'Aqueduc. A local paper, *L'Étincelle*, gave a picture of it, and its desiccated remains were preserved in the convent wash-house until the fire of 1883.

Père Marie-Antoine after that was regarded with veneration as the wonder-worker of Toulouse, where his name became familiar in the mouths of the people as a household word, and the friary of the Côte-Pavée, instead of being known as the Capuchin Convent, was referred to as *Chez le*

Père Marie-Antoine. When the carmen at the railway station saw persons in the Franciscan habit, they hailed them with the words, "*Chez le Père Marie-Antoine?*" He represented the whole Order to them, and his name became, locally, the generic name of the Capuchins. "Look", said the children when they saw two of them in the street, "look at two *Pères Marie-Antoine!*" An echo of this popular notion was found in the grotesque requisition against the religious of the municipality of Toulouse in view of the execution of the law of 1901, which contained the words: "Considering that the name of *Père Marie-Antoine* suffices to characterize the spirit that animates these monks—" etc. In the opinion of the requisitionist all the Capuchins were so many *Pères Marie-Antoine*, and, in the name of liberty, equality, and fraternity, as interpreted by the present rulers of France, they all deserved proscription.

It was in 1857 that he first entered into the movement for the restoration of religion in France by means of missions, in which the Capuchins played a very prominent part, being one of seven auxiliaries chosen by Father Laurence of Aosta to coöperate in a simultaneous mission he conducted at Cahors during the Advent of that year, and which resulted in more than three thousand men (five hundred of whom had not been confirmed) joining in the general Communion at the cathedral. The second great mission was at Carcassone. In the faubourg assigned to him the people at first would not come, and he preached in a comparatively empty church, until he prevailed upon the curé to set all the bells ringing. The populace, fancying there was a fire, crowded toward the church, which was soon filled, and the mission became a triumph. At Albi in 1864 the mission assumed the character of a regular crusade. "You know," he wrote, "what it formerly cost to reduce those proud Albigenians: you know all the blood that was shed, all the conflicts that were engaged in. The devil has not abandoned the battlefield: I find him there as in the first days, but with six centuries more of malice and craft. The Cross will do more to defeat him than the sword of Simon de Montfort." The parish which was the field of his operations was that in charge of M. Michaud, of whom he says: "He is not *mi-chaud*, I assure you, but *très chaud*.

Like a genuine Albigensian, he is boiling hot. Yesterday we led to the Holy Table more than four thousand women. Christmas will be for the men. I find some of them who, themselves alone, are equal to Sebastopol. What citadels! Last night I had eight hundred at the sermon. I had to strike *en pleine poitrine*, and I hope the blows will be decisive."

Those were not the only blows he struck. Albi had then three thousand workers employed in making hats. His presence in the work-shops excited surprise. He was first coldly received, but, breaking the ice, he recruited among the hatters not only hearers but a choir of singers. During the mission a worker in one of the principal factories died without the sacraments, to the great grief of the missionary, who could not refrain from giving utterance to it. The workmen, excessively touchy, misinterpreted his words into a censure and an insult to the dead, and he was forbidden to visit the factory. Afflicted at the result which might compromise the success of his work, the fervent religious had recourse to the method of the saints. The curé during the night heard unusual sounds. Awakened twice, he bore it patiently, but the third time he got up and went in the direction whence the sounds proceeded. They were the resounding strokes of a discipline which descended thick as hail on the shoulders of Père Marie-Antoine. Moved to tears, the good curé went back to his room, and was none the less astonished when, some days later, all difficulties were removed, the missionary regained access to the work-shops, and the hatters came in crowds to hear him and make their confessions to him. At the close of the mission there were over three thousand communicants, Père Marie-Antoine leading a battalion of six hundred men to the church, while sixteen legions, each composed of thirty individuals, including nobles, magistrates, workmen, captains, all classes being represented, carried in turn the mission cross to the place where it was to be erected. Never in the memory of men had the city seen such a sight.

Every mission was signalized by extraordinary incidents, like those we read of in the lives of missionary saints. Some think these wonders are no longer possible in our days. In imitation of St. Bernardine of Siena and the Blessed Diego of Cadiz, who had the power of drawing multitudes along

with them to lay seige to theatres and gaming houses, Père Marie-Antoine purified in 1868 a quarter of Castelnaudary of the objectionable presence of a number of abandoned women, after a moving discourse on Christian virginity and the Sisters of Charity, the peroration depicting the opposite vice in such striking colors that the congregation swore to cleanse the district. The offenders against social purity beat a hasty retreat.

We began by saying that France was a land of strange contrasts. It was not one of the lesser contrasts of Père Marie-Antoine's life, which was full of them, nor one of the less astonishing singularities of fashion, always so capricious, that this man who had nothing of our age about him, but seemed to take a pleasure in opposing its tendencies and combating it everywhere, remained to the last the preacher most in vogue and most popular not only in Toulouse but outside it. In the South, which is considered so light-headed, in a city which is the synonym for fickleness, he never ceased to be relished; two generations remained attached to him and for sixty years his star was never eclipsed; so true is it, observes his biographer, that sanctity steadies every inconstancy and dominates every fashion.

[TO BE CONTINUED.]

R. F. O'CONNOR.

Cork, Ireland.

THE "SANATIO IN RADICE" UNDER THE NEW MARRIAGE LAWS.

THE faculty "sanandi in radice" as found in Art. 6, Form. D, or in N. 12, Form. T, now granted to our Bishops by the Apostolic Delegation at Washington¹ on the expiration of their quinquennial faculties C. D. E., has given rise to many doubts. The faculty reads: "Sanandi in radice matrimonia contracta quando comperitur adfuisse impedimentum dirimens super quo, ex Apostolicæ Sedis Indulto, dispensare ipse possit, magnumque fore incommodum requirendi a parte innoxia renovationem consensus, monita tamen parte conscia impediementi de effectu hujus sanationis". The replies of the Holy

¹ ECC. REV., Dec., 1909, pp. 741-2.

Office given to the "dubia" submitted by Bishop Maes of Covington,² Archbishop Moeller of Cincinnati and Bishop Van de Ven of Natchitoches³ will doubtless interest all whose duties or studies have to deal with the solution of matrimonial difficulties that have arisen since the "Ne temere" went into effect. The replies perhaps suggest further doubts which some of our Bishops may present to the Sacred Congregation for solution. It may be well therefore to state the discipline in regard to the "sanandi in radice" before and after the "Ne temere" came into effect.

BEFORE THE "NE TEMERE".

Prior to 18 April, 1908, the day on which the decree came into force, our Bishops might exercise this faculty "sanandi in radice", —

First, where a marriage was invalid on account of any one of the impediments which was found in their quinquennial "Facultates Ordinariae" Form. I, or "Extraordinariae" D. E., or the more recent Form. T. But if two or more of these diriment impediments or even one diriment with any prohibitory impediment, reserved to the Holy See, as "mixta religio, votum perpetuum castitatis, Sponsalia",⁴ occurred in the same case, the "sanatio" could not be applied for the reason that the "indultum cumulandi" granted to our Bishops did not extend "ad casum sanationis".⁵

Secondly, as by the decrees of the Holy Office, 20 February, 1888, and 1 March, 1889, Ordinaries were authorized to dispense (or to delegate parish priests⁶ "habitualiter" to dispense) in danger of death those living in concubinage from all ecclesiastical diriment matrimonial impediments in favor of either party,⁷ except (a) priestly ordination and (b) affinity

² Ibid., Dec., 1906, p. 627.

³ The decisions given to Archbishop Moeller and Bishop Van de Ven are appended to this article.

⁴ S. O., 18 Aug., 1897; ECC. REV., Jan., 1898, p. 73.

⁵ S. C. de Prop. Fid., 30 Jan., 1882, Epis. Burlington; cfr. De Becker. Putzer, Slater.

⁶ By parish priests are meant all who actually have the "cura animarum", not however merely assistants and chaplains. S. O., 23 April, 1890; ECC. REV., Aug., 1891, p. 140.

⁷ S. O., 1 July, 1891; ECC. REV., Sept., 1892, p. 229.

"super primo gradu lineae rectae ex copula licita"; so also our Bishops might grant the "sanatio quoad concubinariorum" as above, provided however there was only one diriment impediment. Thus, if two or more diriment impediments or even one diriment with one reserved prohibitory impediment⁸ existed "inter concubinariorum", the "sanatio" could not be applied.

Thirdly, the "sanatio" could be applied to cases where there was an occult diriment impediment (*seu fori interni*) together with a public diriment impediment.⁹ In other words the occult diriment impediment, known only in the sacred tribunal, was to be regarded as if it did not exist.

The following cases were decided for the Bishop of Covington before the "Ne temere" was issued:

1. The "sanatio" can be applied to a case where both parties are aware of the nullity of the marriage on account of a diriment impediment, provided they had given what they thought to be a true consent which neither party revoked, but yet one of the parties refuses to renew his or her consent before a priest. The "sanatio", however, was not applicable in virtue of the faculty granted to our Bishops in the case in which neither party here and now knows of the nullity of the marriage, one of the parties being informed of the "sanatio" and its effects after it had been granted.¹⁰

2. Mary, who is not baptized, but is thought by everyone to be a Catholic, marries a Catholic before a priest and duly authorized witnesses. After the marriage she reveals the fact of her not being baptized to a priest whom she begs to baptize her and at the same time urges the strictest secrecy on him on account of the trouble her supposed husband would make if he learned the facts of the case. The priest baptized Mary and the "sanatio" was granted.¹¹ Thus, before 18 August, 1908, the limitations of the faculty "sanandi" granted to our Bishops were pretty clearly defined.

⁸ S. O., 23 Aug., 1906, Epis. Covington.

⁹ S. O., 23 April, 1890, 18 Aug., 1897; ECC. REV., Aug., 1891, p. 140; Jan., 1898, p. 73.

¹⁰ S. O., 22 Aug., 1906.

¹¹ Ibid.

AFTER THE "NE TEMERE".

During December after the new law was in force, his Grace Archbishop Moeller proposed to the Holy Office a case not uncommon in his diocese, namely that of a mixed marriage before the civil authorities or before ministers of Protestant denominations. The strangest notions of the "Ne temere" in many instances continue to be entertained by some of our thoughtless young men and women contemplating mixed marriages. Some have understood that in no instance will a dispensation be granted, but they feel assured that the Church will subsequently rectify everything when a marriage has been attempted before a minister or civil magistrate. After such an attempt there is repeated the same old story of pre-nuptial devotion, so willing and prodigal in promises, soon forgetting and repudiating its agreement. Now, as before the "Ne temere", many such Catholics who know the sad experience of mixed marriages, are willing to do whatever the Church requires. The Protestant party, on the contrary, while professing his or her desire to be bound by the marriage entered into, declares the civil ceremony sufficient and in consequence obstinately refuses to renew the marriage contract before a Catholic priest. The inquiry of Archbishop Moeller and the decision given seem to offer special difficulty. Considering only the first part of the question proposed: ¹² "*Saepe contingit in nostro Dioecesi ut catholici matrimonia ineant cum haereticis coram magistratu civili vel ministello haeretico. Pars catholica ad meliorem frugem conversa parata tunc est omnia praestare ad matrimonium convalidandum; pars autem acatholica, quamvis profitetur se stare velle matrimonio inito, tamen obstinate recusat renovare consensum, coram Sacerdote Catholico*",—one would think that there was question of a marriage rendered invalid because of the impediment of clandestinity in force in Cincinnati after the "Ne temere" became law; but the second part of the petition: "*Olim juxta facultates a S. Sede concessas huic difficultati satisfiebat per sanationem in radice*",—implies a reference to invalid mixed marriages in Cincinnati and their revalidation before the "Ne temere". This reference adds further difficulty: for since the

¹² Cfr. "dubium" appended.

"Tametsi" was not published in the Diocese of Cincinnati, there was no impediment of clandestinity there before the "Ne temere" came into effect; consequently a mixed marriage before a minister or civil magistrate of parties laboring under no diriment impediment was valid. Thus it would seem in the doubt proposed by Archbishop Moeller, that the mixed marriage by a minister or civil official before the "Ne temere" became law was invalid because of some diriment impediment. If this diriment impediment did not exist, "mixta religio" being only a prohibitory impediment there was no reason for a "sanatio in radice". But on the other hand if a diriment impediment did exist in the case of the mixed marriage in Cincinnati celebrated by a minister or civil magistrate, before 18 April, 1908, we are confronted with another difficulty. While his Grace might dispense from the diriment as well as with the prohibitory impediment "mixta religio", and while he had the "indultum cumulandi", this "indultum cumulandi" generally granted to our Bishops did not extend "ad casum sanationis". The answer of the Holy Office says that after the "Ne temere" came into force the Ordinary can continue to use the faculty already obtained of "convalidandi" (by "convalidandi" is understood "sanandi in radice") mixed marriages that have been celebrated before a minister or civil magistrate when the Protestant party refuses to renew his or her consent before a Catholic priest ("ordinarius uti potest facultate jam habita convalidandi matrimonia in expositis circumstantiis").

MIXED MARRIAGES WHERE THE "TAMETSI" WAS NOT
PUBLISHED.

As in the Diocese of Cincinnati so for the most part of the United States the "Tametsi" was not published. Does the decision given to Archbishop Moeller allow him to heal "in radice", the due restrictions of the faculty being observed, all mixed marriages irrespective of the fact that they were celebrated before or after the "Ne temere"? It would seem that the meaning of these words is that the Archbishop may use now, just as he did before the "Ne temere" came into effect, the faculty "sanandi in radice", but only for those marriages that were celebrated before 18 April, 1908. This

was the decision given to the Bishop of Natchitoches regarding the marriages of Catholics with non-baptized persons. If the reply were to be understood as extending also to marriages that have been celebrated since the "Ne temere", it would seem that his Grace could dispense from the impediment of clandestinity which the response of the Holy Office evidently does not grant him by the decision of 2 December, 1908.

MIXED MARRIAGES IN PLACES WHERE THE "TAMETSI" WAS PUBLISHED.

Another question arises about mixed marriages that were entered into before 18 April, 1908, in places where the "Tametsi" was published. A twofold legislation applied to the mixed marriages in the United States where the "Tametsi" was published on account of the extension and non-extension of the Benedictine Declaration. Only to the Province of Santa Fe was the Benedictine Declaration not extended. In places where the "Tametsi" was published which enjoyed the extension of the Benedictine Declaration the mixed marriages were not invalid by reason of the impediment of clandestinity. Thus it would seem that the Ordinaries of these places may now deal with mixed marriages that occurred before 18 April, 1908, just as Ordinaries according to the decision given the Archbishop of Cincinnati may grant the "sanatio" for mixed marriages,¹³ or those of Catholics with non-baptized persons celebrated before the "Ne temere".¹⁴ In practice, however, it will be advisable to submit this doubt to the Holy Office before granting the "sanatio" for mixed marriages where the "Tametsi" was published.

As the Benedictine Declaration was not extended to the Province of Santa Fe we think that the "sanatio" cannot be applied to mixed marriages that were there celebrated by ministers or civil authorities before the "Ne temere". These were invalid *defectu formae* "Tametsi". There was also the impediment "mixta religio". Healing "in radice" these marriages would mean "facultas cumulandi in casu sanationis". In granting the "sanatio" for mixed marriages celebrated before 18 April, 1908, the word heretic, we think,

¹³ S. O., 2 Dec., 1908.

¹⁴ S. O., 20 April, 1910.

should be interpreted not according to the definition of the "Ne temere", but as defined for the Benedictine Declaration. The Holy Office in its decision of 20 April, 1910, made the following distinction for marriages of Catholics with non-baptized persons.

PLACES WHERE THE "TAMETSI" WAS NOT PUBLISHED, FOR MARRIAGES OF CATHOLICS WITH NON-BAPTIZED PERSONS.

Marriages of Catholics with non-baptized persons which were celebrated in the above places in the presence of ministers or civil magistrates before the "Ne temere" was promulgated (18 April, 1908) can now be validated by our Bishops in virtue of their faculty "sanandi in radice", provided the marriage was invalid only on account of the impediment "disparitatis cultus" and that the non-baptized party refuses to renew his or her consent before a priest and witnesses.¹⁵

PLACES WHERE THE "TAMETSI" WAS PUBLISHED, FOR MARRIAGES OF CATHOLICS WITH NON-BAPTIZED PERSONS.

Marriages that were celebrated before 18 April, 1908, between Catholics and non-baptized persons, by Protestant ministers or civil officials in places where the "Tametsi" was published, cannot now be validated in virtue of the faculty "sanandi in radice", etc., Form. D, art. 6, or Form. T, n. 12.¹⁶

Accordingly, the Provinces of New Orleans, San Francisco (except that part of the Province in the State of Utah east of the Colorado River) and Santa Fe (except that part of the Province in the State of Colorado north of the Arkansas River), the Diocese of Vincennes, the city of St. Louis and the places of its Archdiocese known as St. Genevieve, St. Ferdinand, and St. Charles, also Kaskaskia, Cahokia, and French Village, Prairie du Rocher, East St. Louis, Centreville Station of the Diocese of Belleville,¹⁷ are effected by the decision, so that Ordinaries of these provinces, dioceses and places cannot use their faculty "sanandi" Form. D, art. 6, for marriages of Catholics to non-baptized persons which were celebrated before the "Ne temere" came into effect. In the

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Third Plenary Council of Balt.; ECC. REV., June, 1901, p. 592.

above-mentioned places the marriages before 18 April, 1908, were invalid on account of the "*impedimenta clandestinitatis and disparitatis cultus*". If the Ordinaries might grant the "*sanatio*" for these marriages it would mean a dispensation from these two impediments, from the former of which our Bishops were not authorized to dispense; it would also mean "*facultas cumulandi in casu sanationis*".

DEATHBED MARRIAGES.

Before the promulgation of the "*Ne temere*", in virtue of the decrees of the Holy Office, 20 February, 1888, and 1 March, 1889, as above stated, Ordinaries and parish priests could, where there was question of the death of those living in concubinage, dispense from all ecclesiastical diriment impediments—priestly ordination and affinity of the first degree "*in linea recta ex copula licita*" excepted. Thus a dispensation from clandestinity could be granted. The "*Ne temere*" in making provisions for a deathbed marriage stated: "When danger of death is imminent where the parish priest, or the Ordinary of the place, or a priest delegated by either of these can not be had, in order to provide for the relief of conscience and (should the case require it) for the legitimation of the offspring, a marriage may be contracted validly and licitly before any priest and two witnesses". The Sacred Congregation of the Sacraments by decrees¹⁸ of 14 May, 1909, and 16 August, 1909, determined that not only for those living in concubinage but also for the peace of conscience of all those who are in danger of death, when the Ordinary or parish priest or one delegated by either of these cannot be had, any priest, as prescribed by the "*Ne temere*", who may validly and licitly assist at marriage may also dispense from all ecclesiastical diriment impediments, except priestly ordination and affinity "*in primo gradu lineae rectae ex copula licita*". Thus as the case practically occurs here, the assistant priest is delegated either by the Ordinary or pastor for the marriages of the parish. Even though he be not delegated and the Ordinary or parish priest can not be had when he is summoned to a deathbed where he finds parties living in con-

¹⁸ ECC. REV., August, 1909, p. 230; Nov., 1909, p. 586.

cubinage or not validly married because of the impediment of clandestinity, if no witnesses be at hand and he fears that the party may die before he secures them, he may dispense from the impediment of clandestinity, because this is not one of the two impediments excepted.¹⁹ It must be noted that the party need not be "in articulo mortis", but "imminente mortis periculo". Suppose no witnesses be present but the children of the parents who have no suspicion that their father and mother are not lawful husband and wife. In this case we think that if no other witnesses than these children can be had, one may in practice follow the opinion that the law so strictly requiring two witnesses ceases in this particular instance. Suppose the priest finds that to validate the deathbed marriage he must on account of several impediments use the "*facultas cumulandi*"; may he do so in virtue of the decrees of 14 May, 1909, and 16 August, 1909? This question deserves treatment in another paper.

At present in the United States the question of deathbed marriages without witnesses is receiving considerable attention in the diocesan conferences. Much is said about the natural law and "*epikeia*", and positive laws not obliging "*sub gravi incommodo*". Undoubtedly these principles are true, and no one knows them so well as Rome does. Regarding the principles themselves there can be no disagreement. It is their application that offers the difficulty. Whilst at present Rome is insisting so urgently on the necessity of witnesses, she is not unmindful of any of the principles discussed in our diocesan conferences, but she does know what valuation to put on the argument of the inviolable secrecy that parties ask for. In weighing "*grave incommodum*" and the scandal to be avoided, it is true that the scales of the Sacred Congregations do not register with infallible or divine accuracy, but they do furnish a reliability that cannot be had from any other merely human source. In granting the dispensation of clandestinity "*pro concubinariis*" before the "*Ne temere*" became law, the Sacred Congregation said that witnesses could be dispensed with "*cum omnino non sint qui testium munere fungi possint*".²⁰ Until a contrary decision of a Sacred Congregation be given, it seems reasonable that the same inter-

¹⁹ *Il Monitore Ecc.*, Dec., 1909, p. 472.

²⁰ *Ibid.*

pretation may be applied to the decree of 14 May, 1909, by which any priest under the conditions above stated may dispense from all ecclesiastical diriment impediments. It may be asked whether the Ordinary can grant a "sanatio" where there is imminent danger of death and where the marriage was rendered invalid by reason only of the impediment of clandestinity. If, under the circumstances, clandestinity could be dispensed from, I think the "sanatio" can be applied, the due restrictions of the faculty D, art. 6, being observed. If another diriment impediment besides clandestinity existed, or clandestinity with one reserved prohibitory impediment, the "sanatio" can not be applied.

The law regarding occult impediments with the public diriment impediment and the application of a "sanatio" to the case remains unchanged.

EVERY PLACE IN THE UNITED STATES AFTER THE PROMULGATION OF THE "NE TEMERE".

As Ordinaries, where the "Tametsi" was published, are not permitted *vi facultatis* Form. D, art. 6, to grant a "sanatio" for marriages between Catholics and non-baptized persons which were celebrated before ministers and civil magistrates prior to the "Ne temere", so all the Ordinaries of the United States in virtue of the same faculty cannot now grant the "sanatio" for these marriages that have been attempted since the "Ne temere" became a law, as these marriages have been rendered invalid on account of two impediments "clandestinitas et disparitas cultus". The Bishop of Natchitoches asked the Holy Office whether there was any way of revalidating these marriages without applying to the Holy See, supposing the decision that Ordinaries of the United States could not grant a "sanatio". The reply was that either the Holy See should be asked to grant a "sanatio" or the Ordinary should obtain the faculty of dispensing from the impediment of clandestinity. What is true of the marriages of Catholics with non-baptized persons seems applicable also to mixed marriages that have been attempted since the "Ne temere".²¹

²¹ We know of two cases of mixed marriages invalid on account of clandestinity since the "Ne temere" in which application was made to Rome for a "sanatio". The dispensation "in radice" was granted. The Ordinary was not told that he could grant it himself in virtue of Faculty Form. D, art. 6.

The Bishop of Natchitoches proposed the following case to the Holy See. Bertha unbaptized marries a baptized Protestant. She desires to become a Catholic, but the Protestant man can not be induced to renew his consent before a Catholic priest. How can the marriage be revalidated? The Sacred Congregation replies: "Have recourse to the Holy See for a 'sanatio', or obtain the faculty of dispensing from the impediment of clandestinity." Of course there is no question about the authority of the Holy See to grant the "sanatio" whether Bertha becomes a Catholic or remains unbaptized. "Desiderat fidem catholicam amplecti", means that Bertha has not as yet received baptism. While she remains unbaptized she is not subject to the "Ne temere", neither is the Protestant man. This evidently is not the fact on which the Holy Office founded the second part of its reply, "aut obtineat facultatem dispensandi super impedimento clandestinitatis". When Bertha becomes a Catholic the Ordinary may grant the dispensation of "mixta religio". If the Sacred Congregation dispense from the impediment of clandestinity in this particular case the Ordinary may then grant the "sanatio".

FR. JOHN T. McNICHOLAS, O.P.

Dominican Convent, New York.

APPENDIX.

I.

Beatissime Pater,

Ordinarius Cincinnaten. ad pedes Sanctitatis Tue provolutus humiliter haec exponit:

Saepe contingit in nostro Dioecesi ut catholici matrimonia ineant cum haereticis coram magistratu civili vel ministello haeretico. Pars catholica ad meliorem frugem conversa parata tunc est omnia praestare ad matrimonium convalidandum; pars autem acatholica, quamvis profitetur se stare velle matrimonio inito, tamen obstinate recusat renovare consensum coram Sacerdote catholico.

Olim juxta facultates a S. Sede concessas huic difficultati satisfiebat per sanationem in radice; post decretum latum "Ne temere" dubium oritur an etiam nunc Ordinarius facultate illa concessa scilicet de sanatione in radice in talibus casibus uti possit. Ordinarius Orator igitur petit a S. Sede hujus dubii solutionem.

Feria IV, die 2 Decembris 1908.

In Congregatione Generali habita ab Emis ac Rmis DDis Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus proposito superscripto dubio, praevis RR. DD. Consultorum voto, Iidem Emi decreverunt: "Ordinarius uti potest facultate jam habita convalidandi matrimonia in expositis circumstantiis."

Feria vero VI ejusdem mensis et anni, SSmus. D. N. Pius divina providentia Papa X per facultates Emo. ac Rmo. Dno. Cardinali S. R. et U. Inquisitionis Secretario impertitas, resolutionem Emorum Patrum approbavit.

ALOYSIUS CASTELLANO, S. R. et U. I. Notarius.

II.

Beatissime Pater,

Episcopus Natchitochensis, ad pedes Sanctitatis Vestrae provolutus, humiliter quae sequuntur exponit:

"In facultatibus quae Episcopis Statuum Foederatorum Americae Sept. concedi solent invenitur (Forma D. n. 3) facultas dispensandi in disparitate cultus, necnon (ibid. n. 6) sanandi in radice matrimonia ratione hujus impedimenti invalide contracta, quae ultima facultas ulterius definita fuit in responso S. Congnis S. Officii Episcopo Covingtonensi 22 Aug., 1906.

Jam vero dubitatur an huic facultati sanandi in radice talia matrimonia adhuc locus sit post Decretum "Ne Temere" 2 Aug., 1907, quod requirit assistentiam parochi et testium pro validitate matrimoniorum Catholicorum etiam cum acatholicis, siquidem Episcopi dispensare non valent in clandestinitate.

Sunt qui putant hanc extraordinariam facultatem, Episcopis concessam, et tam recenter (in Covingtonen. 1906) authentice declaratam et definitam, nec umquam revocatam, integram manere etiam post Decretum "Ne Temere" et arguunt novam istius Decreti clausulam de clandestinitate respicere tantum matrimoniorum *celebrationem*, non autem ob stare sanationi in radice per usum hujus specialis facultatis, quae sanatio non est celebratio matrimonii, sed tantum revalidatio consensus jam antea dati.

Alii vero tenent opinionem contrariam, dicentes quod regula Decreti "Ne Temere" est generalis requirens praesentiam Parochi et testium pro omnibus Catholicorum matrimoniis, nec ullum faciens discrimen inter celebrationem matrimonii et ejus revalidationem.

Alii tandem distinguendum esse putant inter matrimonia invalide inita ob solam disparitatem cultus, i. e. antequam Decretum "Ne Temere" vim legis habebat, et ea quae post illud tempus contracta fuerunt, ideoque nulla sunt etiam ob clandestinitatem.

Sequentes casus non raro occurrunt:

A. Maria, mulier Catholica, matrimonio mere civili juncta est viro infideli. Jam cupit Ecclesiae reconciliari et matrimonium suum revalidari, sed vir renuit renovare consensum coram presbytero et testibus.

B. Bertha, quae numquam baptizata fuit, nupta est viro protestantico baptizato. Jam desiderat fidem Catholicam amplecti; sed vir adduci non potest ad consensum ritu Catholico renovandum.

Quaeritur ergo:

1° An in *primo* casu locus sit sanationi in radice si nuptiae istae civiles contractae fuerint antequam Decretum "Ne Temere" vim legis obtinuit, ita ut invalidae sint tantum ob impedimentum disparitatis cultus?

2° Et quid in casu quo eadem nuptiae initae fuissent post Decretum "Ne Temere" ita ut nullae sint etiam ratione clandestinitatis?

3° Si Episcopus sanare non valeat hoc matrimonium in radice, sitne alia via illud revalidandi praeter recursum ad S. Sedem?

4° Quomodo revalidari possit matrimonium in secundo casu?

Feria IV, die 20 Aprilis 1910.

In Congregatione Generali S. R. U. Inquisitionis propositis suprascriptis dubiis Emi ac Revmi DD. Cardinales Universales Inquisitores respondendum mandarunt:

Ad I^{um} In casibus hujusmodi in territoriis ubi non vigeat caput "Tametsi" locum esse facultati articuli 6ⁱ formulae D: in territoriis vero ubi caput "Tametsi" publicatum erat, indigere Episcopum pro dispensatione speciali facultate.

Ad II^{um} Sanari non posse vi praedicti articuli.

Ad III^{um} Recurrat ad Sanctam Sedem pro sanatione, aut obtineat facultatem dispensandi super impedimento clandestinitatis.

Ad IV^{um} Provisum in praecedenti.

Et insequenti feria V ejusdem mensis et anni Sanctissimus D. N. Pius Divina Prov. Papa X, in solita audientia R. P. D. Adessori Sancti Officii impertita, habita de supra dictis relatione, responsum Emorum ac Rmorum Patrum adprobavit et confirmavit.

ALOYSIUS CASTELLANO, S. R. et U. I. Notarius.

DE LICEITATE VASECTOMIAE AD PROLIS DEFECTIVAE
GENERATIONEM IMPEDIENDAM PATRATAE.

I.

HANC quaestionem de vasectomia agiturus, vellem imprimis hoc notare, nimirum quod nonnisi sub unico illo aspectu in titulo expresso eam movere coram oculis habeo.

Antequam ad quaestionem principaliorem de liceitate istius operationis chirurgicae progrediamur nonnulla de ipsa operatione in se spectata deque ejus effectibus psycho-physicis oportet dicamus.

Cum enim operatio ista quandam mutilationem importat, quaeritur utrum haec mutilatio sit inter leves gravesne numeranda. Et omnino respondendum videtur quod sit gravis recensenda. Gravitas enim alicujus mutilationis pendet non solum a *materiali* ejus magnitudine—secus enim homicidium, quod potest fieri per scissionem minimam, v. g. in arterio carotido, posset esse mutilatio levis tantum—sed etiam ab ejus magnitudine *formali*, spectata scil. functione per illam affecta, quae, in casu, ut notat Cl. De Becker maximi momenti est utpote speciei humanae conservationem directe respiciens. Attamen, in iis hominibus quorum facultas generandi est notabiliter debilis, vasectomia suam plenam gravitatem non habere videtur. Minus est enim privare hominem facultate generandi prolem degeneratam, quam ab eo potestatem prolem sanam atque robustam generandi auferre. Haec tamen circumstantia nonnisi accidentaliter mutat praedictam mutilationem quae proinde adhuc essentialiter gravis remanet. Addendum, ni fallor, quod de muliere cum agatur, oophorectomia, uti vocatur, sua gravitate etiam materiali non caret.

Quoad vero effectum psycho-physicum istius operationis, dictis medicorum a R. P. Donovan citatorum (March, pp. 272-3) haud nimis esse nitendum aestimo. Homo enim, maxime ille qui se commercio carnali multum jam dedit, ad copulam urgetur, non solum stimulo physiologico impulsus, sed etiam cognitione voluptatis exinde habendae.¹ Et proinde etiamsi

¹ Unde S. Chrysostomus, Hom. lxiii (cit. a S. Thoma, II^{da}. II^{ae}, qu. lxxv, art. I, ad 3m.) exponens textum "Sunt eunuchi qui seipsos castraverunt propter regnum coelorum" haec habet: "Neque concupiscentia mansuetior ita (scil. per membrorum abscissionem) fit, sed molestior; aliunde enim habet fontes



supponamus quod per vasectomiam auferri posset concupiscentia carnalis, adhuc in illo remaneret aliud principium inducens—et quidem fortissime, si de hominibus prius vitiis carnalibus deditis agitur—ad actum carnalem. Nec etiam illud suppositum—scil. homines, facta vasectomia, liberos a concupiscentia evadere—est concedendum. En enim verba Cl. Antonelli (*Med. Pastoralis*, vol. I, no. 287) loquentis de illis castratis qui privati sunt testibus post adeptam pubertatem, e quorum conditione aliquid per analogiam concludere valemus de iis qui per vasectomiam sterilizati existunt: “Retinent” (tales), inquit ille, “capacitatem erigendi membrum et coeundi; immo possunt vehementi concupiscentia vexari, erectiones diuturnas pati, diuque in coitu immorari”. Quod hoc verificaretur etiam in sterilizato per vasectomiam certum esse videtur. Nam si per ablationem ipsorum testium quibus conficitur semen, concupiscentia non tollitur, a fortiori non tolleretur per sectionem *vasis deferentis*, cujus sectionis unicus effectus privativus est ut semen testibus secretum pervadere non amplius possit ad vesicula seminalia (vesicula, i. e. ex quibus in copula patranda jactatur ipsum semen). Dixi: unicus effectus *privativus*: et consulto quidem. Etenim quidam datur effectus vasectomiae etiam positivus qui in castratis locum non haberet; nam ex eo quod semen in testibus confectum ad vesicula seminalia pertingere non potest, et propterea effundi non amplius queat, totaliter re-absorbeatur in systema necesse est. Haec quidem seminis re-absorptio multum corpori prodest, et proinde facile crederem quod homo qui vitiis carnalibus deditus fuit, quique debilitatus fuit propter excessivam seminis effusionem, aliquatenus per istam re-absorptionem roboraretur—tum physice, tum psycho-physice.

His praevis notatis, dictae operationis nobis considerata occurrit liceitas. Cum autem quaestio proposita circa liceitatem determinati medii ad determinatum consequendum finem versetur, liceitas vero medii ex se indifferentis a fine pendeat. prius de liceitate finis ad quem ista dirigitur operatio quae-

sperma quod in nobis est; et praecipue a proposito incontinenti et mente negligente; nec ita abscissio membri comprimit tentationes ut cogitationis frenum.”

Cf. etiam Constit. Sixti V. de matrimonio eunuchorum *Cum frequenter*, 28 Junii, 1587; et Antonelli, *Med. Past.*, II, numeris 493-495; necnon Eschbach, *Disputationes Physiologico-Theologicae*, Disp. II, cap. iii, Prop. 8, parag. 3, super hanc Constitutionem.

rendum est, deinde, liceitate finis determinata, de liceitate ipsum per praedictam operationem consequendi oportet quaeramus.

Nemo est qui dubitat quin homini liceat (rem objective considerando) abstinere a procreatione prolis si cognoscit prolem, quam copulando forte generaret, miserrimam atque debilissimam probabiliter fore. Licet tamen de absoluta liceitate finis ad quem ordinare vasectomiam volunt medici nulla adsit difficultas, tamen ad ultimam casus propositi solutionem maxime interest ut quaedam de ratione istius liceitatis dicamus.

Quod homo, generaliter loquendo, aliquali obligatione filios procreandi afficitur, oportet admittamus. Etenim hoc homo debet—

(1) Deo: nam per procreationem fiunt creaturae aptae ad Deum laudandum hac in vita, Eoque fruendum in vita aeterna.

(2) Naturae: sic enim species humana conservatur.

(3) Societati: quia sic etiam societas roboratur atque continuatur.

Insuper notandum est quod etsi hoc non *debeat* seipso, tamen jus naturale habet ut proles generet quae sint gaudium ejus et baculus ejus senectutis, atque ut, ipso mortuo, adhuc vivat in filiis.

Attamen cum generatio prolis, licet bonum, non sit optimum, ob bonam aliquam rationem (maxime v. g. ob studium perfectionis) liberatur homo ab obligatione prolem generandi, libereque potest cedere jus suum hac in re. Immo si in casu aliquo particulari homo procreando graviter laederet alicui juri suo potiori, non tantum potest, sed et debet a generando abstinere (nisi interveniat ratio adhuc fortior, uti infra dicemus.) Videamus igitur utrum et quomodo laeditur per procreationem prolis degeneratae juribus seu interesse Dei, naturae et societatis, immo et ipsius prolis.

Ad interesse Dei quod attinet, nil clare et directe ex eo concludere valemus. Cum morbus non sit nisi malum physicum, proles cui corpus debilissimum aequae ac proles sana valet Deo servire. Immo, absolute loquendo hoc verificatur et in prole ad crimina proclivi; nam proclivitas qua ea proles afficitur, non est nisi materialiter mala, et crimina si quae patriverit, certe non erunt perfecte—et forsitan nullo modo erunt—voluntaria, proindeque saltem gravis et forte omnis peccati

erunt expertia, Deusque optimum non expectabit ab eo cui optimum non dedit. Sed cum nesciamus quomodo interesse Dei procreatione talis vel talis infantis in particulari afficiatur, nullum argumentum est directe ex hac fonte sumendum.

Interesse naturae seu speciei aliquo modo contrariatur adventus prolis degeneratae. Etenim proles hujusmodi tendit ad degenerationem speciei, finem interesse naturae sane oppositum.

Interesse societatis, seu quod fere idem est, status civilis, fere coincidit cum interesse speciei. Attamen proles degenerata directius societatem quam speciem minatur, ut patet. Lis igitur cum adsit hac in re, erit directe inter potestatem civilem, vices gerentem societatis, ex una parte, et volentem procreare filios jurium naturae et societatis laesivos, ex alia parte. De diversis autem modis quibus isti degenerati laedunt societati haud necesse est loquamur.

Interesse ipsius prolis etiam considerandum occurrit. Licet enim proles nondum concepta nullum jus absolutum habeat, ut patet; et quamvis si generatur nullam injuriam proprie dictam patiatur (reduci enim de non-esse ad esse non injuria, sed, e contra, lucrum est, uti liquet); tamen jus aliquod conditionatum habere videtur, nimirum ut, si fit, perfecte fiat. Nam contra justitiam videtur si quis, citra rationem gravissimam, producat filios gravissimis morbis oneratos, vel etiam (si de criminibus proclivibus est quaestio) sub magno periculo damni aeterni existentes (quod quidem periculum, in quantum nos judicare valemus, non deest, iis quae supra hac de re diximus non obstantibus). Adde quod in casibus de quibus loquimur quam plurimi infantes moriuntur in utero, sine spe felicitis aeternitatis. Hoc tamen ultimum obiter dico; nam quaestionem nobis propositam non praecise attingit.

Cum igitur jus quo quilibet fruitur ad prolem procreandam superetur a jure quo societas atque natura exigunt ne nascentur defectivi infantes, concludendum videtur, illum qui nonnisi defectivos generare valet, jus procreandi non amplius possidere. Nam, ut notat R. P. Donovan, bonum privatum cedere debet bono communi. Cave tamen. Homo *duplex* jus ad actum procreativum habet, quod quidem duplex jus nisi recte dignoscatur, vera hac de quaestione intelligentia haberi haud potest. Age vero. Duplex est bonum seu genus bonorum, quod, ex actu

procreativo legitime peracto, homo naturaliter sibi potest acquirere, scil. bonum temporale seu naturale et bonum aeternum seu supernaturale, et ad utrumque istorum speciali jure homo fruitur. Jus ejus ad bonum temporale generativi actus *naturale* nominari potest, et respicit fructus omnes temporales exinde obtinendos. Hoc quidem jus *naturale* hucusque *unice* consideravimus, et, ni fallor, ad id *unice* animum attendit in sua casus solutione R. P. Donovan. Sed multo majoris momenti est jus hominis hac in re quod *spirituale* vocare placet. Etenim istud jus respicit ultimum finem hominis, actum procreativum vero tanquam medium ad hunc finem conducens, in quantum videlicet est unicum legitimum concupiscentiae remedium, quod quidem remedium saepe saepius ita necessarium est homini ut illo ablato vitam honestam ducere vix valeat. Actus igitur procreativus nonnullis hominibus, est, vel saltem potest esse, fere necessarius ad ipsorum salutem. Porro, omnium juriū hic in terris existentium maximum est jus hominis ad ea quibus indiget ad salutem consequendam. Si igitur jus *spirituale* hominis impossibile videtur cum quolibet jure societatis, istud, non illud, alteri tanquam juri validiori cedere debet. Licet enim homo-animal est propter societatem et speciem, homo, formaliter consideratus, nullo modo. Unde dicunt theologi hominem non esse propter societatem, sed societatem esse propter hominem. Concludendum igitur est quod quando actus procreativus est moraliter necessarius alicui ut honeste vivat, tunc iste actus (et, in casu quo persona non est nupta, matrimonium tanquam medium ad eum) est ei licitus, non-obstantibus quibuscumque damnis proli societatique exinde forte secuturis.² Haec doctrina confirmatur ex praxi constanti ecclesiae, quae nunquam reputabat morbum etiam gravissimum tanquam impedimentum prohibens matrimonium nec ejus usum, uti videri potest in sacris canonibus diversis in locis (cf. v. g. X. iv, 8, De Conjugio Leprosorum).

² Quantum ad *actum* tunc habitum cf. 1 Cor. 8:9, "Melius est nubere quam uri", ex quo concludere licet, melius est copulam exercere quam uri.

Quantum vero ad *prolem* exinde forte nascituram, cf. S. Thomam, *Summa Theol.*, Supplem., qu. lxiv, art. i, ad 4tum, "Et quamvis generetur infirma (scil. leprosa) proles tamen melius est ei sic esse quam penitus non esse". Quae verba, ni fallor, non sunt sic intelligenda quasi proles graviter infirma esset quid undeque desiderandum, sed quod actus ceteroquin (scil. ob rationem S. Pauli) licite impugnari non potest ob imperfectionem prolis forte exinde habendae.

Haec tamen omnia non impediunt ne ipse finis ad quem volunt medici vasectomiam ordinare—videlicet evitatio de-generatorum—sit, uti jam diximus, omnino licitus. Admissa igitur liceitate finis ejus, ad quaestionem de liceitate ipsius vasectomiae tanquam medii ad illum pervenimus, quam quidem quaestionem si ea quae nuper diximus admittis, difficilem solutu non invenes arbitramur.

II.

Duplex quaestio hic nobis proponitur, scil. utrum sit licitum haec operatio chirurgica quum voluntarie patiatur; et—utrum sit licitum quando involuntarie patiatur. Imprimis illam, postea istam investigemus.

Licetne alicui se huic operationi ob praedictum finem voluntarie submittere? Responsioni negativae omnino subscribendum arbitror. Etenim ille qui se vasectomiae submittit, vel hoc facit cum intentione de caetero vivendi *caste* (per quod hic intelligo, abstinendo ab actu procreativo) vel secus. Si *primum*, tunc operatio est illicita quia innecessaria; nam si patiens sic vivit proles nunquam procreabit, et proinde praedicta operatio nil omnino conferret ad finem intentum. Porro mutilationem gravem inutiliter subire plane illicitum est dicendum.

Si secundum, operatio est etiam illicita, quia tunc non esset nisi modus impediendi ne copulae postea habiturae essent productivae. Hujus rei iniquitatem indicare necesse non est.

Licet tamen data divisio sit revera adequata, possit casus fingi qui quasi viam teneret mediam inter supra-positos. Posset enim vir ³ aliquis sic inter se ratiocinari: Scio bene quod si prolem habeo, ea morbis, doloribus, atque miseriis gravissimis afflicta erit. Proinde ne ego miser sim talis miseriae causa, volo omnino a procreando abstinere. Attamen, prout nunc existo me continere revera non valeo. Dictis tamen medicorum de effectibus vasectomiae adhaerens, credo quod, illa peracta operatione, caste vivere perfecte pollerem. Eligo igitur vasectomiam subire ad hoc ut non-procreationem prolis cum vita honesta componeam.

³ Consulto dico: vir. Hic enim casus locum habere nequit quantum ad mulierem, quippe quae nullam diminutionem concupiscentiae per oophorectomiam sortiatur, uti ex physiologia videtur.

Hic casus, qui, spectatis medicorum dictis, non raro posset oriri, non ita facile solvitur. Etenim non-generatio prolis in casu est finis certe laudabilis,—immo si quis posset eum attingere praecluso spirituali periculo, ad hoc, ni fallor, omnino teneretur. Et videtur quod haec apposita conditio, mediante vasectomia, verificaretur. Laudabiliter igitur, uti videtur, homo, casu praedicto, vasectomiae se submitteret.

Attamen etiam hoc casu ista operatio omnino illicita est dicenda.⁴ Etenim, ob rationes supra allatas, impossibile omnino videtur illam ita tentationes carnales minuere ut aliquis qui prius vitam castam sibi esse impossibilem reputabat, operatione peracta, extra periculum esset passionibus suis indulgendi. Quomodocumque tamen post factam vasectomiam, passionibus indulgeat necessario peccat. Nam etiam actus procreativus ceteroquin licitus nunc ei omnino vetitur, eo quod nulla omnino potentia seminandi fruitur.⁵ Quid igitur? Nulla adest ratio sperandi ut talis homo qualis est ille de quo loquimur posset motibus carnalibus per longum tempus resistere, et quia unica alternatio est peccaminosa, patet quod vasectomiam subeundo, se quasi in necessitate peccandi poneret, dum e contra, vasectomia non patrata, semper haberet legitimum concupiscentiae remedium. Et licet aliquando accidere posset quod aliquis, passus vasectomiam, revera et omnino resistere valeret tentationibus carnalibus quas repellere in statu normali existens non polleret, hoc nunquam posset a priori praesumi, sed peri-

⁴ Haec solutio negativa confirmatur ex hoc quod Origines exprobat fuit, uti ajunt, eo quod—de sua castitate timens seipsum eviravit. Etenim ex D. Thoma (loco supra citato) habes quod "membrum non est praescindendum propter corporalem salutem totius, nisi quando aliter toti subveniri non potest. *Saluti autem spirituali semper potest aliter subveniri* quam per membri excissionem, quia peccatum subjacet voluntati. Et ideo in nullo casu licet membrum praescindere propter quodcunque peccatum vitandum. Unde Chrysostomus, exponens illud Matth. xix: 'Sunt eunuchi, qui seipsos castraverunt . . . ' dicit: Non per membrorum abscissionem, sed malarum cogitationum interemptionem; maledictioni enim est obnoxius qui membrum abscidit; *etenim homicidae sunt qui talia praesumunt.*"

⁵ Nota quod non tantum de innupto sed de etiam nupto loquor. Cf. haec in re praelaudatam Constit. Sixti V, et commentaria Eschbach et Antonelli, locis supra citatis, ubi clare omnimoda illicite copulae ab eunuchis (erectio- nis membri capacibus, uti patet; secus copula non adesset) peractae, constat . . . Adde quod ex dicta Constit. habetur copulam sine seminatione in vas mulieris ad sedandam concupiscentiam non valere; et proinde nec finem secundarium matrimonii attingere. Unde (et etiam ex hoc quod Sixtus V suam fundat Constit. non tantum super jus ecclesiasticum sed praeterea super jus naturale) talem copulam etiam infidelibus illicitam esse vides.

culum lapsus semper grave esset reputandum. In casu igitur patiens, ob finem temporalem, evitacionem scil. degeneratae prolis, se exponeret gravi periculo spirituali, quod patet non liceat.

III.

Nunc igitur ad secundam quaestionem progrediamur. Potestne auctoritas civilis statuere ut istam operationem subeat certa persona, etiam ea renitente? Cui quaesito responsio negativa ex dictis facile infertur. Cum enim nemini liceat se voluntarie isti operationi submittere, plane sequitur quod auctoritas civilis nequit ullo modo assistere tali operationi voluntarie passae: ad opus enim illicitum cooperaret. A fortiori illicitum esset dicendum si status quovis modo induceret istam operationem alicui personae patrari, ea renitente, vel operationis effectum ignorante.

Re quidem vera agitur de potestate status civilis in re spirituali, et quaestio posita fere ad hanc reduci potest: Utrum status ob prolem societati nocivam evitandam possit quosdam cives potissimo quodam jure spirituali privare. Et quia, ut jam diximus, istiusmodi juri omnia jura temporalia cedent necesse est, plane nonnisi negative respondere possumus.

Forsitan autem hic dices: Inter homines quos status per vasectomiam sterilizare vult permulti pessimam corruptissimamque vitam degunt et degent, vasectomiam passi vel non passi. His igitur in casibus, ut practice loquamur, unicum effectum et quidem laudabilem, sortiretur vasectomia, et nulum *causaret* periculum peccati, sed illud simpliciter *relinqueret* sicuti antea fuit. Ergo in his saltem casibus licite status cogeret hominem ut operationi de qua loquimur se submitteret. Verumtamen hoc argumentum nullius est valoris. Etenim malum quod ortum habere ex vasectomia diximus non praecise in hoc consistit quod quis post sterilizationem forsitan plus quam antea peccaret; sed in hoc quod per dictam operationem privatur iste modo legitimo concupiscentiam sedandi, ita quod si postea passionibus superetur hoc *necessario* peccatum inducet. Quod quidem malus effectus vasectomiae locum aequae haberet in istis hominibus de quibus procedit objectio allata. Quod si isti sibi relictis cum plena libertate eligendi licitam vel illicitam necessitatis physiologicae satisfactionem,

impulsante concupiscentia, istam potius quam illam eligant, ipsi videant: propria eorum erit culpa. Si, e contra, per vasectomiam auctoritas civilis aufert istam libertatem, et homines ponit quasi in necessitate peccati—peccata deinde peracta etiam auctoritati civili imputentur.

Nilne igitur potest societas ut se defendat a degeneratione, necnon a morbis contagiosis atque criminibus, quae infantes istos defectivos comitatur? Utique sane. Potest enim auctoritas civilis morbis contagiosis infectos, si adsint rationes sat graves, a cetero populo segregare, sicut fit leprosis, sicque curare ne isti societati sanae damnum inferent. Ad proles criminosas quod attinet, multum prodest educatio bona atque religiosa (scil. secundum religionem naturalem ne nimium exigam) ad vitiosam eorum proclivitatem corrigendam, quam quidem educationem status praebere non tantum potest sed et debet. Et si, his atque similibus adhibitis remediis, adhuc supersint quaedam mala lugenda, numquid, quaeso, perfectio obtinere potest hic in terris? In patientia possideamus animas nostras. Etenim mala supradicta diligentibus Deum cooperari possunt in bonum, ut quisquis per se videat. Nemini liceat, talia mala evitandi causa, hominis laedere juri spirituali—juri, uti diximus omnium jurium terrestrium maximo—necesse est judicemus.

IV.

Quaestionem de moralitate vasectomiae filios defectivos evitandi causa exercendae rimando, nonnisi de hujus vitio *essentiali* locuti sumus. Quod in praxi multis vitiis concomitantibus illud gravaretur nemo est qui non videat. De liceitate mente captos per vasectomiam sterilizandi nil adhuc diximus, nec possunt principia a nobis allata ad istam quaestionem, (saltem directe) applicari. Brevissime igitur infelicitum istorum hominum jura defendere conabor.

Inprimis *numquam* dici potest quod istius vel illius recuperatio sit impossibilis. Si vero aliquis amens sanatus fuerit, tunc etiam hic argumenta quae supra de usum rationis habentibus attulimus applica. Sed etsi dentur casus in quibus sanatio est penitus impossibilis, quid inde pro vasectomiae his in casibus liceitate sequitur? Numquid homo, paulo minus ab angelis a Deo constitutus, ob dictam ejus miseriam est quasi

brutus aestimandus? Minime quidem. Revera, homo infelicitate usu rationis carens, rationalis nihilominus est, atque utilis est tractandus. Mente capti quidem arcendi sunt a copula exercenda, uti liquet; sed hoc non per mutilationem sed per debitam curam atque custodiam est faciendum.

Re quidem vera, propositum homines per vasectomiam sterilizandi ne species humana degeneret nefastissimum est dicendum. Nomine civilisationis profertur, potius tamen barbariem sapit. Quod quidem medici, materialismo addictissimi ad hoc recursum habere cupiunt non est mirandum; nam hominem nonnisi tanquam organismum corruptibilem respiciunt. Nos tamen quibus commissa est cura de anima ejus incorruptibili atque immortalis, principiis veri nominis scientiae atque fidei divinae nitentes, criminis istius repellendi causa laborare totis viribus nostris debemus.

ETHELBERT RIGBY, O.P.

Rome, Italy.

May I quote a few words from an article printed in the *Boston Transcript* by Ella Wheeler Wilcox, which has just come into my hands?

"In the breeding of horses and cattle the survival of the fittest, only, is made possible; and the human race should be protected in the same manner from the perpetuation of undesirable and dangerous tendencies and qualities."

The human race, then, is to be treated as a breed of prize-cattle!

The following extract from the same source is a good illustration of the excesses likely to result should the principles advocated by vasectomists prevail:

"This sterilizing process should be performed on every man and woman who has, for even a brief space of time, been insane; on every one who is for a second time an inmate of a prison or reformatory; on every victim of tuberculosis or leprosy, or of any virulent disease known to medical science by unpleasant names; and on every man and woman who uses drugs or stimulants constantly."

Comment is superfluous! May I ask, however, whether the civilized world is at present suffering from so high a birth-rate that measures for reducing it have become advisable? It is to be feared that the much-vaunted operation of vasectomy and oophorectomy will prove but too much to the taste of the present generation—for reasons which we need not mention. If you advertize these operations in your daily newspapers; if you praise their supposed merit—

the ease and certainty with which they attain the desired result without robbing life of any of its pleasures; if, besides this, you legalize and enforce their performance on certain persons—is it not a foregone conclusion that large numbers of men and women (of types quite other than those for whom they were intended by the law) will make use of them for the purpose of removing from matrimonial life certain of its inconveniences? And what of the souls of these misguided people, and of the eternal damnation to which you are hurrying them? What, again, of the resultant slow destruction of society, that society of which you proclaim yourselves the enlightened defenders?

Let us hear no more of State encouragement of sterilization as a means of safeguarding society. State prevention of it is far more likely to be needed for the attainment of the end in view.

E. R.

DE VASECTOMIA.

Articulus sequens elucubratus est antequam legerim in ECCLESIASTICAL REVIEW fasciculo mense Aprilis edito, R. P. Donovan O.F.M. responsionem ad solutionem dubiorum de Vasectomia a Cl. Jules de Becker J.U.D. datam. Publici juris facta hac Ill. Franciscani responsione, articulus meus nullo novitatis amplius valore gaudet; illum edo hac sola ratione motus quia nempe generatim claritati quaestionis enodandae inservit diversitas expositionis.

Quid ergo videtur dicendum de “Responsis ad dubia proposita circa Vasectomiam”?

1. Dubium primum. “Dicendum,” ait Cl. de Becker, “non *probabiliter tantum* sed *certo*, juxta principia a Theologis communissime tradita, illicitam esse, et quidem *graviter*, actionem viri subeuntis voluntarie indicatam operationem ob proposita motiva.”

In *ratione* addita, duo invenimus: 1. Vasectomia constituit mutilationem gravem. 2. Mutilatio gravis in tantum permittitur in quantum est necessaria ad conservationem vitae.

Primae parti istius rationis respondet R. P. Donovan negando vasectomiam constituere mutilationem gravem, et dat argumenta quae convincentia videntur.

Notandum tamen est R. P. Donovan non negare valorem argumenti R. D. de Becker: “gravitas mutilationis non venit judicanda solo respectu conservationis proprii individui sed, insuper, sub respectu propagationis speciei, et consequenter organorum ad hoc a Creatore destinatorum.” Negat solum assertum, nempe “vasectomiam impedire simpliciter propagationem speciei humanae”; unde vasectomia neque esset mutilatio stricto sensu quia, ut ait Cardinalis Toletus:¹ “Mutilatio dicitur abscissio membri vel vulnus quo membrum redditur inhabile ad actionem ponendam.”

¹ *De Instructione Sacerdotum*, Cap. 32, ad. 3.

Sed etiam hoc praetermisso, dato nempe non concesso vasectomiam constituere mutilationem gravem, sequiturne ex hoc "non *probabiliter* tantum sed *certo*, juxta principia a Theologis communissime tradita, illicitam esse, et quidem graviter, actionem viri subeuntis voluntarie indicatam operationem ob proposita motiva"?

Posset forsitan aliquis respondere negando, debita cum reverentia, argumenti suppositum: "Gravis mutilatio in tantum permittitur in quantum est necessaria ad conservationem vitae".

Etenim sic in forma ponendum videtur argumentum R. D. de Becker:

"Gravis mutilatio in tantum permittitur in quantum necessaria est ad conservationem vitae.

"Atqui vasectomia, quae est mutilatio gravis, ad conservationem vitae necessaria non est.

"Ergo vasectomia non permittitur."

Facta concessione, de qua supra, circa gravitatem vasectomiae, facile conceditur Minor, quia revera vasectomia non fit ad conservationem vitae individui² et "conservatio vitae individui" non fuit allata tamquam motivum istius operationis.

Sed quid dicendum de Majore? Num conservatio vitae individui est solum motivum justificans mutilationem gravem? Videtur contra affirmandum aliud posse dari motivum quod mutilationem gravem individui justificet illamque licitam reddat, et hoc motivum esse *bonum commune*.

Etenim S. Alphonsus³ quaerit: "An liceat pueros castrare ad vocem in eis conservandam?" Et refert duplicem sententiam. Secunda sententia affirmat licere "modo absit mortale periculum vitae et non fiat pueris invitis". Et una ex rationibus est "quia eunuchi sunt utiles bono communi ad divinas laudes in ecclesiis suavius canendas".

Prima, quam S. Alphonsus probabiliorē dicit, affirmat non licere, "quia conservatio vocis non est bonum tanti momenti ut liceat id agere quod natura reprobatur".

Utraque ergo sententia unum principium admittit commune: "Licita est mutilatio gravis facta pro bono communi, dummodo istud bonum commune sit sufficientis momenti".

Applicatio istius principii, in casu castrationis puerorum, deducit ad diversas conclusiones quia prima sententia admittit tanquam insufficientis bonum commune quod exinde derivaret, dum secunda sententia illud sufficiens esse supponit. Sic enim arguitur in prima

² Evidenter in minore agitur de vita *individui* conservanda, non de vita *communitatis*: "nisi gravissima propriae valetudinis causa excusetur".

³ Lib. III, Tr. IV, sub num. 374.

sententia: "Licita est mutilatio gravis facta pro bono communi, dummodo istud bonum commune sit sufficientis momenti."

Atqui illud bonum commune "cantare suavius laudes divinas in ecclesiis" non est sufficientis momenti.

Ergo illicita est castratio puerorum.

In secunda sententia habemus: "Licita est mutilatio gravis facta pro bono communi, dummodo" etc.

Atqui illud bonum commune "cantare suavius laudes divinas in ecclesiis" est sufficientis momenti.

Ergo licita est castratio puerorum.

Videntur ergo auctores utriusque sententiae admittere quod praeter motivum conservationis vitae propriae, aliud est motivum, nempe sufficiens bonum commune, licitam reddens mutilationem gravem et licitam, consequenter, "actionem viri subeuntis voluntarie mutilationem gravem".

Et hoc videtur consonum principio generali quo homo considerandus dicitur non solum tamquam individuum sed etiam tamquam membrum societatis, necnon alteri principio affirmanti: "In casu conflictu, bonum partis bono totius cedere tenetur".⁴

Ergo ad solvendam quaestionem "Utrum licita sit necne vasectomia et actio viri illam voluntarie subeuntis" unum solum remanet dubium: "Potestne assignari, ex parte boni communis, motivum sufficiens licitam reddens hanc operationem?"

Videtur autem respondendum affirmative. Etenim, in circumstantiis a R. P. Donovan relatis et propter rationes ab ipso expositas,⁵ boni communis multum interest ut actio generationis impediatur in talibus individuis, quia ista actio in grave damnum cederet societatis. Nunc ista actio generativa duplici modo impedi potest: 1. privatione libertatis istorum hominum, includendo et custodiendo eos in domibus in quibus nullam haberent opportunitatem filios generandi; 2. vasectomia.

Primus modus non videtur practice possibilis applicatu. Ergo remanet vasectomia solus modus practicus, nunc temporis saltem, impediendi grave damnum societatis.⁶

Ergo, summam, cum mutilatio gravis in tantum permittatur in quantum est necessaria sive "ad conservationem vitae individui", sive "ad bonum publicum magni momenti", vasectomia licita di-

⁴ Cfr. omnino S. Thomam, II^a, II^{ae}, qu. 65, a. 1.

⁵ ECCLESIASTICAL REVIEW, March, 1910.

⁶ Maxime notandum est vasectomiam non esse operationem tam **damnosam** individuo, cum nullum impedimentum matrimonii inducat. Etenim nullum est impedimentum in sententia eorum qui dicunt "vasectomiam non reddere impotentem sed solum sterilem"; neque in altera sententia dicente "vasectomiam reddere impotentem sed solum ad tempus et posse eius effectus destrui alia operatione quae dictam impotentiam tollat".

cenda videtur (etiam in hypothesis in qua ut gravis mutilatio admittitur) quia est necessaria, vel saltem maxime utilis, bono publico maximi momenti.

II. Dubium secundum sic proponebatur: "Utrum medicus praedictam operationem facere possit casu quo patiens huius effectum ignorat?"

Extendens responsionem Cl. de Becker ait: "Dicendum quod neque medicus neque auctoritas civilis ullum ius habent faciendi talem operationem homini sive volenti sive, a fortiori, ignoranti aut nolenti. De medici incompetentia res est nimis clara: quis enim dedit alteri (sive medico sive cuicumque privato homini) jus gravem perficiendi mutilationem proximo suo, dum ipse proximus, sub gravi, prohibetur ab ea admittenda?"

Ad medicum ergo quod attinet, D. de Becker denegat simpliciter medicum vasectomiam licite perficere posse, sive in homine volente sive, a fortiori, ignorante aut nolente.

Et in ratione quae de ista medici incompetentia datur, duo invenimus: 1. vasectomia est *in se* graviter illicita (dum ipse proximus, sub gravi, prohibetur ab ea, vasectomia, admittenda);

2. medicus (sive quicumque privatus homo) de se nullum jus habet gravem perficiendi mutilationem proximo suo.

Ad 1m. Respondendum est vasectomiam, uti probatum est in prima parte, in se graviter illicitam non esse, et posse dari casum (nempe propter bonum commune) in quo omnino licita sit ista mutilatio necnon actus viri illam voluntarie subeuntis.

Ad 2m. Verum est medicum (vel quemcumque hominem privatum) nullum jus habere gravem perficiendi mutilationem proximo suo, quia nullum dominium habet in membra proximi. Ergo medicus non potest auctoritative iubere vasectomiam. Attamen, dato casu in quo, aliis de rationibus, licite perficienda sit talis mutilatio, dicendus erit medicus operam suam praestare posse.

Hoc quidem de medico.

"Ad auctoritatem civilem quod attinet," adiungit D. de Becker, "ea nullum ius habet relate ad vitam et libertatem *innocentium*, et, consequenter, ea prorsus excluditur a iure mutilandi innocentem etiam sub praetextu boni communis."

Negat ergo D. de Becker auctoritatem civilem iubere posse vasectomiam, etiam sub praetextu boni communis, "quia nullum ius habet relate ad vitam et libertatem *innocentium*."

Videtur illud principium "Auctoritas civilis nullum ius habet relate ad vitam et libertatem *innocentium*" admittendum esse cum distinctione. Potest enim agi de *innocente stricto sensu*, nempe de homine qui ex parte sua nullum prorsus titulum praebet ad hoc ut vita vel libertate privetur.

Hoc in casu, evidens est istum innocentem non posse ab auctoritate civili *puniri* privatione vitae vel libertatis: hoc enim esset intrinsece iniustum, consequenter intrinsece malum, et nunquam licet malum facere ad hoc ut eveniat bonum.

Sed, alia ex parte, videtur omnino admittendum auctoritatem civilem optime posse (non poenaliter utique) innocentem stricto sensu, etiam invitum, libertate saltem privare si hoc necesse sit bono communi procurando. Ut unum exemplum afferam, potest v. g. auctoritas civilis innocentem stricto sensu obsidem dare, quod est illum libertate privare.

Ergo, etiam quando agitur de innocente stricto sensu, non videtur admittendum sine distinctione illud principium: "Auctoritas civilis nullum ius habet ad vitam et libertatem innocentium, etiam sub praetextu boni communis".

Sed, quidquid sit de hac quaestione, ad casum nostrum quod attinet non multum refert, quia negandum omnino videtur hominem esse sensu stricto innocentem cui iudicatur applicanda vasectomia.

Quod iste homo possit quidem dici "*theologice* innocens", transeat, quia potuit haereditate acquirere talem complexionem quae necessariam dicitur reddere vasectomiam.

Sed nonne est iste homo, vero sensu, damnosus, et quidem graviter, societati? Secundum hypothesim fundatam supra rationes allatas a R. P. Donovan, respondendum est affirmative. Si autem homo iste est graviter damnosus societati, non potest dici simpliciter innocens, sed econtra graviter nocens bono communi dicendus est:⁷ consequenter, ad hoc ut vitetur grave damnum societatis, potest auctoritas civilis in illum agere pro culpa non quidem theologica sed naturali et physica quam habet homo. Applicandum est ergo hominibus vasectomiae subiiciendis id quod dicitur de leprosis qui licite, secundum omnes auctores ni fallor, privantur libertate, etiamsi dici debeant *innocentes* eodem sensu ac homines de quibus in casu nostro.

Auctoritas ergo civilis potest vasectomiam iubere homini etiam nolenti, et a fortiori homini consentienti.

Concludendo, hoc notatum volumus: Principium admittimus vasectomiam licitam esse ad damnum societatis vitandum, et auctoritatem civilem potestatem habere imponendi talem mutilationem certae categoriae individuorum. Ad applicationem autem principii quod attinet, civilis auctoritas tenetur evidenter ad sequendum regulas morales sine quibus ad maxime deplorabiles abusus conduceret id quod, recte et sapienter applicatum, in magnum bonum societatis cessurum videtur.

TH. LABOURÉ, O.M.I., D.D.

Theological Seminary, San Antonio, Texas.

⁷ Aliis verbis, non *reus*, sed *nocivus* vel *nocens* dicendus est.



Analecta.

ACTA PII PP. X.

MOTU PROPRIO

DE CONCESSIONIBUS INDULGENTIARUM A SUPREMA S. CONGREGATIONE S. OFFICII RECOGNOSCENDIS.

Cum per Apostolicas Nostras Litteras *de Romana Curia* quae incipiunt "*Sapienti Consilio*", III Kal. Jul. an. MDCCCXVIII datas, *universam rem de indulgentiis*, ideoque et curam circa rectam et prudentem earum moderationem et onus invigilandi super earundem publicatione et impressione, *uni* Supremae Sacrae Congregationi Sancti Officii devolutam voluerimus; ad praecavendas dubitationes quascumque quae ex concessionibus hac in materia aliter quam per praefatam Sacram Congregationem forte obtentis facile oriri possent, utque omnibus plane constet de earundem authenticitate et efficacia, Suprema Nostra Auctoritate, motu proprio atque ex certa scientia, declaramus ac decernimus:

I.^o Indulgentias quascumque, sive generales sive particulares, quae non respiciant ipsas personas petentium tantum, a supradicta Suprema Sacra Congregatione Sancti Officii esse recognoscendas;

2.° Idem dicendum de facultatibus concessis quibusvis sacerdotibus cuiuscumque gradus et dignitatis benedicendi pia obiecta eisque adnectendi indulgentias et privilegia pro quocumque vel quibuscumque christifidelibus;

3.° Concessionones indulgentiarum et facultatum, de quibus supra, vim habere tantum postquam Sacra Congregatio Sancti Officii illas authentice recognoverit;

4.° Quoad praeteritas, demum, concessionones, eas efficaciam tantum habituras, si intra sex menses ab huius Nostri Decreti publicatione eidem Sacrae Congregationi exhibitae ab eaque recognitae fuerint;

5.° Idcirco impetrantes posthac huiusmodi concessionones teneri, sub poena nullitatis gratiae obtentae, exemplar earumdem dictae Supremae Sacrae Sancti Officii Congregationi exhibere, ut rite recognosci ac ratae haberi possint.

Haec edicimus, declaramus, sancimus, contrariis quibuscumque, etiam speciali et individua mentione ac derogatione dignis, non obstantibus.

Praesentibus perpetuis futuris temporibus valituris.

Datum Romae, apud S. Petrum sub annulo Piscatoris, Die VII Apr. MCMX, Pontificatus nostri anno septimo.

PIUS PP. X.

S. CONGREGATIO CONSISTORIALIS.

I.

DE COMPETENTIA CONCEDENDI FACULTATEM CELEBRANDI TRES MISSAS NATIVITATIS DOMINI IN SACELLIS PUBLICIS ET ECCLESIIS.

Proposito dubio "utrum post Constit. *Sapienti Consilio* spectet ad S. Congr. de disciplina Sacramentorum concedere facultatem legendi tres Missas Nativitatis Domini, noctu, in sacellis publicis et Ecclesiis, quae ad hoc privilegio apostolico indigent, cum distributione SSmae Eucharistiae; an potius hoctribuendum sit Sacrorum Rituum Congregationi" Emi Patres sacrae Congregationi Consistoriali praepositi, re mature considerata, respondendum censuerunt: "Affirmative ad primam partem, negative ad secundam".

In audientia autem infrascripto Card. Secretario die 11 martii 1910 concessa, SSmus D. N. resolutionem ratam habuit et confirmavit.

Die 14 Martii 1910.

C. Card. DE LAI, *Secret.*

L. * S.

SCIPIO TECCHI, *Adressor.*

II.

COMMUTATIONIS FINIUM DIOECESUM.

Preces oblatae fuerunt huic Sacrae Congregationi Consistoriali ut pars quaedam paroeciae S. Gabrielis de Brandon a dioecesi Ioliettensi seiungeretur atque paroeciae S. Caroli de Mandeville in dioecesi Trifluvianensi adderetur.

Porro eadem Sacra Congregatio, rebus omnibus perpensis et per Emum infrascriptum Secretarium facta de his omnibus SSmo Domino relatione, de Eiusdem mandato eam territorii partem quae hisce limitibus vulgari sermone continetur: "au Nord-Est, par les limites actuelles du diocèse des Trois-Rivières; au Sud-Est, par la rivière Maskinongé; au Sud-Ouest, par le lac Maskinongé, le terrain numéro cent-trente-quatre de la paroisse St-Gabriel de Brandon et la paroisse St-Damien; au Nord-Ouest, par la ligne qui sépare le Canton de Peterborough des terres du Gouvernement de la Province de Québec" et quae nunc ad paroeciam S. Gabrielis de Brandon, dioecesis Ioliettensis, pertinet, a praefatis paroecia et dioecesi avellit et paroeciae S. Caroli de Mandeville, dioecesis Trifluvianensis, in omnibus attribuit.

Die 9 Aprilis 1910.

C. Card. DE LAI, *Secretarius.*

L. * S.

SCIPIO TECCHI, *Adressor.*

III.

ERECTIONES DIOECESUM.

SSmus D. N. Pius PP. X, decreto Sacrae Congregationis Consistorialis, erexit:

15 Aprilis 1910.—Sedem episcopalem Toletanam in Ame-

rica, provinciae ecclesiasticae Cincinnatensis, in Statibus Foederatis Americae Septentr.

Mandavit autem idem SSmus Dominus ut hac de re Litterae Apostolicae sub plumbo ad tramitem iuris expediantur.

S. CONGREGATIO RITUUM.

I.

DE QUIBUSDAM IN ORDINE PRAEDICATORUM CONSUE- TUDINIBUS.

R. D. Emmanuel Vassallo, Magister Caeremoniarum Dioeceseos Melitensis, de consensu Rmi sui Ordinarii, Sacrorum Rituum Congregationi haec quae sequuntur dubia exposuit; scilicet:

I. An Fratres Ordinis Praedicatorum teneantur genuflectere coram Episcopo dioecetano, dum in eorum Ecclesiis assistit ad sacras functiones?

II. An decretum S. R. C. n. 3874 *Meliten.* 30 Novembris 1895, vi cuius iidem Fratres Ordinis Praedicatorum possunt in processionibus Crucifixi imaginem ad se conversam tenere, habeat locum etiam in processionibus in quibus intervenit Episcopus dioecetanus?

III. An liceat Praelatis Regularibus privilegium habentibus, uti palmatoria, quando celebrant coram Episcopo dioecetano?

IV. An cui tenentur ad processiones Litaniarum S. Marci videlicet et Rogationum, possint, processione peracta, relinquere Ecclesiam; vel debeant expectare donec celebrans preces post Litanias dicendas concludat?

Et Sacra eadem Congregatio, audita informatione Rmi P. Procuratoris Generalis Ordinis Praedicatorum, et exquisito Commissionis Liturgicae suffragio, omnibus accurato examine perpensis, quaestionibus propositis ita respondendum censuit:

Ad I. Quum in ritu Ordinis Praedicatorum ministri et clerus inferior non genuflectant ad Crucem, sed caput profunde inclinent, neque ad Episcopum dioecetanus in casu genuflectere debent.

Ad II. Affirmative.

Ad III. Affirmative, dummodo tamen Episcopus non assistat throno.

Ad IV. Negative ad primam partem; affirmative ad secundam, et consuetudinem contrariam esse eliminandam.

Atque ita rescripsit, die 9 Aprilis 1910.

Fr. S. Card. MARTINELLI, S. R. C. *Praefectus*.

L. * S.

PH. CAN. DI FAVA, *Substitutus*.

II.

DUBIA CIRCA SOLEMNITATEM EXTERNAM IN DOMINICAM TRANSFERENDAM.

Rmus Dnus Petrus Gonzalez y Estrada, Episcopus Sancti Christophori de Habana in Insula Cuba, a Sacrorum Rituum Congregatione sequentium dubiorum solutionem humiliter exposulavit; nimirum:

Per Decretum S. Congregationis Supremae Inquisitionis approbatum a SSmo Dno Pio Papa X., Dioecesibus Provinciae Ecclesiasticae Sancti Iacobi de Cuba concessum fuit ut, retentis quibusdam festis, alia non penitus auferantur sed transferantur, quoad externam solemnitatem, in Dominicam proximam non impeditam. Eiusmodi vero festa transferenda sunt sequentia: Epiphaniae Domini, Purificationis B. M. V., S. Ioseph Conf. Sponsi B. M. V., Annuntiationis B. M. V., S. Iacobi Apost. atque Nativitatis B. M. V. Circa translationem vero externae solemnitatis liturgice consideratae praedictorum festorum, sequentia orta sunt dubia:

I. Solemnitas externa festorum, de quibus supra, poteritne celebrari in Dominica sequenti, quando haec fuerit primae vel secundae respective classis ac festum transferendum?

II. Solemnitas externa Purificationis B. M. V. celebrari fas erit in Dominica Septuagesimae, Sexagesimae vel Quinquagesimae?

III. Solemnitates externae festorum S. Ioseph atque Annuntiationis B. M. V. poteruntne celebrari in Dominica Passionis?

IV. Solemnitas externa festi Nativitatis B. M. V. transferenda in Dominicam proximam, in qua recolitur festum SSmi

Nominis Mariae, ita celebranda erit, ut dicantur duae Missae, una de SSmo Nomine Mariae et altera de Nativitate eiusdem B. M. V.; vel potius unica est Missa celebranda maiori cum solemnitate; an melius transferenda erit praedicta solemnitas Nativitatis B. M. V. in Dominicam quartam Septembris?

V. Quid tandem faciendum, si Dominica prima post festum S. Iacobi Apostoli transferendum quoad externam solemnitatem fuerit dies festus S. Annae eiusdem ritus ac festum S. Iacobi, nempe secundae classis?

Et Sacra eadem Congregatio, exquisito Commissionis Liturgicae suffragio, omnibus sedulo perpensis, ita respondendum censuit:

Ad I, II et III. Negative, sed fiat tantum commemoratio ad normam decreti num. 3754 *Declarationis Indulti pro solemnitate festorum transferenda*, 2 Decembris 1891 ad III.

Ad IV. Ob intimam connexionem festorum Nativitatis B. M. V. et SSmi Nominis Mariae, satis est ad finem indulti ut canatur unica Missa de SSmo Nomine eiusdem B. M. V.

Ad V. Celebretur Solemnitas festi S. Iacobi Apostoli utpote dignioris, cum unica Missa de eodem Sancto, ad mentem decreti n. 3754 ad V.

Atque ita rescripsit, die 29 Aprilis 1910.

Fr. S. Card. MARTINELLI, *Praefectus*.

L. * S.

✠ PETRUS LA FONTAINE, EP. CHARYSTIEN., *Secretarius*.

S. CONGREGATIO DE RELIGIOSIS.

I.

DECLARATIONES CIRCA DECRETUM "ECCLESIA CHRISTI", EDITUM DIE 7 SEPTEMBRIS 1909 "DE QUIBUSDAM POSTULANTIBUS IN RELIGIOSAS FAMILIAS NON ADMITTENDIS".

Circa Decretum *Ecclesia Christi* d. d. 7 Septembris 1909 *De quibusdam Postulantibus in Religiosas Familias non admittendis*, ab hac Sacra Congregatione Negotiis Religiosorum Sodalium praeposita, sequentium dubiorum solutio expetita fuit:

I. An postulantes ad Novitatum admissi ante publicatio-

nem decreti et in ipso comprehensi, valide ad professionem admitti queant, absque venia Apostolicae Sedis.

II. An ii, qui in aliqua Familia Religiosa primam tantum professionem emiseraut ante publicationem decreti, valide admitti possint ad Alteram professionem, scilicet solemnem in Ordinibus Regularibus, et perpetuam in ceteris Institutis, si in decreto comprehensi fuerint.

III. An valide et licite ad Novitiatum admitti possint postulantes, qui a Seminariis vel a Collegiis sive ecclesiasticis sive religiosis, vel a Novitiatu dimissi quidem non fuerunt *formaliter*, sed *aequivalenter*, id est, quos Superiores induxerunt vel hortati sunt, ut sponte discederent ne dimitterentur.

IV. An recipi valeant ii, qui professionem votorum temporaneorum in aliqua Congregatione emiserunt, sed, peracto tempore, eandem sponte non renovarunt.

Sanctissimus autem Dominus Noster Pius Papa X respondendum mandavit:

Ad I. Negative.

Ad II. Affirmative; sed Superiores sub gravi obligatione tenentur: (a) opportunas, secretas iuratasque informationes exquirere Superiorum Seminarii, vel Collegii, vel Instituti religiosi *a quo*, circa veras causas exitus alumnorum, de quibus agitur; (b) moraliter aliunde certos fieri et de bonis eorum religiosis moribus, et de solidae vocationis argumentis, et, si agatur de clericis candidatis, etiam de idoneitate litteraria. Et Superiores *a quo*, graviter onerata eorum conscientia, tenentur sincere et sub iuramento secretas huiusmodi informationes a Superioribus *ad quos* exquisitas transmittere.

Ad III. Valide quidem per se, sed omnino illicite. Et ad fraudes vel abusus e medio tollendos in re tanti momenti, Superiores nullum ex huiusmodi candidatis admittant, antequam per accuratas et secretas informationes a Moderatoribus Seminariorum, vel Collegiorum ecclesiasticorum sive religiosorum, vel religiosi Instituti, in quo novitii fuerunt, sub fide iuramenti habitas, certi omnino fuerint, candidatos, de quibus agitur, neque formaliter dimissos fuisse, neque aequivalenter. Quod si de candidatis clericis agatur, pariter constare debet de eorum idoneitate litteraria.

Ad IV. Affirmative, praehabitis tamen iuratis informationibus, ut supra, in responsione ad II et III.

Contrariis quibuscumque, etiam speciali mentione dignis, non obstantibus.

Fr. J. C. Card. VIVES, *Praefectus*.

L. * S.

D. L. JANSSENS, O.S.B., *Secretarius*.

II.

DECLARATIO ET EXTENSIO DECRETI " QUUM MINORIS " DIE 15 IUNII 1909 EDITI.

Quum in aliquibus Congregationibus et Institutis Religiosis non habeatur professio votorum perpetuorum, sed tantum vel temporalium, vel etiam merum iuramentum perseverantiae, aut peculiare quaedam promissiones, quibus alumni, peracta probatione, Instituto vel Congregationi ligantur; et quum decretum Sacrae Congregationis de Religiosis d. d. 15 Iunii 1909, quo nonnullae praescribuntur clausulae, Rescriptis secularizationis perpetuae vel temporaneae ac dispensationis votorum inserendae, expresse respiciat sacerdotes et clericos, in sacris constitutos, qui professionem votorum perpetuorum emisissent; hinc dubium exortum est, utrum eisdem clausulis servandis teneantur sacerdotes et clerici in sacris constituti, qui non quidem professionem votorum perpetuorum, sed vel temporalium tantum, vel iuramentum perseverantiae, vel peculiare quaedam promissiones, ad normam suarum Constitutionum, ediderant et ab eisdem dispensationem obtineant.

Sanctissimus autem Dominus Noster Pius Papa X respondendum mandavit:

Affirmative, si Religiosi votis temporaneis, vel iuramento perseverantiae vel supradictis promissionibus per sex integros annos ligati fuerint.

Contrariis quibuscumque non obstantibus.

Fr. J. C. Card. VIVES, *Praefectus*.

L. * S.

D. L. JANSSENS, O.S.B., *Secretarius*.

COMMISSIO DE RE BIBLICA.

DE AUCTORIBUS ET DE TEMPORE COMPOSITIONIS PSALMORUM.

I. Utrum appellationes *Psalmi David*, *Hymni David*, *Liber psalmorum David*, *Psalterium Davidicum*, in antiquis collectionibus et in Conciliis ipsis usurpatae ad designandum Veteris Testamenti Librum CL psalmorum; sicut etiam plurium Patrum et Doctorum sententia, qui tenuerunt omnes prorsus Psalterii psalmos uni David esse adscribendos, tantam vim habeant, ut Psalterii totius unicus auctor David haberi debeat?

Resp. Negative.

II. Utrum ex concordantia textus hebraici cum graeco textu alexandrino aliisque vetustis versionibus argui iure possit, titulos psalmorum hebraico textum praefixos antiquiores esse versione sic dicta LXX virorum; ac proinde si non directe ab auctoribus ipsis psalmorum, a vetusta saltem iudaica traditione derivasse?

Resp. Affirmative.

III. Utrum praedicti psalmorum tituli, iudaicae traditionis testes, quando nulla ratio gravis est contra eorum genuinitatem, prudenter possint in dubium revocari?

Resp. Negative.

IV. Utrum, si considerentur Sacrae Scripturae haud infrequentia testimonia circa naturalem Davidis peritiam, Spiritus Sancti charismate illustratam in componendis carminibus religiosis, institutiones ab ipso conditae de cantu psalmorum liturgico, attributiones psalmorum ipsi factae tum in Veteri Testamento, tum in Novo, tum in ipsis inscriptionibus, quae psalmis ab antiquo praefixae sunt; insuper consensus Iudaeorum, Patrum et Doctorum Ecclesiae, prudenter denegari possit praecipuum Psalterii carminum Davidem esse auctorem, vel contra affirmari pauca dumtaxat eidem regio Psalti carmina esse tribuenda?

Resp. Negative ad utramque partem.

V. Utrum in specie denegari possit davidica origo eorum psalmorum, qui in Veteri vel Novo Testamento diserte sub Davidis nomine citantur, inter quos prae ceteris recensendi veniunt psalmus II *Quare fremuerunt gentes*; ps. XV *Conserve me Domine*, ps. XVII *Diligam te, Domine, fortitudo mea*; ps. XXXI *Beati quorum remissae sunt iniquitates*; ps.

LXVIII *Salvum me fac, Deus;* ps. CIX *Dixit Dominus Domino meo?*

Resp. Negative.

VI. Utrum sententia eorum admitti possit qui tenent, inter psalterii psalmos nonnullos esse sive Davidis sive aliorum auctorum, qui propter rationes liturgicas et musicales, oscitantiam amanuensium aliasve incompetas causas in plures fuerint divisi vel in unum coniuncti; itemque alios esse psalmos, uti *Miserere mei, Deus*, qui ut melius aptarentur circumstantiis historicis vel solemnitatibus populi iudaici, leviter fuerint retractati vel modificati, subtractione aut additione unius alteriusve versiculi, salva tamen totius textus sacri inspiratione?

Resp. Affirmative ad utramque partem.

VII. Utrum sententia eorum inter recentiores scriptorum, qui indiciis dumtaxat internis innixi vel minus recta sacri textus interpretatione demonstrare conati sunt non paucos esse psalmos post tempora Esdrae et Nehemiae, quinimo aevo Machabaeorum, compositos, probabiliter sustineri possit?

Resp. Negative.

VIII. Utrum ex multiplici sacrorum Librorum Novi Testamenti testimonio et unanimi Patrum consensu, fatentibus etiam iudaicae gentis scriptoribus, plures agnoscendi sint psalmi prophetici et messianici, qui futuri Liberatoris adventum, regnum, sacerdotium, passionem (mortem et resurrectionem) vaticinati sunt; ac proinde reiicienda prorsus eorum sententia sit, qui indolem psalmorum propheticam ac messianicam pervertentes, eadem de Christo oracula ad futuram tantum sortem populi electi praenuntiandam coarctant?

Resp. Affirmative ad utramque partem.

Die autem 1 Maii 1910, in audientia utriusque Rmo Consultori ab actis benigne concessa, Sanctissimus praedicta responsa rata habuit ac publici iuris fieri mandavit.

Romae, 1 Maii 1910.

FULCRANUS VIGOUROUX, P.S.S.

LAURENTIUS JANSSENS, O.S.B.

Consultores ab actis.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

THE HOLY FATHER issues a sanction by which all applications for indulgences (not strictly personal) are to be made to the Holy Office and to be obtained only through its legitimate channels.

S. CONGREGATION OF CONSISTORY:

1. Decides that the competency of granting the faculty of saying the three Masses on Christmas during the night, in public oratories and churches, belongs to the S. Congregation of the Sacraments, and not to that of the S. C. of Rites.

2. Changes the boundaries of the two dioceses of Joliette and Trois Rivières in the ecclesiastical province of Quebec (Canada), so that part of the parish of St. Gabriel in Brandon of the former diocese is incorporated in the parish of St. Charles de Mandeville in the diocese of Trois Rivières.

3. Erects the episcopal see of Toledo, in the ecclesiastical province of Cincinnati, U. S., under date of 15 April, 1910.

S. CONGREGATION OF RITES decides a number of doubts (1) regarding certain liturgical observances custom has introduced in the Dominican Order; (2) regarding the manner of transferring the external solemnities of certain feasts to the Sunday following.

S. CONGREGATION OF RELIGIOUS:

1. Explains the force of the Decree *Ecclesia Christi* (7 September, 1909) prohibiting the admission of certain postulants to Religious Communities. (Cf. ECCLESIASTICAL REVIEW, November, 1909, pp. 615 and 616.)

2. Extends the application of the Decree *Quum Minoris* (15 June, 1909) to priests and clerics in sacred orders who make only temporary vows (that is, neither perpetual nor solemn vows), or the simple oath of perseverance, or a solemn promise according to the constitutions of their respective institutes, after they have been bound by these obligations for the full six years. The above-mentioned decree limits the

indult of secularization of members of Religious Orders. (Cf. ECCLESIASTICAL REVIEW, September, 1909, p. 350.)

BIBLICAL COMMISSION defines the Catholic position regarding the authorship, titular inscriptions, and date of composition of the Davidic Psalter.

A PLEA FOR PREPARATORY ECCLESIASTICAL SEMINARIES.

The necessity for maintaining preparatory seminaries, as natural avenues between the elementary schools and the theological seminary, is evident, and, in view of prevailing conditions, imperative. The preparatory seminary should be maintained as a separate institution, distinct from any secular college or theological seminary. The secular or mixed college cannot accomplish the work which constitutes the distinctive purpose and character of the preparatory seminary; and when the theological seminary opens its doors to the aspirant, that work should have been already accomplished. More than fifty years ago Archbishop Spalding deplored the results of a close connexion between seminary and college, or clerical and secular students, and many experiments in this country, some of them dating in every decade for a century past, sustain his judgment, and prove that the atmosphere of the mixed college embarrasses, chills, and often blights vocations to the priesthood. The distinctive purpose of the preparatory seminary is to train youths in the thorough knowledge and practice of the religious life, to cultivate true piety and to develop the spirit of self-sacrifice and zeal for the salvation of souls. This distinctive purpose must be kept in view in the arrangement of the curriculum and code of discipline, in order to give the institution its own distinctive spirit and life.

The preparatory seminary should be situated far enough away from city or town for the surroundings to be conducive to love of solitude, discipline, and study. The reasons usually assigned for locating preparatory seminaries in a city, or within its immediate environment, even at the risk of losing sight of the primary purpose of the institution, are generally based upon material considerations that in the nature of the case are merely secondary. Arguments may be drawn from many sources to prove the wisdom of selecting a solitary loca-

tion for the preparatory seminary. Saints instructing mankind in the principles and discipline of the spiritual life, constantly insist on the importance of solitude as helpful to progress in virtue. They reinforce their teaching by the examples of many great servants of God, who led solitary lives and were at the same time great benefactors of mankind, illustrious for their virtues, their learning, and their services to the Church and society. The lives of the solitaries of Egypt living in deserts to avoid the luxuries and dissipations of the world, the monks of the Middle Ages holding aloft the torch of learning and standing as solitary bulwarks against the tides of violence that threatened destruction to the Church and society, and a long list of saintly bishops and missionaries, furnish fruitful sources for such examples. The impregnable base, however, upon which they rest their teaching, is the example of Christ and the silence of the Gospels concerning His life at Nazareth. This teaching of the Saints is sanctioned by the Church, and in so far as it applies to preparatory seminaries is crystallized in the decrees of the Councils of Trent and Baltimore.

It is not safe to depart from the principles underlying the Tridentine reformatory legislation relative to ecclesiastical seminaries (Sess. 23, Chap. 18, de Reform.). Changing times may necessitate minor changes in method and discipline, but the principles assigning to the preparatory seminary as a distinct institution its proper sphere, with its own definite purpose, should be tenaciously adhered to. As the avenue between the elementary school and the theological seminary, the preparatory seminary is as important for every diocese as is a novitiate for every religious Order. It is the nursery in which the budding aspirations of youth can be best developed into earnest desires and firm resolutions. Many lay such great stress upon the attention to be given by teachers and pastor to the child in the elementary school, as to insinuate that the question of vocation should be definitely settled there. It is not minimizing the obligation of teachers, pastor, and parents, in the matter, nor undervaluing the importance of the influence they can exercise upon the child in the elementary school, to say that at that period nothing decisive as to clerical vocations can ordinarily be determined beyond such promising

dispositions as warrant admission to the preparatory seminary. If careful attention to catechetical instructions and to simple explanations of the primary principles of the religious life be given in the elementary schools, the responsibility for the dearth of religious and clerical vocations cannot be laid at their door. It is along the way between the elementary school and the theological seminary that buds of promise are most frequently blighted or wither for want of nutrition, and—

Many a flower is born to blush unseen
And waste its fragrance on the desert air.

The Third Council of Baltimore leaves no room to doubt the obligation of maintaining preparatory seminaries in this country. It tolerates as a temporary necessity, but does not approve, the practice of educating aspirants to the priesthood in secular or mixed colleges; and one may look in vain for conciliar approval of "the Catholic College day-school" as a substitute for the ecclesiastical preparatory seminary. The idea of the day-school substitute is little in harmony with the teachings of Trent and Baltimore. The doors of the day-school substitute are practically closed to the poor, from among whom the Council of Trent urges that candidates be preferably selected; country boys are even more rigidly barred out, and the enforcement of such discipline as the Councils prescribe is in some respects impossible.

Whatever may have justified (if ever it was justified) the policy of leaving students during the formative period of their lives to make their way as best they could through the secular or mixed college, there is much now to indicate that it is justifiable no longer. That policy leaves the student in an atmosphere that is unfavorable to the development of zeal, self-sacrifice, and devotion to the Church, and unprotected from the worldly tendencies that sap religious, and especially clerical, vocations, and that lead to compromises which sometimes involve disloyalty to religious principles. Youths who wish to follow their inclinations to the religious life need better protection than the mixed college can afford them. The time devoted to the studies pursued in the preparatory seminary is ordinarily the formative period of youth, when inclinations are strongest to gratify idle curiosity, to follow the

crowd, to see the sights and to indulge in worldly amusements to excess, regardless of danger. That is the period when character is most easily made or marred and, therefore, ordinary prudence enjoins protection against evil influences, and careful culture of pious inclinations along with the development of every manly trait.

Religious vocations are like tender plants that must be sheltered from the chilling blasts of winter and the torrid heats of summer, and nurtured in congenial soil till they are well developed. The most effective means of fostering vocations to the priesthood is the preparatory seminary conducted as a distinct institution for that definite purpose. It furnishes the congenial soil especially prepared, in which the budding aspirations may develop into strong desires without being chilled by the commercial atmosphere and worldly raillery that have blighted the hopes of many a promising college student, and without being scorched by exposure to temptations that set youthful passions aflame. Religious Orders recognize all this, and to keep up and increase their numerical strength some of them have wisely made special provisions for securing and training boys between the ages of twelve and seventeen. In this the Orders are doing for themselves respectively just what should be done in every diocese to insure a sufficiently numerous well-trained body of secular priests to preach the Gospel to the millions of unbelievers around us. A thorough training in the spiritual life during the formative period is perhaps even more necessary for the aspirant to the secular priesthood than it is for the member of any Religious Order, and under prevailing conditions in this country the preparatory seminary is the best, if not the only effectual means of putting it within his reach. It is true that many young men have entered the theological seminary and become good priests without passing through the drill of the preparatory seminary, but it remains to be shown whether they have proved as efficient and rendered as good service to the Church as they would have done, had they received the instruction and training in the spiritual life which belong properly and peculiarly to the curriculum of the preparatory seminary. It is with them as with those who begin the course of study after attaining the age of manhood; however efficient they may prove to be,

they, and sometimes possibly their charges, suffer in consequence of the limitations incident to their lack of early training or their late beginnings.

It is not necessary, nor even important, that a school of theology be maintained in every diocese; in fact it is impracticable, if not impossible, without waste of resources, if a proper standard of studies is to be maintained in each. It is important, however, that theological schools maintain a high standard of studies, which they cannot do without students who have been properly prepared for thorough intellectual work. Whence may such students be expected to come to them? The requisites of admission to theological schools are too severe for such schools to depend upon promiscuous sources for a sufficient number of recruits to the ranks of clerical students. The preparatory seminary is therefore indispensable to enroll aspirants and to furnish an adequate number of students properly prepared to enter the theological schools.

After the experience of more than a century of heroic work of the Church in this country, the urgent necessity for giving special attention to making better provisions for nurturing and developing religious vocations, especially vocations to the priesthood, is clear and in the light of present conditions imperative. There are more than a thousand Catholics in this country to claim the services of every active priest. If the number of priests is not greatly increased, who is to bring the light of truth and break the bread of life to the sixty-five or seventy millions of non-Catholics around us? The necessity for missionaries to non-Catholics is clearly acknowledged even in the ecclesiastical provinces of Boston, New York, and Philadelphia, where Catholics number nearly thirty per cent of the population. The establishment of the Apostolic Mission House at Washington, D. C., to give a special course of training to missionaries, was universally applauded. Merely a glance, then, is sufficient to show that the dearth of priests to minister to the spiritual wants of the people of this country is evident and recognized. "The harvest is great, but the laborers are few." There is no dearth of youths, however, whose inclinations, ability, and piety give promise of a divine call to labor in the Master's Vineyard; but for very, very many of them

the safe way leading to the theological seminary is inaccessible. Open the way to them. Maintain the preparatory seminary as a distinct institution, the enrolling station, the recruiting camp in every diocese. Make it a thoroughly efficient means to enable students to lay a solid foundation for their future studies, and to habituate themselves to religious practices, and in a few years the priesthood of this country, from the humblest rank to the University School of Divinity, will be greatly strengthened both in numbers and efficiency.

The question of vocations demands close attention at every step along the way from the elementary school to the theological seminary. The necessary ability, the desire, and a pure intention, are held to be requisite qualifications of an ordinary vocation to the priesthood. Aspirants may be admitted to the preparatory seminary before the "marks of a vocation to the priesthood" are decisively manifested, if there is some evidence that they may have the requisite qualifications. "The real indication of a heavenly call to the service of God", says Cardinal Gibbons, "is found in an attraction for the priesthood with the view of procuring His glory and the salvation of souls, and in a relish for the functions and duties by which this twofold object is to be attained."

In some cases this indication is not clearly evident, while innocence of life, common sense, and uprightness of purpose, fully justify the hope that the preparatory seminary training will develop the latent germ of a true vocation. The acquisition of a thorough knowledge, not merely academic but practical, of ascetic science, and the reduction of its principles to rules of conduct, are not less important to the aspirant to the priesthood than the study of the classics and other secular branches of knowledge. Hence, as mediums of instruction and of practice, meditation, religious exercises, and the many aids to devotion, are entitled to a prime place in the curriculum and code of discipline of the preparatory seminary; and whatever tends to weaken their influence or to chill interest in them should be carefully eliminated. This is one of the grave reasons for separating aspirants to the priesthood from students who have no intention of becoming priests. The best results will be attained when the dispositions and qualifications of all the students are in harmony with the pur-

poses and aims of the seminary, and the location and surroundings are conducive to that love of discipline and retirement which facilitates the practices of the religious life. The thoughts here presented may be trite, but the importance of the subject supports their claim to attentive consideration.

EDWIN DRURY.

Nerinx, Ky.

SONNETTO.

A PIO X, DETTO "IGNIS ARDENS".

(*Original.*)

Accogli, O Pio, d'un figlio tuo la brama:—
 Tu, ben predetto da quel pio Veggente,
 Qual Papa fervido di "Fuoco Ardente".
 Poichè tuo zelo tutto il mondo infiamma,
 Ed a riscuotersi di nuovo chiama
 Le ceneri della Fede quasi spente
 "Tutto in Cristo ristorar":—si sente,
 Si vede sventolare l'aureaflamma.

Nel tuo stemma la rovente stella,
 Di suo calor, riscalda il freddo mondo:—
 E qual Canopo, guida l'Argo novella
 Il Toson d'or (la Fé smarrita) a torre
 Mentre s'aggrappa alla roccia in fondo,
 L'ancora triforca di Fede, Speme ed Amore.

SONNET.

TO POPE PIUS X, CALLED "BURNING FIRE".

(*Original translation of the foregoing.*)

Accept this tribute of my heart's desire,
 O Noble Pius! thou by seer of old,
 In mystic prophecy, so well foretold,
 From thy great zeal, as Pope of "Burning Fire":
 Thy Love and Faith the waning world inspire
 With new-born life, and fan the embers cold;—
 "All things restore in Christ"—thy blazon bold,
 Thy oriflamme floats ever higher and higher.

On thy escutcheon gleams the ruddy star,
Like new Canopus, guiding Argo's ship,
The Golden Fleece to capture from afar—
Lost human innocence,—thus limned above,—
Beneath: fixed to the rock with hold-fast grip,
The triple anchor of Faith, Hope, and Love.

† M. F. H.

In the list of the Popes foreshadowed in the mystic allegorical names of the ancient prophecy attributed to St. Malachi, the Pope occupying the place now filled by Pius X is symbolized by the title of "Ignis Ardens" or "Burning Fire". His present Holiness verifies this designation by his great charity and zeal, and his amiable and loving disposition.

It has generally been attempted to show some sort of correspondence between the mystic titles given by St. Malachi, and the heraldic emblems emblazoned upon the escutcheons of the Family Arms of the respective Pontiffs. The Arms of the present Pope, whose family name was Giuseppe Sarto, show in the upper part an azure sky in which gleams a brilliant Red Star. The lower part represents the bed of the ocean in which lies fixed a triple barbed anchor or grappling-iron. I have endeavored in the Sonnet to give to this emblem a mystic or spiritual interpretation of the mythical voyage of the Ship Argo in search of the "Golden Fleece". Those who see in the romantic fables of Grecian mythology a corruption of the true meaning of the Constellations, interpret this story of the Argonauts in a Christian sense. The story is as follows: Athamas, King of Thebes, having espoused in second nuptials, Ino, daughter of Cadmus, this step-mother treated badly her step-sons, Phryxus and Helle (sons of Nephele, first wife of Athamas). These two step-sons escaped, riding through the air on the back of a ram with a golden fleece. Helle fell off, and was drowned in the Hellespont. Phryxus arrived at Colchis, where he sacrificed the ram to Jupiter, and hung up the precious fleece in the temple of Mars, where it was guarded by the fierce and poisonous serpent so that no mortal dare attempt to capture it. Finally Jason, at the head of a chosen band of Grecian heroes, set out in the Ship Argo, guided by the bright star Canopus, and bore away in triumph the long-

lost golden fleece. The following is the Christian interpretation: The Golden Fleece was the lost treasure of human innocence robbed by the malignant serpent. No mortal could redeem it but Jesus (of whose name Jason is but a corruption). The Recoverer, the Healer, the Atoner, by His death rescued it and confided it to His Church, the spiritual bark, and His chosen Apostles. This constellation of Canopus or Argo is one of the Decans of the Zodiacal Sign of Cancer the Crab, the sign which denotes the holding, possessing, or retaining, the home of heavenly rest, where the saints repose with the head of the serpent beneath their feet. It is the star-picture of the multitudinous seed of the Faith, possessing the gates of the enemy and rejoicing over him in eternal life, having overcome all trials and difficulties in accordance with the prophetic words of Isaiah (25: 10).

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: They shall obtain joy and gladness; and sorrow and sighing shall flee away."

† M. F. H.

A BELGIAN HOLIDAY.

TO the busy priest, subject to the daily wear and tear of parish life, or of study or literary work, or perhaps of all three together, the annual vacation is of considerable importance. It may occupy only a comparatively small portion of one's time, but it should have its influence on the entire year and on the whole life's work, by helping to preserve the health and vigor of both mind and body.

In order that the holiday should produce these salutary effects, it should be one which takes the busy, perhaps overworked and worried, man quite out of his ordinary surroundings, far away from his usual occupations, and, if possible, into scenes, manners, and customs quite different from those which are constantly before him in the round of his daily life. To this end it is well sometimes to choose a foreign country for the theatre of the annual holiday; and granted that, I would venture to suggest Belgium for this year.

A special attraction of 1910 in particular is the Interna-

tional Exhibition at Brussels. From all reports it is of more than ordinary interest and beauty. An exhibition, alone, would not however be enough to decide one who is seeking a really good and varied vacation to go so far as Brussels, and many who have never yet visited Belgium do not know that quite apart from the Exhibition, there is very much to be seen in that country. It is perhaps indeed the only country in which so much of varied interest can be seen in so small a space and at so moderate an expense.

If the visitor to Belgium does not want to waste money and be put to inconvenience, with a good deal of showing forth of his French (accent included), he should go provided with a small unmounted photograph of himself. Armed with this, the visitor from England can purchase for 16s. 5d. (about \$4) a second-class season ticket available for five days, or better for fifteen days at £1-12-10 (about \$8.00). I say second-class, because there is no advantage whatever in taking a first-class ticket. The Belgians hold the opinion that first-class is only for "Englishmen and fools", and therefore do not place any first-class compartments on the ordinary trains, and it is precisely these ordinary trains that the tourist must make use of as he goes about the country. The photograph will be attached to the season ticket, which will entitle the owner to go just where he likes and as often as he likes on all the lines of the Belgium State Railway, with the Belgian Northern and other heavy railways of the country, as far as the frontier stations in every direction. These season tickets can be taken at any station in Belgium, and on expiry the deposit of five francs demanded on issue will be refunded on return of the ticket at any station on the lines.

It matters little where one may find it convenient to start upon a tour of the country. One who made first of all a visit to the great Exhibition, would naturally take his season ticket at Brussels and then start off in any direction he thought best. The writer, happening to be in France last year, began the Belgium tour at Tournai which is only a few minutes ride from Lille, on the Lille to Brussels line.

After ordering the season ticket to commence from the following morning, the rest of the day was amply filled up by a somewhat hurried inspection of much that deserved to be

seen at leisure. The cathedral, with its various additions dating from the eleventh to the sixteenth century, is one of the oldest and most interesting in the country. There are also many other churches and public buildings at Tournai well worth a visit.

Starting by an early train on the following morning, I was able to say Mass in the splendid fifteenth-century Gothic church of St. Wandru at Mons, which is said by some to be the most beautiful church in Belgium. But there are so many ancient churches of extraordinary beauty that it is dangerous to speak in the superlative with regard to any one in particular.

At Namur—the next most important town on the route I had marked out—the cathedral, an eighteenth-century building in Renaissance style, is perhaps the least attractive of the churches I saw in Belgium as far as the structure is concerned. It is not unlike St. Paul's Cathedral in London, but on a much smaller scale. But how full of Catholic life the place is! It was a special festal Sunday accorded to the Diocese of Namur in honor of the Immaculate Conception of Our Lady. The bishop, Mgr. Heylen, who is well known for his untiring energy as President of the Committee of Eucharistic Congresses, sang Pontifical High Mass; and in the afternoon there was an outside procession in which almost the whole town seemed to take part. The Governor of the Province came to Namur on purpose to occupy his place in this glorious manifestation of devotion to Our Lady of Namur.

While treating of the churches in which Belgium is so rich, it may be well to mention that, besides the architectural beauty and antiquarian interest of most of them, a good many of them are well stocked with works of art. The naves of some, especially in Flanders, are almost picture galleries, and among these pictures are many masterpieces of Flemish art. Other works of art will be found in rich profusion in the various public buildings, galleries, and museums, throughout the country.

But perhaps a priest on holiday might grow tired of visiting beautiful churches, gazing at fine old pictures, and inspecting various other works of art; or if he did not exactly get tired of these things, he might get tired with them, and justly fear that he was not getting altogether the kind of re-

creation that would enable him to return to his usual duties and occupations with renewed vigor of mind and body. Well, if he does not know Belgium, at Namur a surprise awaits him in the form of the beauties and wonders of Nature; and that will supply the want of a lighter kind of recreation.

Let him go by train from Namur to Dinant, or, still better, let him spend two francs on going by steamboat; and then say if he is not beginning to have a really good holiday in the picturesque valley of the Meuse. Description is not the object of this paper. Suffice it to say, that if the reader has not already been down the River Meuse from Namur to Dinant, it is quite worth his while to make the excursion. He will not be disappointed.

In the case of one who is making a fifteen days' tour, a visit to the *Citadelle* at Dinant will repay the fatigue of mounting the four hundred and eight steps which lead to it, for the view is splendid and the place itself well worth seeing. The church of Dinant is deemed a fine specimen of Early Gothic. It dates from the thirteenth century.

It would be well to visit the Grotte de Montfat and some other recently discovered caves near the railway station at Dinant; but they are nothing to what is to be seen further on. About an hour's ride by train through one of the most picturesque portions of the Belgian Ardennes will bring the tourist to Rochefort, where he can take the steam tram to the entrance to the Grotte de Han. The walk of about three quarters of a mile through the wierd and ever-changing scenes of those wonderful natural caves is an experience never to be forgotten. With the exception of the electric light which has been provided, and a little arrangement of the paths in order to render them easy and safe, all is the work of nature just as it was discovered. When one has seen those wondrous caves with their hundreds of pointed and rounded rocks of various shape and color, and gazed at the dark, sluggish subterranean river, the home of the blind fish, it is easy to say with the guide-book, that the Grotte de Han is indeed "one of the most curious and grandest of all the excavations dug by nature in the bowels of the earth". The Grotte de Rochefort, more recently discovered, near the railway station, will also repay a visit.

Leaving Rochefort by the morning train, those who are not pressed for time will alight at Jamelle to visit the valley of the Ourthe with its beautiful scenery and interesting little towns and villages. Others might prefer to go on the Spa, and stay awhile at the most fashionable and most modernized place in Belgium, which claims moreover to be the most healthy town in Europe and boasts of a mortality of only eleven per thousand. Liège, with its splendid cathedral and other ancient churches, its university, museums, and other objects of interest, will demand a portion of the tourist's time.

On the way from Liège to Louvain those who are keen on works of art should not fail to pay a visit to the little town of Léau, and see, in the church there, the famous tabernacle of Corneille de Vriendt, and the very curious sixteenth-century triptych painted on glass.

St. Trond, with its three ancient churches and the diocesan seminary, is worth a visit. Then going on to Louvain, thence to Mechlin, Ghent, and Bruges, perhaps in some ways the most interesting of all, and paying a flying visit to Courtrai, Ypres, and the great fashionable seaside places, Ostend and Blankenbergh, it is easy to see that a tourist with a fifteen-day season ticket will find plenty to do and plenty to see. That supposes moreover that he has already seen Brussels and Antwerp before he began the tour, or that he will see them after his ticket has expired.

Besides what we have pointed out, there is also a study and a recreation combined in noticing everywhere the manners and customs of the people, and even of the animals. In England, for instance, we have been taught to think it cruel to make a dog draw a cart. Visiting Belgium for the first time, one cannot fail to notice how thoroughly they seem to enjoy their work, and how happy and contented they look when lying down in their smart harness waiting for the next job.

Then again it is, or certainly ought to be, interesting, edifying and consoling to find oneself in a thoroughly Catholic place, where Catholic and Christian are convertible terms, as they were in England before the "Reformation", but as they never have been since in any English-speaking country. The writer was at Antwerp last year on the day of the national feast. The great cathedral was crowded for the High Mass,

though it was not a church feast. The people had come to pray for a continuance of God's blessing to their country. There was a review of soldiers in the principal streets of the town, while processions of hundreds of little girls in white carrying the Papal and the national flags paraded the town under the direction of the clergy.

Only a few days previously I had seen the national feast of France being observed at Boulogne-sur-mer. In both places the town was decorated with hundreds of flags; but how different in other respects! There were no signs of the feast in the churches at Boulogne, and no mention made of it, while in the streets there was no sign of religion. It seemed to be in honor of the victory of a Godless State over the Church and Christianity. Let us hope that the union of Church and State, the mixing of the spiritual and the temporal, ecclesiastical and civil, which makes one see and feel that Belgium is a Catholic country, will continue for many years to come.

Among the many efforts which are being made to preserve the Faith in Belgium and to promote unity of action among Catholics, the Cercle Catholique deserves special mention here, for its own sake, and also on account of its utility to priests who spend their holidays in Belgium. The Cercle Catholique is a kind of union of Catholic men's clubs throughout the country. Its rules and beneficial influence cannot be treated of in these lines, for they would provide matter enough for an article on the subject. I will mention here only the utility of the Cercle Catholique to the priest who is on a visit to Belgium. The Cercle is provided with large and nicely furnished club-houses in many places, and in several of them there is hotel accommodation for priests only. At Antwerp the Cercle Catholique is at 34 Longue rue de l'Hôpital; at Louvain, rue de l'Hôpital Militaire; at Brussels, rue du Parchemin; at Bruges, 38 rue des Pierres; and at all of these there is hotel accommodation for the clergy. At any of these places, moreover, clerical tourists would be told where to find good hotels, kept by practical Catholics and frequented by the clergy, in places where the Cercle has not room for visitors.

If this paper should help any of the readers of the REVIEW to decide on Belgium and the Brussels Exhibition for the holidays of 1910, its object would be fulfilled.

Eastwell, England.

G. W. L. HENDRICKS.

THE "ARMS" OF PIUS X IN FATHER BRUCKER'S "ECCLESIASTICAL HERALDRY."

To the Editor, THE ECCLESIASTICAL REVIEW.

The Rev. Aloysius Brucker, S.J., in his very interesting articles on Ecclesiastical Heraldry says (p. 569, May number), speaking of the Pallium as the insignia of an archbishop, that it could "with us", i. e., in the United States, be borne by the Archbishop of Baltimore "by right". Unless I am much mistaken it can be borne "by right" by all archbishops except York, which has discarded it.¹

With regard to the arms of Pope Pius X (March number) I would like to say that when Father Brucker writes: "a blue shield holding a six-pointed star of gold"; and later on states that Pope Pius changed "the star from silver to gold, thus giving us *ignis ardens*", he is not quite correct, as on the original shield of Cardinal Sarto, before he became Pope, the star was *red* (gules), as might have been seen—and I have seen it hundreds of times—over the door of his titular church of S. Bernardo Rotunda, piazza delle Terme. Now this is rather remarkable. In the first place it is bad heraldry, viz. color on color (gules on azure), which is contrary to the received canons of heraldic science. But what is notable is this: As the star *gules*—Mars (or Canopus)—is more significative of *ignis ardens* than a star *or* (e. g., Jupiter), I think the star should be left *gules* in spite of the rules of Heraldry. Some years ago on occasion of the election of Pope Pius I wrote (in Italian) a sonnet in which I attempted to develop the heraldic and mystic meaning of the arms of Pius—the *ignis ardens*. Subsequently I made an English version of the lines, that is to say I put in an English dress the idea which I had first thought out in Italian.

With regard to the arms of St. Mark, placed *in chief* on the Pope's arms, I believe it is an error also, and contrary to the laws of heraldic emblazoning. A bishop or archbishop has the right to place the arms of his *see* on his escutcheon. These are generally marshaled *in pale*, the arms of the see (or

¹ See Arthur Charles Fox Davies' *The Art of Heraldry* (the latest, most exhaustive and undoubtedly very best book published on Heraldry), pp. 82 and 437.

city) being in dexter, those of the bishop—either the family arms, or in case of an archbishop the pallium—in sinister. The arms of St. John's, N. F. (sinister—pallium; dexter—arms of the city) is a case in illustration.

While Patriarch of Venice, therefore, Archbishop Sarto had a perfect right to marshal the arms of the city (the lion of St. Mark) on his shield, and as that arms did not lend itself easily to being impaled, he was justified in putting it in chief. But when he became Pope, he exchanged his diocese of Venice not merely for Rome but for the whole world—*Urbs et Orbis*. Hence the arms of the particular diocese of Venice were no longer representative of his position. I mentioned this fact at one time to the "Rouge Dragon" at the College of Heralds office in London, Mr. Everard Green, a convert. He laughed and admitted that technically I was right, and added that, as the rules of heraldry are not infallible decrees, the Pope may err in them or in other words may do as he likes, and be right in doing so.

A word about the blazoning of the arms given at page 488 of the April number. I should say: "*or*, a pine tree proper on a mount (not terrace) *vert* debruised by a fesse *gules*, charged with three mullets of the field."

✠ M. F. H.

THE VESTMENTS REFORM AND THE EUCHARISTIC CONGRESS.

In the May number of the REVIEW the hope was expressed that the subject of ecclesiastical vestments might be discussed at the Eucharistic Congress in Montreal, so that it would be taken up by the clergy and carried out with the aid of our Tabernacle Societies and Altar Guilds, in which woman's finer taste is apt to be a practical help. We do not know what the Committee has done in the matter or proposes to do; but we are informed that Madame Stummel will not deliver her conferences on ecclesiastical vestments at the Eucharistic Congress. The Bishop of Namur, who is the president of the Congress, has, we understand, suggested that the lectures in this department should be addressed to the lay meetings. Naturally this would lessen the good results to be

expected from the conferences, since the clergy are necessarily the chief factors in the restoration of correct paramentics. There would be no purpose in making propaganda for such a cause chiefly among the laity, who can coöperate only in a secondary way with the movement and then only when they have the understanding and the interest required for its advancement. The impulse must come from the clergy, especially the hierarchy. On the other hand, the art of making vestments as well as the special studies which lead to the proper appreciation of it must be conducted by an artist familiar with the technical details of the materials, esthetic forms, and ecclesiastical traditions of vestments. Whilst we have undoubtedly among the clergy many exponents of ecclesiastical art, the special combination of technical knowledge dealing with the material in a practical way is rarely found so well represented as they are in the case of Madame Stummel. Her writings, her experience, and the opportunities afforded her by her association with the leading ecclesiastical art centres in Germany, all combine to make her an exceptional exponent of what is liturgically correct in paramentics. She has, moreover, a splendid collection of material which lends itself as an object-lesson in illustration of her conferences. Hence a goodly number of the bishops in Germany have not hesitated to invite her to speak before their clergy and even in their theological seminaries.

RECENT CHANGES IN THE MARRIAGE LAWS OF THE UNITED STATES.

The following changes have been made in the Marriage Laws of the State of New Jersey:

"From and after the first day of July, 1910, it shall be necessary for persons intending to be married within this State to first obtain a marriage license and deliver the same to the clergyman, magistrate or person who is to officiate."

This license must be obtained from the registrar of vital statistics, clerk or assessor of taxes of the place wherein the female partly resides, or, if she is a non-resident, wherein the male resides. If both are non-residents, then from the offi-

cials named of the place where the proposed marriage ceremony is to take place.

" Provided, no license to marry shall be issued when either of the contracting parties, at the time of making the application, is under the influence of intoxicating liquor or a narcotic drug, or is an imbecile, epileptic, or of unsound mind, nor shall any such license be issued to any person who is or has been an inmate of any insane asylum or institution for indigent persons, unless it satisfactorily appears that such person has been discharged from such asylum or institution."

Unless the parent or guardian of any minor applicant for a marriage license is of unsound mind, their consent, under hand and seal, in the presence of two reputable witnesses, must be certified to the clerk.

Any clergyman who shall perform any marriage ceremony between parties without the presentation of a license is guilty of a misdemeanor and liable to imprisonment not exceeding six months, or a fine not exceeding \$500, or both.

" Any person or persons authorized to solemnize marriages are also empowered to administer oaths or affirmations to the parties applying to be married, and to require them, or either of them, to make true answers to any inquiries he or they may make of them, or either of them, in order to ascertain whether in his or their judgment any legal impediment to the proposed marriage exists; and any person wilfully making false answer to any of such inquiries shall be deemed guilty of perjury, and upon conviction be subject to the penalty imposed therefor by the laws of this State; provided such answer or answers be reduced in writing and signed by the party making the same and attached to the marriage certificate."

Any common law, or other marriage otherwise lawful, is not invalid under this law by reason of failure to take out a license.

The solemnizing clergyman must forward to the officer issuing the license within five days after the solemnization of the marriage, the marriage license together with the certificate of marriage, under a penalty not exceeding \$50. Such returns are forwarded to the State Bureau of Vital Statistics at Trenton.

PICTURES OF THE RESURRECTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

The illustrations accompanying the article "The Three Days" in the April number of the REVIEW, although appearing then for the first time, were made years ago. I sent the artist Tissot's *Life of Christ* (Vol. IV) as a guide for the costumes, landscape, etc., but when one deals with an artist by letter, and when one cannot see him in the course of his work, some little details may not be just what one would wish.

1. Archbishop Howley, who has honored me by noticing the article, rightly criticized the crosses. The only reason they are in the picture is to show the nearness of Calvary to the Holy Sepulchre. Since they make the two sites appear distant instead of near, they are failures. Calvary should appear at most as a mound, not as a mount, and the crosses should be on the right instead of on the left. It would have been better to have left the crosses out altogether.

2. The Holy Sepulchre appears as a double cave. I was doubtful whether I should represent it as a single or as a double cave. The chief object I had in view, was to represent Jesus leaving a closed tomb, not coming out of an open tomb. I did not pay much attention to some of the details. If I were making the picture now, I would represent the Holy Sepulchre as a single cave.

3. I told the artist not to represent the great stone as cheese-shaped or millstone, as Tissot does, but as a great boulder, or rough mass of stone. He carried out my directions, but did not make it rough enough.

Good reasons can be given for the single cave, and for the great big rough stone.

4. The picture showing the priests examining the tomb, to make sure that the Body of Jesus was there, and that there was no secret opening through which the disciples might enter and steal it, is only one picture of the series, and an unimportant one, leading up to the chief one, Jesus leaving the closed tomb. How likely or unlikely it was that the priests and Pharisees examined the tomb, those who know more than I do about the subject will have to decide. Dr. Aiken has given good reasons to prove that they did not enter the tomb. If I were asked to give some reasons for the other side, all that I can think of now are the following:

(a) The priests and Pharisees must have considered it an act of virtue to incur ceremonial defilement in such a cause; they wanted to make sure that His disciples would not get His Body, and then say that He was risen (Mt. 27: 64).

(b) They touched the tomb outside in affixing the seals (Mt. 27: 66). They would not be any more defiled by entering.

(c) The Jews had very little scruple about coming in contact with tombs, at least in our Saviour's time. They came in contact with them every spring when they whitewashed them (Mt. 23: 27). A friend of mine commenting on this fact said: "Did the Jews defile themselves? Did they touch the tombs (in whitening them) in order to prevent others from touching them? Nonsense! Any-one could tell a tomb from the look of it. They whitened them, to make the city appear clean and beautiful, before the multitudes came to celebrate the Pasch."

(d) The enemies of Jesus always looking for excuses to find fault with Him, had nothing to say when He touched the bier of the widow's dead son, or the hand of Jairus's daughter, or brought His disciples into the house of the dead. When He ordered the tomb of Lazarus opened, no one thought of any legal defilement, but only of the stench (Jn. 11: 39).

(e) Tobias brought numbers of dead bodies into his house (Tob. 2); but none of the Jews ever accused him of breaking the Jewish law.

(f) "A curious relaxation of the law of uncleanness is that those who are unclean by contact with a dead body may yet eat the pass-over."¹ It was at the passover time that Jesus was buried.

J. F. SHEAHAN.

Poughkeepsie, N. Y.

¹ Hastings, *D. B.*, p. 832, 1, 15; Numb. 9: 6-12.

Criticisms and Notes.

THE WAYFARER'S VISION. By the Rev. Thomas J. Gerrard, author of "The Cords of Adam." St. Louis, Mo.: B. Herder; London: Sands and Co. 1909. Pp. 284.

Father Gerrard, in these essays, pleads for a broader outlook upon the scholasticism of St. Thomas than the one tradition has advertized as the approved avenue by tramping through it for centuries. He points out that when we come to the end of our road upon the old path on which we beat down rationalism, we find that rationalism was not what needed to be beaten down; but that pragmatism is the jungle-growth that hedges in our desired place of rest. Now there are those who, seeing the error, would have us abandon St. Thomas and scholasticism for some untried method of thought, called Modernism. Not so Fr. Gerrard. He pleads for a retention of St. Thomas as guide; but he would have us pay attention to certain of the Angelic Schoolman's directions which it has been natural enough for us to lose sight of in our wanderings amid the maze of modern speculation. A thick growth of humanist theories has sprung up with alarming quickness, and the sounds of Edouard Leroy and Professor James, which echo through the jungle, bid us take up the clearing process with new weapons, instruments which have a double edge, whereby the will is brought into action in a way heretofore overlooked by the dialecticians. Whilst Newman has done pioneer work in this direction, he cannot be said to have formulated a complete philosophy to counteract all the phases of the pragmatist evil. That philosophy is to be found in St. Thomas; but it needs all-sided adaptation.

In this sense Father Gerrard takes up the thought and problem of our vision of God; for he rightly holds it to be a mystery that implies a revelation, which is accounted for in St. Thomas's doctrine of the analogy of proportion. "The process of our growth in that vision—the process of development of Christian doctrine—is a moral, and therefore a logical, though not merely a logical, process." St. Thomas explains it to us in its fulness, whilst Cardinal Newman shows it to us in operation. Both have furnished us with a "Grammar of Assent". It is upon the various phases of this theme of the vision of God that Father Gerrard turns his searchlight, pointing out accidental beauties of doctrine and devotion which arise out of the economy of God's revelation of Himself to

us, and suggesting or marking out with new emphasis ways in which we attain to knowledge of Him, even through the shadows of personal weaknesses, in whose light the mind is shown truth, the heart is warmed to fervor of action, and the image of God grows into the beauty which is the ultimate aim of its creation.

There is in Father Gerrard's presentation of his theme something that stimulates to further study by the air of desultory selection and combination of logical thought with paradox of suggested thought. This is probably the chief merit of the volume as a book, since one may otherwise read the chapters as separated and distinct essays and get the author's viewpoint of eternal things.

STUDIEN ZU HILARIUS VON POITIERS. Die sogenannten "Fragmenta Historica" und der sogenannte "Liber I ad Constantium Imperatorem" nach ihrer Ueberlieferung, inhaltlichen Bedeutung und Entstehung. Von Alfred Leonhard Feder, S. J. (Mit zwei Tafeln.) Wien, 1910. In Kommission bei Alfred Hoelder.

"The essay is to be considered as an introduction to the new edition of the *Fragmenta Historica* which will appear in the Vienna Edition of the Latin Fathers. The text will depart considerably from the accepted reading, and hence it has been thought necessary to devote a separate volume to a discussion of these variations. These text-changes have been adopted after an examination of the manuscripts and allied historical documents of value which have but recently been placed at the disposal of the student of history. They are founded on a correct conception of the character and origin of the *Collectanea*, and have been made in accordance with the modern canons of textual criticism." The author, who thus introduces his volume, rejects the title "Fragmenta Historica" as uncritical and misleading, and in its place suggests "Collectanea Antiariana Parisina, quae vulgo dicuntur Fragmenta Historica S. Hilarii Pictaviensis." He makes a critical examination of the MSS. themselves and reviews the history of the fragments contained in the *Collectanea* or found elsewhere. Proof is adduced to show that the MSS. of the fifteenth and sixteenth centuries upon which the present edition is based, are copies of a Parisian Codex still in existence. Hence it is now possible to collate a number of *Fragmenta* contained in the published *Collectanea*, with MSS. that were unknown to earlier editors. This is likewise the principal scope of the second part of the work, in which the author outlines the historical background of the *Collectanea* and proceeds to a more detailed criticism of the *Fragmenta*.

In the third part the author points out that with regard to the origin of the *Collectanea*, two main conclusions may be held as certain: 1. All the documents contained in the *Collectanea* are genuine; 2. very many of these documents and collated texts are taken from the historico-polemical works of Hilary of Poitiers which date from the year 356 and the winter of 359-360. It is also extremely probable that the other *Fragmenta* are taken from these same works, and from a third work of the year 367. The title of these seems to have been, "Opus historicum adversus Valentem et Ursacium" (Lib. I, II, III). The *Collectanea* appear to be excerpts, compiled anonymously toward the end of the fourth century, to represent historically the disturbances arising from the Arian heresy. They are free from Luciferian tendencies.

The last part of the essay treats of the history of the text, the contents, and the origin of the so-called "Liber I ad Constantium", which consists of a fragmentary letter "Benignifica" (Letter of the Synod of Sardica to Constantius, 343) and a collated text. A. Wilmart has lately shown that both are certainly taken from the historico-polemical work of Hilary referred to above. Hence the "Liber" loses its character as an independent work, and since the *Collectanea* represent all that is left of this work of Hilary, it will there find its place in this new edition.

After a recapitulation of the results arrived at, the writings of Hilary are arranged in chronological order, the difficult question of the lacunæ is discussed, and an attempt is made to reconstruct the original outline of the whole work.

The essay throughout gives proof of the author's spirit of research, great learning, and full knowledge both of original sources and the allied literature. As Father Feder holds to the authenticity of the four disputed letters of Pope Liberius, the work will be of especial interest to students of ecclesiastical history.

F. H. B.

CONFLICT AND TRIUMPH. A Drama in Three Acts. By Elizabeth Gagnieur (Alba). Montreal: Canadian Messenger Press. 1908. Pp. 339.

The lofty conception which finds its illustration in this poem takes its chief motive from the fundamental antagonism existing between the world or the kingdom of Satan, and the Church or the kingdom of Christ. It is a sort of *divina commedia* in which the principal characters are allegorically represented, yet so that the functions of the elements which act in the world of spirit and

matter are distinctly recognized. The leading characters of the drama are: the Church personified, as the guardian of the tent in which "the Veiled King" is hidden until He manifests Himself as the Judge of mankind at the end, when the triumph of faith becomes manifest; next, and as opposed to the Church, stands the World, the agent of Lucifer, with its chorus of spirits representing Impenitence, Infidelity, Apostacy, and Idolatry; Imperial Rome is the figure of worldly ambition and the pride of life; Judah, the messenger of faith, points the way to the Church of Christ, yet herself only reaches the foot of the Cross on the eve of the final triumph. An intermediate character is "Reason" in its various attitudes of humanitarian thought, philosophy, natural theology, now the antagonist of Faith, and again its handmaid and sister. Next to Faith comes the Church with her attendants, Hope, Devotion, Peace, Love, Zeal, Mercy, and radiant Grace, whose light is reflected upon all the virtues. "Retribution" is a unique character, at first dormant or awakening only in fitful moments amid the striving of worldly powers, but coming forward to assert herself in the full light of the final judgment when the King appears in His glory unveiled.

The entire action is deftly interwoven with Scriptural prophecies and warnings, and presents a series of images and reflections of a high spiritual order. It is difficult to say how far such a work would lend itself to dramatic presentation on the stage; for while the imagery lies wholly within the familiar cycle of Catholic thought and experience, the expression approaches that loftier form of dramatic utterance which is found in certain "mystery plays," and which appeals chiefly to an audience religious-minded and spiritually refined. As a piece of meditative literary art the work has a distinct value.

LE MODERNISME SOCIOLOGIQUE. Par l'Abbe Fontaine. Paris: Lethielleux. 1910. Pp. lix-515.

LE SENS COMMUN, LA PHILOSOPHIE DE L'ETRE ET LES FORMULES DOGMATIQUES. Par Fr. R. Garrigou-Lagrange. Paris: Beauchesne & Cie. 1910. Pp. xxx-311.

PRAGMATISME, MODERNISME, PROTESTANTISME. Par Albert Leclerc. Paris: Bloud & Cie. 1910. Pp. 296.

Whoever would discern and fully estimate the movements of thought affecting the present generation must have his eye fixed on

France. There he sees not only the actual battle between infidelity and faith, but also all the leading forms of false philosophy marshaled and directed against intellectual truth. A few years ago one looked to Germany for the complete development of theories. Any novel speculation that sprang up in England, France, or elsewhere soon made its way beyond the Rhine, where it was thrashed, winnowed, ground down, and milled in the Teutonic grists, packed in ample sacks and shipped steadily to the foreign markets. Just now it is the other way about. The German brain is sending its theories across the frontiers where its Gallic neighbors are working them over preparatory for commerce—careful, however, to retain the larger portion for home consumption. Not, indeed, that France is dependent on importation to meet her domestic orders for intellectual novelties. She herself grows a crop more than ample to supply a world demand. But her hunger is insatiable and she grasps eagerly at every apparent response to her craving. Not content with importing and exploiting Spinoza's materialistic and Hegel's idealistic monism, together with Kant's intellectual scepticism, she fondly cherishes Comte's positivism, invents diverse varieties of pragmatism and immanentism, and, blending with them a nondescript product of psychical evolutionism, presents to the world a pseudo-philosophy one of whose claims for consideration is that the beholder must stand on his head to see it.

Fortunately, in the midst of this widespread confusion of French thought there are not wanting vigorous and brave champions of truth and sanity. Amongst the more recent accessions to the goodly number may be mentioned the writers whose recent works are listed above.

The Abbé Fontaine will probably be already known to the reader as the author of several volumes on the "infiltrations" of Protestantism and Kantism into French (Catholic) speculation. His book *La Théologie du Nouveau-Testament et l'Evolution des Dogmes* has been previously noted in the REVIEW. The work at hand—*Sociological Modernism*—deals in the first place with the de-Christianization and social dissolution now progressing in France, and in the second place with the hopes and means of social regeneration. The causes of the de-Christianization are traced to the theories of "laic" morals, scientific naturalism, pseudo-democratic programs, and the divorce of State and religion. The recent sociology based on a materialistic evolutionism, the materialistic psychology and jurisprudence promulgated from the universities, and the propaganda of collectivism are described as the causes of the advancing social disorganization. The essential conditions of social regeneration are shown to be indicated by the Encyclical *Pascendi Domi-*

nici gregis and summed up under the term "integral Christianity"—Catholicism entire, as embracing not only a system of supernatural truths and laws but as annexing also the bordering sciences and the philosophy of life; and as it realizes and vivifies the ideal of true democracy. To secure the practical application of these remedies to the social disorders M. Fontaine pleads most earnestly for a more thorough equipment and organization of the clergy in view of social and political work, and also for an all-embracing Catholic federation. The character and program of such a federation he outlines in detail. Such is the plan of the book. For its development we must refer the reader to the author's own treatment, promising that he will be rewarded with a luminous exposition of the present phases of French ideals, good and bad, and the practical realization now progressing.

M. Fontaine, as is well known, is thought by not a few even Catholic critics, not to say Modernists, to be ultra-conservative, if not reactionary. This charge does not seem to be justified by his positive doctrines or opinions, for these are objectively sanely progressive—tenacious of the old but welcoming the new truth. On the other hand, he perhaps lays himself open to criticism by his brusque manner of handling his opponents. He inclines indeed more to the *fortiter* than to the *suaviter*. There is not a little of our own vigorous Brownson in his books. Robust thought and speech and deed, however, are always needed somewhere, and nowhere more so than just now in France. The Abbé Fontaine knows his times and his people, their faults and their possibilities of betterment. In his books he spares not the one whilst he strives to quicken the other.

The second work introduced above—*Common Sense, the Philosophy of Being and the Dogmatic Formulæ*—is made up principally of a series of essays which the author contributed to the *Revue Thomiste* during 1908, controverting the Modernistic interpretation of the formulæ of faith. According to this latter interpretation the said formulæ while, as all admit, couched in the language of "common sense", have only a "practical" value, since "common sense" itself has no other value. The controversy therefore turns on the meaning of "common sense"—what are its objects, its limits and specific value. The first part of the work at hand deals with this problem, the author establishing that the pragmatic theory of common sense is simply a revival of medieval nominalism decked out in the novel terminology of the philosophy of Bergson. On the other hand, Père Lagrange demonstrates the "classical or conceptualist-realist theory" which holds common sense to be a *rudimentary philosophy of being* as opposed to the philosophy of *phenomena* and of

becoming (devenir)—a theory which places common sense in immediate touch with the formal object of the intellect and with the primary principle of identity. Dogmas of faith expressed in common-sense terms are then shown to be philosophical formulæ inasmuch as philosophical analysis (ontology) renders their terms more precise and systematic. The author develops this thought at length by an analysis—ontological, psychological, and moral—of the term “person”, in the mystery of the Hypostatic Union. This philosophical precisising and defining of dogmatic propositions does not subject the truths of faith to any human system of philosophy. On the contrary, faith thereby draws reason into her service, and philosophy takes her proper place as the *ancilla fidei*. The student will find these and allied topics developed with great penetration and abundant illustration by Père Lagrange. The book is one which the student both of theology and of philosophy, indeed all who take an intelligent interest in religious truth, will profit by reading. Besides the foregoing topics the volume contains a very thorough study of the criticisms directed by the Modernists against the Thomistic arguments for the existence of God.

Concerning the third book given above a few words must here suffice. The author, a professor at the University of Berne, has endeavored to explain the rise and progress of Pragmatism and Modernism, and the relations of the latter to Protestantism. The mistrust of intellect, which is one of the essentials of Pragmatism and Modernism, he finds to have several secondary causes, amongst which he singles out (1) the recent progress of physiological-psychology, with its declarations of the non-rational and subconscious elements in knowledge; (2) the recent development of sociology, with its insistence on “inter-psychical” influences inaccessible to human reason; (3) the new orientations of the physical sciences toward the relativism, anthropomorphism, and symbolical character of intellectual knowledge. But the true reason of Pragmatism, the principal cause of the vertigo which carries so many minds to seek for light in a lower or a higher source than the intellect and its dogmatic argumentations is philosophical and religious doubt. The intellectual endeavor to de-intellectualize the intellect—the essential characteristic of Pragmatism on its negative side—can spring only from a distrust of reason, that is from scepticism, philosophical and religious. M. Leclerc establishes this thesis very successfully. He then proceeds to estimate the contributions to Pragmatism from the English and Americans, also from Kant, and the French philosophers, Guyau, Secretan, Ravaisson, Renouvier, and especially Bergson, whose vertiginous speculations are at present attracting so much attention.

Among the prominent "imitators" of Modernism, he discusses particularly M. Ollé-Laprune and Cardinal Dechamps in France and Cardinal Newman in England. It may surprise many and certainly will pain those who revere the name of Newman to find him classed as one of the founders of Modernism. The controversy on this subject was supposed to have been definitely settled a few years ago by those who vindicated the illustrious Cardinal from this aspersion. M. Leclerc, however, claims to treat the matter impersonally and objectively and asserts that Newman's "immanentistic pragmatism is evident; he surpasses Ollé-Laprune and Dechamps in his depreciation of poor reason, miserable logic, which can, in his [Newman's] opinion do little more than spin out spider-threads of ideas—processes of barren abstractions, etc." Much more in the line of disparagement of human reason does M. Leclerc find in the *Grammar of Assent*. "Relativism and individualism are at the heart of Newman's teaching, as are humanism and naturalism; whether one like it or not they are there" (p. 100). Students of Newman will do well to verify these charges, and others not less grave in the same context. M. Leclerc next goes on to consider the development of Modernism effected especially by Maurice Blondel, Laberthonnière, Le Roy, Tyrrell, and Loisy. The closing chapter treats of Protestant and so-called Catholic Modernism. The work on the whole may be recommended as a succinct, clear, subtle, if not profound exposition of one of the most insidious forms of error into which the human mind has ever fallen. One may not agree with all of the author's interpretations of his sources; but one must applaud his frankness and sincerity, and above all his earnestness in the defence of the validity of human reason, as such, and his courage and skill in combating powerful opponents.

Literary Chat.

The Librarian of the Catholic University has published a list of periodicals and serials directly accessible to the students of the institution. The catalogue comprises the collections of the University Main Library, the collections of the Paulist, Dominican, Marist, Holy Cross, and Franciscan Colleges, which form part of the university group, and also the private collections kept in the departmental library of Semitic and Egyptian languages and literature and in the library of philosophy. Drs. Hyvernât and Pace have apparently placed their valuable collections at the disposal of the academic members. The catalogue will prove of service to all classes of students who do literary or research work, and who find it as a rule difficult to get access to foreign periodicals in cases when they have to verify references. It is desirable for this reason that the sets still defective or incomplete, at least of the more important magazines, be filled up.

Among recent Catholic novels *So as by Fire* deserves mention as having unusual merit. The plot is simple, but the presentation of characters is both natural and artistically balanced. It pictures three years of a young girl's life, who, having been raised amid unsympathetic surroundings, conceives an inordinate desire for enjoyment of life. By an accident she is placed in a series of tempting circumstances which allow her to pass for the orphaned and dead grandchild of a wealthy southern gentleman. The outwardly suppressed struggles of conscience against her false position amid the triumphs of success, the apprehension of possible detection pursuing her in the midst of sincere friendships, and a deep-rooted love for the man who trusts her, afford a play and counterplay of varied emotions which end in the ultimate triumph of virtuous impulses. The descriptions and language are singularly free from affectation and introduce an altogether beautiful moral.

The *Acta Apostolicae Sedis* (26 May, 1910) contains an Encyclical Letter in which the Holy Father makes the celebration of the third centenary, this year, of the canonization of St. Charles Borromeo, the occasion of an appeal to the episcopate throughout the world to unite with him in the reform of ecclesiastical morals and the promotion of the higher education of the clergy. St. Charles became the restorer of Catholic discipline in the Church by the vigorous initiative he took at the Council of Trent. With the aid of the Religious Orders he began the improvement of his own diocese. His reforms in the first place were directed to scholastic training, parochial and ecclesiastical. He was distinctly a patron of learning, and made the study of the sciences and arts a means of elevating the standard of clerical and pastoral discipline. But he was also a socialist in the best sense of that word, inasmuch as he took a vigorous interest in the temporal benefit of his people. His establishment of the Golden Borromean Confederation, by which the seven Swiss cantons were brought into union of purpose and action, was not simply a religious movement; it had a social purpose, with religion as its basis.

The Latin text of the Encyclical covers twenty-two pages of the *Acta*, the reprinting of which we reserve for our next number. It will give us the opportunity to enter upon the discussion of the organization and management of Ecclesiastical Seminaries. These were the foundation for a practical reform of the Church in Lombardy, and in a measure elsewhere, and they require a new adjustment, upon the old groundwork of principles, to do their work in this country and age effectually.

Father John Copus, S.J., author of *The Son of Siro* and a number of books that appeal to the young especially, by reason of a certain romantic realism and sound spiritual motives, has a new volume in press, entitled *Andros of Ephesus* (M. H. Wiltzius Co.). The story is laid in the historic period of the Acts of the Apostles and pictures St. John in the Ephesian city, foreshadowing the triumph of Christianity over the pagan worship of Diana.

B. Herder has made a reprint of P. J. G. Hagen's articles in the *Stimmen aus Maria Laach* on the story of the Papal Comet Bull. The eminent Jesuit astronomer has undertaken the task of tracing this historical lie critically to its original source and discovers a most interesting scheme of tributary currents which for four hundred years have helped swell the stream where many so-called historical writers drink. It should be mentioned, however, that Father Hagen is indebted to the researches made by P. J. Stein, S.J., who last year published a pamphlet "Calixte III et la Comète de Halley" (*Specola Astronomica Vaticana*, II, 1909). We hope the Truth Society will give us an English version of this entertaining investigation in due course of time.

Fisher Unwin (London) republishes John Tauler's *The Following of Christ*, done into English by J. R. Morell. This work of the great German Dominican mystic of the fourteenth century must not be confounded with the like-

named volume of Thomas à Kempis. Tauler's book is a treatise on the higher life of religious perfection. It analyzes the virtues of poverty and detachment for the sake of Christ, the operations of the will and the understanding in striving after union with God. Then it points out and teaches by a similar process of reflection the means by which a perfectly poor and detached life in union with God may be acquired. The whole treatise may be called a method of leading man into a poor, perfect, contemplative life, detached from creatures and wholly given to the love and service of God.

The Sisters of the Holy Child in America have made a distinctly valuable contribution to religious literature for children. There are nearly a dozen neatly printed and illustrated volumes, such as *The Gift of the King*, *The Miracles of Our Lord*, *The Story of the Friends of Jesus*, *Lessons of the King*, *Mary the Queen*, *The Queen's Festivals*, which are, like Mother Loyola's books, a real joy and help to the child. Recently the Sisters have extended the series in *Talks with the Little Ones about the Apostles' Creed*, to which is now added *The Laws of the King* or "Talks on the Commandments". The volumes are uniform in appearance and well made (Benziger Bros.).

The Wonders of the Universe, by James L. Meagher, D.D. (New York: Christian Press Association), is a rich repository of facts and laws which the physical sciences have discovered in nature. The alert critic will come across here and there inaccuracies as to details, almost unavoidable in a work of the kind; but there is an immense treasury of illustrative material which the busy priest can make good use of in sermons and instructions, especially for children. The wonders are drawn from earth and sky, and life, terrestrial and human; and they are described vividly and interestingly.

A useful and a timely book from a historico-theological point of view is *The Papacy and the First Councils of the Church* by the Rev. Thomas Dolan. One of the principal supports of the "Anglican Claims" is the assertion that the first six Œcumenical Councils reveal no "Roman Pope", that is, a supreme and infallible centre of authoritative teaching. The fatuity of this statement is manifest to anyone who makes an unbiased study of the great collections and histories of Mansi, Hardouin, Hefele, and the rest. These, however, are voluminous works not easily accessible to very many readers. Within the limits of less than two hundred pages Father Dolan has summed up in good, plain English the substance of the early conciliar teaching. Besides this controversial value, the compendium will be found especially useful by students of dogmatic theology. It will supplement and perhaps correct here and there the excerpts found in their manuals; and will give an historical setting and interest to their didactic studies (St. Louis, Mo.: B. Herder).

One of the many devices by which the un-Catholic mind—un-Catholic in its failure to seize the totality of things—endeavors to account for the origin of Christianity is to attribute that origin to a gradual accretion, around a simple Gospel story, of elements drawn from Oriental, Hellenic, and Jewish cults and myths. Christianity is thus held to be a "syncretism" of the more or less mythical story of Jesus with pagan beliefs and practices. A book that deals very satisfactorily with this specious theory is entitled *L'Évangile en face du Syncretisme païen*. It is one of the recent additions to *Études de Philosophie et de Critique religieuse* issued by Bloud et Cie., Paris. That it has been written by Père Allo, O.P., professor at the University of Freiburg (Switzerland) and the author of *La Foi et les Systèmes*, suffices to guarantee its merits. Christianity was, of course, born into a society seething with manifold and multiform pagan beliefs in which superstitious ideas and practices were almost inextricably interwoven with the better and saner products of the mind and heart. That the Church gradually absorbed some of the out-

ward forms and symbols at the time was as reasonable and desirable as it was inevitable. On the other hand, that there was the greatest possible antagonism between Christian ideals and beliefs and those of paganism becomes evident to an impartial student of the early centuries. Professor Allo's book brings together in a brief compass and in a luminous style all that is most important in the matter.

Another recent volume belonging to the same series is *La Vérité du Catholicisme* by J. Bricourt. The author is the editor of the *Revue du Clergé Français*, in which periodical, indeed, most of the material originally appeared. The difficulties of faith, the historicity of the Gospels, Catholicism and history, the development of doctrine, what is true and what is false in "Americanism", and what is condemned in Modernism—these and other topics of apologetical interest are very ably discussed.

All the world has heard of Helen Keller, the blind deaf-mute, and her wonderful intellectual conquests in the face of tremendous obstacles. Comparatively few, however, know of the triumphs of the mind, urged by Christian love, attained by a humble religious woman over similar obstacles in the case of certain children in her convent near Poitiers, France. The story of these triumphs is told graphically, and at the same time with a scientific setting, by M. Arnould, professor at the Poitiers University, in a recent volume entitled *Ames en Prison* (Paris—Poitiers, Oudin et Cie.). The title is expressive, suggesting as it does the condition of the unfortunate beings whose souls were in a sense locked in the prison of their bodies until love quickened the ingenuity of their liberators to invent the key of education whereby the unfortunates were set free to the outer life of truth and social communication. Besides detailed accounts of the cases, Marie Heurtin, Anne Poyet, and Marie Obrecht, all of whom found deliverance through Sœur Marguerite, the volume contains a number of psychological essays pertaining to the first of these three persons, together with brief notices of 116 other similar cases scattered throughout the world. It likewise gives an account of the institutions in this country, Germany, Sweden, Scotland, and especially France—schools in which blind deaf-mutes are educated. The work is extremely interesting as well as technically instructive. Illustrations adorn the book and good indexes add to its serviceableness.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

ESSAYS IN PENTATEUCHAL CRITICISM. By Harold M. Wiener, M.A., LL.B., of Lincoln's Inn, Barrister-at-Law, author of *Studies in Biblical Law*. Oberlin, Ohio: Bibliotheca Sacra Co. 1909. Pp. xiv-239. Price, \$1.50, postpaid.

QUE DEVIENT L'ÂME APRÈS LA MORT? Par Mgr. Wilhelm Schneider, Evêque de Paderborn. Adapté de l'Allemaud par M. l'Abbé G. Gazagnol, du Clergé d'Albi. Paris: Bloud & Cie. 1910. Pp. 64. Prix, 0 fr. 60.

LA FOI. Par P. Charles. Paris: Bloud & Cie. 1910. Pp. 64. Prix, 0 fr. 60.

COMMENT IL FAUT PRIER. Par Alice Martin. Piété—Ascétisme. Paris: Bloud & Cie. 1910. Pp. 126. Prix, 1 fr. 20.

LE DISCERNEMENT DES ESPRITS pour le bon règlement de ses propres actions et de celles d'autrui. Ouvrage spécialement utile aux directeurs des âmes. Par P. J.-B. Scaramelli, S.J. Traduit de l'italien par M. A. Brassevin, Chanoine de la Cathédrale de Marseille. Nouvelle édition. Paris: P. Téqui. 1910. Pp. v-481. Prix, 3 fr. 50.

HEAVENWARDS. By Mother Mary Loyola, of the Bar Convent, York. Edited by Father Thurston, S.J. New York, Philadelphia: P. J. Kenedy & Sons.

THE LAWS OF THE KING, or Talks on the Commandments. By a Religious of the Society of the Holy Child Jesus. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 199. Price, \$0.60.

DIE FÜLLE DER GNADEN. Ein Handbuch der Mystik. Von August Paulain, S.J. Vol. I. Wesen und Arten. Vol. II. Begleiterscheinungen. Approb. Bisch. Freiburg. Freiburg, Brigg., St. Louis, Mo.: B. Herder. 1910. Pp. 416 und 462. Price, \$2.15.

SERMONS FOR THE CHRISTIAN YEAR. By the late Dom Wilfrid Wallace, O.S.B., Erdington Abbey. With a Preface by Dom Bede Camm, O.S.B., of the same Abbey. Vol. I. Advent to Quinquagesima. Vol. II. First Sunday of Lent to Whitsunday. Vol. III. Trinity Sunday to 24th Sunday after Pentecost. St. Louis, Mo.: B. Herder. 1910. Pp. 390, 420, and 420. Price, \$4.00.

DE PAUPERTATE, HUMILITATE ET PATIENTIA, sive de tribus tabernaculis. De Vera Compunctione Cordis. Sermones Devoti. Epistula ad quemdam Cellarium. Soliloquium animae. Adjectis epilegomenis, adnotatione critica, indicibus, tabulis photographis. Ad Cod. M. S. edidit Michael Josephus Pohl. Friburgi, Brigg., St. Louis, Mo.: B. Herder. 1910. Pp. 590. Price, \$2.15.

PHILOSOPHICAL.

STELLUNG DER DEUTSCHEN KATHOLIKEN ZUR NEUEREN LITERATUR. (Erstes bis fünftes Tausend.) Von P. Alexander Baumgartner, S.J. Freiburg, Brigg., St. Louis, Mo.: B. Herder. 1910. Pp. 86. Price, \$0.27.

L'ÉVANGILE ET LA SOCIOLOGIE. Par le Docteur Grasset, Professeur à la Faculté de Médecine de l'Université de Montpellier. (*Questions de Sociologie.*) Paris: Bloud & Cie. 1910. Pp. 62. Prix, 0 fr. 60.

L'ÉTAT MODERNE ET LA NEUTRALITÉ SCOLAIRE. Par George Fonsegrive. (*Questions de Sociologie.*) Paris: Bloud & Cie. 1910. Pp. 64. Prix, 0 fr. 60.

LA NOTION DE CATHOLICITÉ. Par A. de Poulpiquet, O.P. Paris: Bloud & Cie. 1910. Pp. 63. Prix, 0 fr. 60.

LA DIFESA DEL CHRISTIANESIMO PAR L'UNIONE DELLE CHIESE. Nicola Franco, Sacerdote de Rito Greco. Roma: M. Bretschneider. 1910. Pp. 227. Pr. L. 2.50.

LES IDÉES MORALES DE MADAME DE STAËL. Par Maurice Souriau, Professeur à l'Université de Caen. (*Philosophes et Penseurs.*) Paris: Bloud & Cie. 1910. Pp. 119.

LEÇONS DE PHILOSOPHIE SOCIALE. Par le R. P. Schwalm, O.P. Tome I: Introduction—La Famille ouvrière. Préface de M. Gabriel Melin, Chargé de Cours de Science Sociale à l'Université de Nancy. (*Études de Morale et de Sociologie.*) Paris: Bloud & Cie. 1910. Pp. xx-427. Prix, 4 fr.

DE SYSTEMATE MORALI DISSERTATIO, AD USUM SCHOLARUM COMPOSITA, auctore Lud. Wouters, C.S.S.R. Rome: Desclée. Pp. 37. Price, \$0.06.

HISTORICAL.

FRANCIS DE SALES. A Study of the Gentle Saint. By Louise M. Stacpoole-Kenny. New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. iv-332.

LIFE OF REGINALD POLE. By Martin Haile, author of *Queen Mary of Modena, James Francis Edward, the Old Chevalier*. New York: Longmans, Green & Co.; London: Sir Isaac Pitman & Sons. 1910. Pp. xiii-554. Price, \$5.25 net.

HISTORY OF THE AMERICAN COLLEGE of the Roman Catholic Church of the United States, Rome, Italy. By the Rt. Rev. Henry A. Brann, D.D., LL.D., '62. Rector of St. Agnes's Church, New York City. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 570. Price, \$2.00.

KIRCHENGESCHICHTLICHE APOLOGIE. Sammlung kirchengeschichtlicher Kritiken, Texte und Quellen auf apologetischer Grundlage, herausgegeben von Dr. Theodor Deimel. Approbation Erzbischofs von Freiburg. Freiburg, Brigg., St. Louis, Mo.: B. Herder. Pp. xx u. 396. Price, \$1.45.

THE LIVES OF THE POPES IN THE EARLY MIDDLE AGES. By the Rev. Horace K. Mann, Headmaster of St. Cuthbert's Grammar School, Newcastle-on-Tyne. The Popes in the Days of Feudal Anarchy. Formosus to Damasus II. 891-1048. Vol. V. 999-1048. St. Louis, Mo.: B. Herder; London: Kegan Paul, Trench, Trübner & Co. 1910. Pp. 306. Price, \$3.00.

MISCELLANEOUS.

A BIT OF OLD IVORY AND OTHER STORIES. By Mary F. Nixon-Roulet, Mary T. Waggaman, Mary E. Mannix, Florence Gilmore, Marion Ames Taggart, P. G. Smyth, Anna T. Sadlier, Jerome Harte. New York, Cincinnati, Chicago: Benziger Brothers. 1910. Pp. 255. Price, \$1.25.

THE POEMS OF JAMES RYDER RANDALL. Edited with Introduction and Notes by Matthew Page Andrews, M.A. New York: Tandy-Thomas Co. 1910. Pp. x-221.

CLARE LORRAINE, or Little Leaves from a Little Life. By "Lee". New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 206. Price, \$0.85.

BROWNIE AND I. By Richard Aumerle, author of *Between Friends*, etc. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 170. Price, \$0.85.

BOY. Por el Padre Luis Coloma, S.J., de la Real Academia Española. Con las licencias necesarias. Madrid: Administración de Razón y Fe. 1910. Pp. 381. Precio: 3,50 pesetas.

THE FORTUNES OF PHILOMENA. By Evelyn Mary Buckenham. Illustrated. St. Louis, Mo.: B. Herder; London, Edinburgh: Sands & Co. 1910. Pp. 92. Price, \$0.50.

THE ALCHEMIST'S SECRET. By Isabel Cecilia Williams. New York, Philadelphia: P. J. Kenedy & Sons. 1910. Pp. 183.

THE BOYS OF ST. BATT'S. A Day-School Story. By R. P. Garrold, S.J., author of "The Man's Hands". New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 226.

PÈRE JEAN AND OTHER STORIES. By Aileen Hingston. New York, Cincinnati, Chicago: Benziger Bros.; London: Burns & Oates. Pp. 78. Price, \$0.70 net.

CONFLICT AND TRIUMPH. A Drama in Three Acts. By Elizabeth Gagnieur (Alba). Montreal: Canadian Messenger Press. 1908. Pp. 339.

A WINNOWING. By Robert Hugh Benson, author of *A King's Achievement*, etc. St. Louis, Mo.: B. Herder. 1910. Pp. 332. Price, \$1.50.

THE DIARY OF AN EXILED NUN. With a Preface by François Coppée. Authorized translation. St. Louis, Mo.: B. Herder. Pp. 293. Price, \$1.00.

THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. III.—(XLIII).—AUGUST, 1910.—No. 2.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

THE doctrine of the corporal Assumption of Mary, the Mother of God, into heaven, is not an article of faith. But as Suarez says: "Summae temeritatis reus crederetur, qui tam piam religiosamque sententiam hodie impugnaret."¹ A Catholic who would wilfully doubt its truth would not only be deemed guilty of very great rashness, but would also incur the suspicion of heresy.² There is reason to think that, had the Vatican Council of 1870 been prolonged, the doctrine might have been defined as an article of faith. Two hundred and four bishops of that Council signed a petition asking for a definition. The purpose of this paper is to show that the doctrine of the Assumption of Mary, like the dogma of her Immaculate Conception, rests exclusively on dogmatical arguments. It is impossible to establish on this subject an historical tradition which could be called Apostolic, as claimed by the two hundred and four Fathers of the Vatican Council.

In order not to be misunderstood we must first establish the true notion of the term "tradition". Theologians distinguish between an explicit and an implicit tradition. To establish an implicit Apostolic tradition it is sufficient that a certain doctrine flows, as a necessary conclusion, from some other doctrine of Apostolic tradition. In this sense an Apostolic tradition can be vindicated for the bodily Assumption of Mary,

¹ De myst. Vitae Christi, disp. 21, 2.

² Livius, *The Blessed Virgin in the Fathers of the First Six Centuries*. London, 1893, p. 366.

because it is implied in the dogma of the Divine Motherhood, perpetual virginity, and immaculateness of Mary.³ But an attempt to strengthen the argument by historical proofs will only serve to obscure the question and involve it in innumerable difficulties very much on the lines of the great quarrel which raged in the Church for so many centuries on the question of the Immaculate Conception. We will first show that historical research yields no satisfactory results, and then establish that the belief has a solid foundation in theological principles.

I. THE HISTORICAL TRADITION.

I. THE FIRST FOUR CENTURIES.

To the end of the fifth century the Fathers knew not where the Mother of God died, nor how she died. Some of them indeed are not quite outspoken in asserting that she died at all. Of the doctrine of her bodily Assumption there is not the slightest trace.

No direct reference to Our Lady's Assumption is to be found in any authentic patristic writings now extant, earlier than the end of the fifth century. The older Fathers had to defend the fundamental doctrines of Christianity. The essential claims of Mary's Son were in jeopardy: His own rightful titles and prerogatives had not yet been formally proclaimed by the Church, nor were they explicitly believed by her children. The supreme throne of Infinite Majesty must needs be first prepared in heaven for Jesus Christ, as true God and true man, and be secured on all points in the Church's faith and worship, before Mary's place could be duly appointed.⁴ Even in the fourth century the public veneration of Mary was far from prominent; at a time when throughout the vast Roman empire hundreds of churches had been erected to the holy martyrs and splendid festivals were celebrated in their honor, the Mother of God had no feast day of her own, no church dedicated to her name. And when during the Arian controversy and especially after the Council of Ephesus the ecclesiastical writers commenced to concern themselves about the

³ Cf. also *Dublin Review*, October, 1870, p. 421.

⁴ Livius, *op. cit.*, p. 365.

privileges of Mary, they praised her virginity and sanctity in the most extravagant terms, but of her death they hesitated to speak.

There is a large number of spurious documents, some of which formerly were looked upon as authentic, viz. 1. The testimony of the historian Eusebius in *Chronicon ad a. 48*: "The Virgin Mary, Mother of Jesus Christ, is assumed to her Son to heaven, as some write was revealed to them." This passage is a later addition to the original. 2. All the homilies destined for certain feasts of Mary, which pretend to be older than the fifth century, the homilies of St. John Chrysostom, St. Athanasius, and Origen on the Blessed Virgin; the two letters of St. Jerome on the passing away of the Virgin; the letter and tract of St. Augustine on the Assumption and the sermons of St. Ildephonsus for the feasts of Mary.⁵

From the ancient interpretation of the apocalyptic vision (Apoc. XII) of which we have record in the Fathers of the third century (St. Victorinus, St. Methodius of Olympus),⁶ we may gather that it would have been quite in harmony with the sense of the early Christians for a painter of that age to have represented Our Lady clothed with the sun, with the moon at her feet and a crown of twelve stars upon her head, as queen of paradise, sharing in her Son's own rule over this world; but these passages afford no evidence that she was believed to be corporally in paradise.

St. Epiphanius is the first Father who associates the apocalyptic vision with Mary's death and indicates his personal opinion on the end of Mary—in words however of studied caution and reserve. It is not within the scope of this paper to define what St. Epiphanius⁷ intended to say. That his words admit various interpretations is shown by the fact that in the controversy of Ephesus against Jerusalem, J. Niessen claims the testimony of St. Epiphanius in favor of his view that Mary died at Ephesus,⁸ whilst Livius and Dr. Luebeck "prove" from the writings of the same St. Epiphanius that

⁵ H. Schütz, *Summa Mariana*, Cöln, 1908, II, p. 7.

⁶ Livius, *op. cit.*, p. 340.

⁷ "This master of confused diction," Zahn, *N. Kirchl. Zeitsch.*, 1899, p. 42.

⁸ J. Niessen, *Panagia Kapuli*, Duermen, 1906, pp. 14 ff.

she died at Jerusalem.⁹ St. Epiphanius says: "Hardly shall we find traces of that holy and blessed [Virgin], so that it is also impossible to find anything about her death. I do not say that she remained immortal, as I do not assert as certain that she died. . . . Therefore Holy Writ, overpassing the human mind, left this in suspense . . . whether she died and was buried we do not know. . . . Truly, if the Holy Virgin died and was buried, her falling asleep was in honor and her end in purity; to her belongs the crown of virginity. But if she was tortured according to the words of Holy Writ—'A sword shall pierce thy soul'—her lot is with the martyrs and her holy body with the saints. . . . Or she still tarries on this earth, for to God it is not impossible to do what He wills: for her end no one knows."¹⁰ It would be unfair to conclude from these words that St. Epiphanius himself entertained any serious doubts as to Our Lady's death. But one thing is certain, he knew nothing definite about the manner and circumstances of her death. There was no living tradition on the end of Mary in the fourth century; if there had been, St. Epiphanius would have known of it, for he was born in Judea, lived for over thirty years in a monastery near Jerusalem (333-367), and after having been elected bishop of Constantia (Cyprus) he often returned to the Holy Land. That there was no living tradition in the Holy City on this point is confirmed also by the silence of St. Jerome. For we know how he treasures up all the memories of the holy places and with what great reverence he frequently speaks of Our Lady at Bethlehem; and yet, when describing in detail his pilgrimage with St. Paula and St. Eustochium to Jerusalem, and their visits to Mount Olivet and to the tombs of the patriarchs and kings in the valley of Josaphat, he makes no allusion whatever to the site of Mary's sepulchre, which according to a later tradition was close by, in Gethsemane.¹¹ Again it is hardly possible that Our Lady's corporal Assumption was a living tradition at Edessa and Nisibis, in the fourth century, when

⁹ Livius, op. cit., p. 350. *Wissensch. Beilage der Germania*, 33, 107. *Summa Mariana*, II, 770.

¹⁰ *Haereses.*, 78, *P. G.*, 42, c. 9, p. 716 ff.

¹¹ S. Jerome, Ep. 108, *P. L.*, 22, pp. 878 ff; Ep. 46, p. 483; Livius, op. cit., p. 357.

St. Ephrem wrote; else it were difficult to explain why the Saint, so eloquent in the praise of the Mother of God, nowhere even distantly alludes to this her crowning glory. The Council of Ephesus (431) by which the glorious title of *θεοτόκος* was solemnly given to Mary and at which Juvenal, the ambitious bishop of Jerusalem (who is said to have discovered the "coffin" of Mary) was present, is also silent on this question.

The treatise of Pseudo-Dionysius (*De Divinis Nominibus*)¹² contains a passage which has by many been interpreted of Our Lady's departure and her tomb, e. g. by St. Andrew of Crete¹³ and by St. John Damascene in his second Homily; later on also by Albert the Great, and others. The passage runs thus: "When both, as thou knowest, and he [Hierotheus] and many of our holy brethren were come together to behold the body which gave the principle of life, and received God (*ἐπὶ τὴν θεὰν τοῦ ζωαρχικοῦ καὶ θεοδόχου σώματος*), there were present also James, the Lord's brother, and Peter, the supreme and most venerable head of theologians," etc. Even Livius remarks of this passage:¹⁴ "It should be noted that this passage comes in abruptly and parenthetically; and that the writer, so far from being profuse in his praises of the Blessed Virgin is singularly silent about her in his works, and, strange to say, assigns to her no place either in his celestial or terrestrial Hierarchy. This would incline us to suppose that what he here relates was no fiction of his own, but came from some common tradition." Scheeben, however,¹⁵ following Hipler,¹⁶ contends that *σώματος* is a corruption from *σήματος* or *μνήματος*, *monumenti*, and that Pseudo-Dionysius here speaks of the tomb, or the Cross of Christ, not of the corpse of Mary. He thinks it probable that the quotation was intentionally corrupted by some Nestorian in favor of his heresy which calls Mary *θεοδόχος*, who received God, instead of *θεοτόκος*, who gave birth to God. But Bardenhewer (who says that Pseudo-Dionysius cannot have been published before the end of the

¹² C. II, P. G., III, p. 681.

¹³ *Hom. de Dormitione B. M. V.*, P. G., 97.

¹⁴ *Op. cit.*, p. 359.

¹⁵ *Dogm.*, III, p. 572.

¹⁶ *Dionysius der Areopagite*, Ratisbon, 1861.

fifth century) sustains the term *σωματος* and interprets the passage of the death of the Mother of God.¹⁷ Some twenty-five years ago a spurious letter of Dionysius Areopagita to Titus was discovered in an Armenian Codex, on the Death and Assumption of Mary.¹⁸ Some writers like Nirschl, who pretend that in the Church of Jerusalem in the fourth century, there was a living tradition of Mary's departure, see in this letter a testimony in favor of the tradition from the fourth century, ascribing the document to Pseudo-Dionysius. But the latter was not published before the end of the fifth century, and how could Pseudo-Dionysius, a Syrian, know what was unknown to the Jerusalemite, St. Epiphanius? It has been discovered that this letter is a fabrication made in the eighth century by an Armenian who drew his knowledge from the Euthymian History and remodeled it in the style of Pseudo-Dionysius.¹⁹ So far, then, as the extant records show, it seems quite evident that the explicit teaching and belief of the Assumption as a Catholic tradition was generally unknown at that period. It is not God's way to make a display of His works of grace with beat of drum and flourish of trumpet. The Holy Virgin rose from the dead in silence and secrecy. No one was present but the holy Angels, who hailed her entrance into paradise. It seems impossible that the Apostles should have witnessed this glorious event, as the Apocrypha relate. If they had been present they would have made known the fact to their disciples and the tradition thereof, attested by so many witnesses, would have survived in the Church. St. Epiphanius and some other ancient Fathers in vaguely discoursing on the glories of Mary in heaven, base their doctrine, as far as history shows, exclusively on theological grounds.

Lana²⁰ tries to demonstrate that the doctrine of the corporal Assumption was purposely kept secret in the first centuries, according to the requirements of the *disciplina arcani*, in order not to scandalize the neophytes who might have adored the Queen of Heaven like a goddess. But if they were

¹⁷ Bardenhewer-Shahan, *Patrology*, pp. 537 ff.

¹⁸ Vetter, "Das Apokryphische Schreiben Dion. des Areop. an Titus," *Theol. Quartalsch.*, 1887, 133-138.

¹⁹ Panagia Kapuli, p. 90. *Tübinger Quartalschrift*, 1896, p. 699.

²⁰ *L'Assunzione*, Roma, 1880, p. 285.

not scandalized by her dignity as Mother of God, which term was quite familiar to the pagan ear, the corporal Assumption of Mary did not endanger their recently acquired notions of the unity of God. The *disciplina arcani*, however, never went to such extremes that it would extinguish a tradition entirely.

2. THE BASILICA OF OUR LADY IN THE VALLEY OF JOSAPHAT.

This basilica, which now is revered as the memorial church erected over the tomb of Mary, was built shortly after the Council of Ephesus, by Emperor Theodosius II (408-450); at about the same time Pope Sixtus III dedicated the Liberian basilica to Mary at Rome. It was erected in honor of the *θεοτόκος*, Mary, the Mother of God. It is first spoken of about the year 450 in a Coptic eulogy pronounced in honor of St. Macarius of Thou.²¹ But no mention is made of her sepulchre or her Assumption. When the feast of 15 August was taken up in the Holy City, its station was not her church in the valley of Josaphat, but the basilica at the third milestone of Bethlehem, according to the Jerusalem Lectionary, which has come down to us from Armenian sources.²² The African archdeacon Theodosius, who was at Jerusalem A. D. 520-530, says: "Ibi est vallis Josephat, ibi Dnum Judas tradidit. Ibi est ecclesia Dnae Mariae, matris Dei." Not a word about Mary's tomb.²³ The pilgrim of Piacenza (570) is told at Jerusalem that the basilica was built on the site of the house of Mary, where she had died.²⁴ But he does not speak of her tomb or her Assumption into heaven. The Breviarius de Hierosolyma (590) is the first pilgrim to mention the tomb: "Et ibi est basilica s. Mariae et ibi est sepulchrum ejus".²⁵ John Moschus (d. 619 at Rome) who spent many years in the monasteries near Jerusalem after A. D. 578, speaks of the basilica, but not of the tomb. As late as the year 685, St. Adamnan, of Iona in Scotland, who describes the voyages of Bishop Arculph, and also the tomb, does not venture to repeat

²¹ *Oriens Christianus*, IV, 376 ff.; and *Summa Mariana*, II, 782 ff.

²² Conybeare, *Rituale Armenorum*, p. 526.

²³ *Gildemeister Itinerarien.*, Bonn, 1882, p. 3.

²⁴ *Gildemeister*, Bonn, 1889, 72.

²⁵ *Gildemeister*, *Theodosius*, 35.

the popular reports about the Assumption of Mary, which no doubt Arculph had heard in Jerusalem. He says: "But how her body was taken away from this tomb, when and by whom, or where it awaits the resurrection, no one, they say, can know with certainty."²⁶ It seems that in order to localize the legend of the Apocrypha at Jerusalem, some clever genius selected one of the many empty tombs in the valley of Josaphat and pointed out to credulous pilgrims as the sepulchre of Mary. It was shrewd guides of the same kidney who had "found" the altar on which Abraham offered his son Isaac and Melchisedech immolated the unbloody sacrifice, the "head of the corner which the builders rejected" (Matth. 21: 24) (!) also the silver pieces for which Judas sold his Lord, the iron chain (!) by which he hanged himself, etc.²⁷ Since the beginning of the eighth century the tradition of the death and Assumption of Mary has taken full and firm possession of her basilica in the valley of Josaphat. The basilica, however, antedates the Virgin's tomb.²⁸ Mary's tomb was a cenotaph selected for the Mother of God when the Jerusalemites had convinced themselves that Mary had died in this city. That her real tomb was discovered in 396, or that Juvenal found her "coffin" is untrue.

We have to mention here one of the several erroneous statements found in Livius's treatise on the Assumption.²⁹ He writes: "There is no contemporary record of the discovery of Our Lady's tomb, but there is no doubt it was made at this period (fifth century). St. John Damascene, writing in the early part of the eighth century, and quoting the words of what he calls the 'Euthymian History', relates as an unquestionable fact that in the year 451 Marcian and Pulcheria, having heard of the recent discovery of the Blessed Virgin's tomb, and of the church built upon its site in Gethsemane, sent for Juvenal, Bishop of Jerusalem, and other bishops of Palestine, then assembled at Constantinople for a Council that was being held at Chalcedon, and desired to send the coffin

²⁶ *Itinera Hierosol.* P. Geyer, 1896, 240. *Panagia Kapuli*, 104.

²⁷ *Panagia Kapuli*, 94.

²⁸ *Oriens Christ.*, 1904, pp. 385 ff.

²⁹ Livius, op. cit., p. 356. The Neo-Bollandist Delahaye, *Anal. Boll.*, 1907 p. 215, calls the treatise of Livius on the Assumption "déplorable."

containing her sacred body to Constantinople that it might be placed in one of the churches lately erected there by the Empress in honor of the Mother of God. Juvenal replied that it was true the coffin was still in Gethsemane, but not the body; for that, according to an ancient and trustworthy tradition, on the Apostles opening the sepulchre on the third day after her death and burial, they found nothing within but the grave-clothes, the holy body of the Virgin having been already assumed into heaven. On hearing this their imperial majesties desired that the coffin wherein Our Lady's body had reposed, together with the garments which it contained, should be sent sealed to Constantinople. There it was deposited in the magnificent basilica ad S. Mariam in Blachernis, built by St. Pulcheria. What St. John Damascene thus records as an historical fact, is alluded to by later Fathers and is given at full length by Nicephorus." And Livius adds in a note: "In any case it appears certain that Juvenal made this alleged statement, and that the Blessed Virgin's tomb was publicly claimed to have been discovered at that time." Livius is not the only writer who was deceived by the "Euthymian History"; even Kraus-Schrod in the *Kirchenlexicon* (VIII, p. 813) believes that this story gives the true tradition of the Church of Jerusalem. But Bardenhewer-Shahan,⁸⁰ says: "A later hand has interpolated in the 2. homily (of the Damascene) the often quoted, but very enigmatical account of the dealings of the Empress Pulcheria with Juvenal in reference to the sepulchre of Mary." It is now universally admitted that the "Euthymian History," which is only known from the quotation in the second sermon of the Damascene on the Falling Asleep of Mary, has nothing to do with Juvenal. J. Niessen⁸¹ proves that the Euthymian story was composed in the ninth century by an ignorant and awkward impostor, and was at the same time inserted into the sermon of St. John. Besides, St. Pulcheria (d. 453) did not build the church of the Blachernae; it was founded by Justin I (518-527) and finished or restored by Justinian I. It never possessed the coffin (σάρος) of the Holy Virgin, but only a chest (also termed σάρος) which contained the vestment of Our Lady.

⁸⁰ *Patrology*, p. 588.

⁸¹ *Panagia Kapuli*, 119 ff.

(Feast, 2 July.) Simeon Metaphrastes found the quotation from the "Euthymian History" in the sermon of the Damascene and inserted the spurious account in his hagiographical work (tenth cent.).³² The story is also found in the Menology of Basil II (976-1025), but the Greek menology of to-day has dropped it. It is certain that Juvenal never made the alleged statement and that the Blessed Virgin's tomb was not publicly claimed to have been discovered at Jerusalem in the fifth century. In the edition of the three sermons of the Damascene on the *κοιμησις* or Falling Asleep of Mary, prepared by M. H. Allies (London, 1898), the "Euthymian History" is simply omitted.

[TO BE CONTINUED.]

F. G. HOLWECK.

St. Louis, Mo.

THE TOMB OF CHRIST.

THE interesting article in the April number of the REVIEW, with the comments thereon in the subsequent numbers by Archbishop Howley and Dr. Aiken, concerning the "Three Days", which terminated on the day of the glorious Resurrection of Christ from the tomb, raises a number of interesting questions touching details of the Gospel accounts not yet definitely answered. There is, for example, still some doubt whether the Supper of which Christ partook on the eve of the first of these three days, and at which He instituted the Blessed Eucharist, was actually the Paschal repast; then, the exact hour of our Lord's crucifixion and death is a moot point of exegesis; likewise, the question whether the guard placed by the Jews to watch the Tomb was really, as is usually represented in art, and as Father Sheahan's illustrations would suggest, composed of Roman soldiers. But on these and other similar topics of doubtful exegesis I do not propose to enter here. My comment is rather upon an archeological feature of the discussion, namely the type of tomb in which the Body of Christ was placed, and in which it rested for "three days", according to the Jewish method of calculation. The fact that

³² *Pan. Kap.*, p. 115; 529-566.

the illustrations of the above-mentioned article do not correspond in many respects to the real Jewish tomb has suggested some remarks which might throw light on the subject for those readers who have had no opportunity of seeing or studying the places and methods of Jewish burials. The circumstance that the details of the illustrations of the article, excellent in itself, are unsatisfactory is due to their having been drawn by architects, skilled doubtless in modern forms of architecture but less competent concerning the archeology of the ancient Hebrews.

The tomb of Joseph of Arimathea, in which the Body of Christ was laid, was unquestionably of the regular Jewish type. The study of Biblical archeology in Palestine itself, especially during the last fifty years, leaves no doubt as to what the forms of Jewish sepulchres were. Only the very poor and strangers¹ were in those days (as is done to-day for practically all Orientals) buried in graves of the common cemeteries. Ordinarily the Jewish families, particularly those of means, possessed a vault of family tombs, cut into the rock on a piece of private property, generally adjacent, it is true, to other such tombs, but oftentimes entirely by itself. These tombs were made always outside the town limits, for living in contact with or even a chance touch of a tomb was sufficient, as is well known, to cause ceremonial defilement according to the Jewish law. In the following remarks, since it is patent that within the limits of this REVIEW it is not permissible to enter into a detailed discussion of the subject, the writer keeps in mind particularly that type² of which the traditional sepulchre of Christ is a specimen, but deems it necessary nevertheless to introduce his observations on the latter by a few words on Jewish tombs in general.

The chief types of Jewish sepulchres may be reduced to three. (1) The simplest form was an excavation in a rock floor-surface, corresponding to the general contour of the human body and covered over with a stone slab, countersunk

¹ Cf. IV Kings 23:6; Jer. 26:23; Matt. 27:7.

² Concerning the authenticity of the tomb, which the writer considers as established, the reader is referred to the many works dealing with the question *ex professo*. An excellent résumé of tradition was given by the Rev. Father Reilly, O.P., in the ECCLESIASTICAL REVIEW, June, July, August, 1907.

to the level of the ground. Specimens of this simple type, though it is not the commonest, may be seen in almost any part of Palestine. Our Lord referred to this sort in saying: "Woe to you [Pharisees], because you are as sepulchres that appear not, and men that walk over are not aware".³ The Hebrews were most careful to keep the top stone whitewashed, lest anyone should unconsciously walk upon the tomb and thus incur legal impurity. (2) In a second form of sepulchre, a chamber was excavated in the rock and then one (sometimes several) long, pocket-like recess, measured to the human body, was cut into the rock face at right angles to the side of the room. Into these recesses or *loculi*, the bodies, wrapped in their grave-clothes⁴ were shoved, for which latter reason such tombs are named by German archeologists "*Schiebgräber*". As these recesses, known to the Hebrews as *kokim*, were frequently intended for the reception of two bodies, laid side by side, they were in such cases made of double width, with a little trough running down the middle of the floor lengthwise. Sometimes, as in the case of the so-called Tombs of the Kings and of the Tombs of the Prophets at Jerusalem, there are several chambers, one opening off the other and each having many recesses or *kokim*. (3) The form which is of most interest to us here, is known as the shelf-tomb. In its chamber the place for the body, instead of being a recess cut at right-angles to the chamber, is a shelf or bench, made by cutting away the upper portion of the side wall. As a general rule, every such chamber possessed two but oftentimes three shelves, upon which the corpses, wrapped in their cerements, were laid lengthwise as on a couch. At times, a hole pierced through the shelf permitted the fluids from the decomposing body to flow off into a cavity below, used as an ossuary.

All Jewish sepulchres, except those of the simplest types, possessed in addition to the tomb recess or sepulchre proper, another chamber, which served as an anteroom or vestibule. In the case of a group of tombs, a common antechamber served as a centre about which the recesses or the tomb chambers, as the case might be, were arranged. In such a case the antechamber was very large. This antechamber was used as a place

³ Luke 11:44.

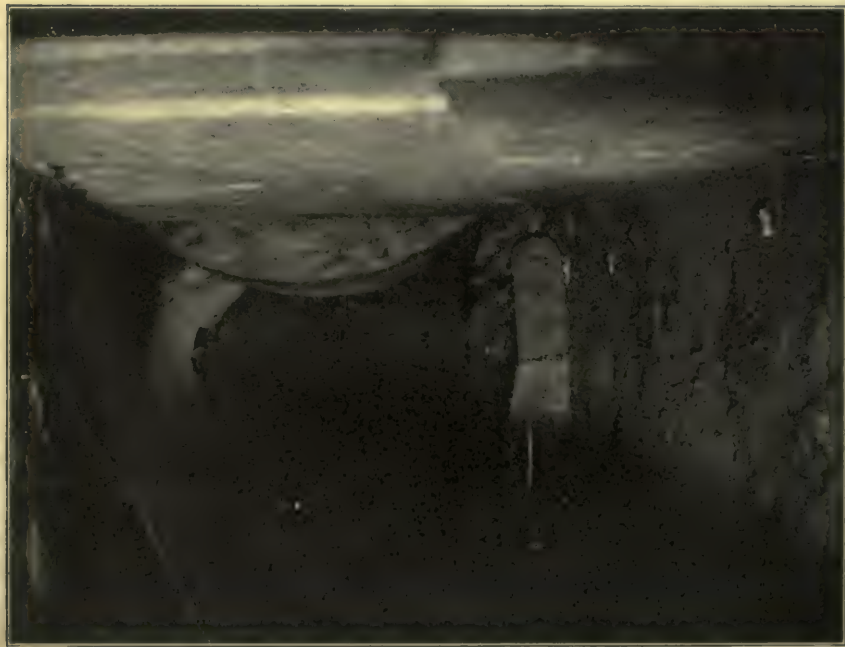
⁴ Cf. John 11:44; Matt. 27:59, etc.



Entrance and Rolling-Stone Door.
Tomb of the Kings, Jerusalem.



Jewish Tomb (Roof destroyed).
Showing room-like shape and tomb shelf.
Premises of École Biblique de S. Étienne, Jerusalem.



Rolling-Stone Door and Modern Woodwork.
So-called "Tomb of Marianne," Jerusalem.



Tomb Entrance and Rolling-Stone Door.
Makhmâs.

wherein the last services were performed for the dead body and where from time to time the prayers and devotions of the relatives and friends were held for the departed. These chambers ordinarily were not, as seems to be suggested by the illustrations in the April number, roughly hewn out, but were almost invariably, as may be seen to-day, finished off with a comparatively even surface. Likewise, although at times among the poor a cave⁵ may have been utilized as a burying place, such cannot have been the kind of tomb that belonged to Joseph of Arimathea, "a noble counsellor" (Mark 15: 43). The Evangelist tells us that he laid the Body of Jesus "in his own new tomb which he had hewed out in the rock" (Matt. 27: 60). Consequently, the illustrations in order to correspond with archeological evidences should be according to the shape of a small room of a dwelling house rather than to that of a grotto or cave. Finally, in the case of a group of elaborate tombs, such as may be seen in the Tomb of Queen Helena of Adiabene—the so-called Tomb of the Kings—at Jerusalem, the antechamber itself was preceded by a large outer vestibule, to which the entrance was formed by a grand door, beautifully decorated with Jewish emblems. This vestibule, very rarely, was in turn preceded by a courtyard or *atrium*, but as this latter feature did not belong to the sepulchre proper, it need not engage further attention now.

One of the most interesting points concerning Jewish tombs is the manner in which their entrance was closed. As stated above, in the case of the sepulchre possessing a large outer vestibule, it had a beautifully ornamented open portal. Even in the case of less elaborate tombs, an open doorway with a casing more or less decorated, such as is shown in the illustrations mentioned, is found as the entrance to the *outer* vestibule or antechamber, but not commonly as the door of the tomb chamber proper. The entrance to the latter was made intentionally low to insure less danger of violation of the tomb. In order to enter such a low doorway one has to

⁵ It is true that the word *σπήλαιον*, used to designate the tomb of Lazarus, means in its general signification a "cave". But it does not necessarily mean a natural cave or grotto. "Ammon. inter *άντρον* et *σπήλαιον* ita distinguit ut *άντρον* caverna sit sua sponite orta, *σπήλαιον* autem manufacta." Cf. Estienne, *Thesaurus Graec. Ling.*, I. B., p. 1036.

crawl through or to crouch in a most uncomfortable manner. This comparatively small opening was closed in several different ways. Most commonly a stone slab was countersunk into the door-casing and secured with cement, small wedges, or similar means. Sometimes a small stone door was made to open and shut on its stone hinges somewhat after the manner of modern doors. The most interesting mode, however, on account of its having been used to close the door of our Lord's tomb, was by means of a rolling stone. It is difficult for one who has not seen at least a good picture of a real rolling-stone door to form an adequate idea of one. The following remarks may be of assistance in this regard.

A rolling-stone door of a Jewish tomb is not a boulder, as seems to be represented in the illustrations of the article on the "Three Days". It is what would be better expressed for us, if it were called a "roller stone". It was a stone proportionate to the size of the opening it served to close and cut in the shape of a modern millstone—circular and with two sides flat. This circular stone was fitted into a grooved track or pocket, arranged before the tomb entrance in such a way that the opening could be closed or opened by rolling the stone forward against it or back to one side. The photographs here given of rolling-stone doors still preserved in place, in the Tomb of the Herods, in the Tomb of Helena of Adiabene at Jerusalem, and in a tomb at the village of Makhmâs, the ancient Michmash, a few miles farther north, may serve to supplement the above description. The difficulty of conceiving properly what is meant by a rolling-stone door and of making a satisfactory "*compositio loci*" of the scene which occurred before Christ's tomb, quickly vanishes at the sight of even a good photograph of such a door. Although such doors are moved in a track or pocket, as may be noted in the photographs, it requires not a little strength to move one back and forth. From an inspection of our illustrations a slight idea can be had of the difficulty which faced the holy women on the way to the Tomb: "Who shall roll us back the stone from the door of the sepulchre?" "For it was very great."

There exist in Palestine very many tombs which originally possessed such rolling-stone doors. But unfortunately the fact that their shape rendered them serviceable to the Arabs



Exterior of Holy Sepulchre.
Looking into the Chapel of the Angel or Antechamber.



Interior Chamber of Holy Sepulchre—The Shelf.

as millstones and for other purposes has caused them in the course of time to be taken away and used according to the native mind for more practical ends. Such vandalism may be astonishing to Occidentals, but it is increased by the fact that after stealing the stone doors and ransacking the tombs, the Arabs often take up ⁶ quarters in the latter for themselves and their beasts. There are, however, a good number of specimens of such doors still *in situ*. In addition to the examples shown in our illustrations, there exist similar ones in the necropolis at Khirbet el-Takakir and in a tomb found some years ago under the convent of the Ladies of Nazareth in that village. The others exist in places not so accessible to the ordinary pilgrim or tourist.

The traditional tomb of Jesus, preserved in the Church of the Holy Sepulchre at Jerusalem, belongs to the above-mentioned class of shelf tombs. It consisted of two chambers, the antechamber or vestibule—to which corresponds what is now called “the Chapel of the Angel”,⁷ since a tradition places the apparition of the angel in it—and the tomb chamber proper. The latter chamber contains the remains of a shelf now overlaid with a marble covering. It was on this shelf that the Body of our Lord was laid. It was not on the floor, as represented in the illustrations of the April number. In fact although at times in the floor of a tomb chamber, a tomb of the simplest form, as described above, was excavated and covered over with a slab, there is no authority for representing an ordinary Jewish burial as consisting of laying the corpse on the floor of the chamber. Archeological evidence is contrary to any such manner of burial among the Jews. The door of the tomb of Jesus was, as is the case ⁸ of all intact Jewish tombs, small in size and low. This circumstance explains why Mary Magdalene, as she stood weeping at the sepulchre without, “*stooped down* and looked into the sepulchre” (John 20: 11); likewise why Peter on running to the sepulchre, “*stooping down*, saw the linen clothes laid by themselves”,

⁶ In this connexion it is interesting to recall the fact that the Gerasene demoniac cured by our Lord “had his dwelling in the tombs” (Mark 5: 3).

⁷ The real vestibule has not been preserved. How much of the side walls of the tomb chamber has been preserved, it is difficult to ascertain.

⁸ See illustrations.

etc. (Luke 24: 12.) As one enters the tomb chamber of the Holy Sepulchre to-day, it is necessary to stoop very low. A traditional portion of the rolling stone which closed the entrance to the Tomb is preserved in the antechamber or Chapel of the Angel.

These few remarks may serve to give a general idea of the nature of Jewish tombs and thus help to reconstruct in the imagination a more correct picture of the glorious Tomb of our Saviour. It has not been the purpose of the writer to describe at length⁹ the precious tomb preserved in the Church of the Holy Sepulchre at Jerusalem. The limits of this article preclude such a treatment. If some of the readers of the REVIEW have received a better notion of the nature of the resting place of our Lord's Body on the "Three Days", the present article will not be without value. From its contents perhaps may be obvious the value of a visit and of—what is better—a period of study in the Orient for the understanding of the Scriptures.

EDWARD J. BYRNE.

Jerusalem, Palestine.

ECCLESIASTICAL HERALDRY.

IV.

5. ESSENTIALS OF HERALDRY (CONCLUDED).

THE CREST.

IN our treatment of the coat of arms we have thus far studied that which is its only principal or essential part, the *shield*, or *escutcheon*, and we have in succession explained its *field*, its *tinctures*, and its *charges*, ordinary and common. We now pass to that part of a coat of arms which is called the *Crest* (Latin, *crista*, a tuft), and which always surmounts the shield.

The crest is often popularly (i. e. mistakenly) regarded as the most important feature in heraldry, and its name is quite

⁹ Readers may be referred to Guérin, *Jérusalem*, p. 310; Perrot et Chipiez, *Histoire de l'art dans l'antiquité*; Heisenberg, *Grabeskirche und Apostelkirche*, I Teil.

improperly given to the whole coat of arms. In the eyes of heralds, however, it is but an external adjunct to the shield, without which its bearing is complete. Consequently the crest may be altered without materially affecting the shield's significance. An amusing instance of this popular delusion is found in the coat of arms of one of the only two bishops in the United States who have a lion in their escutcheon, and that lion is the crest of the family shield, which itself was discarded! Occupying the highest place on the helmet, the crest is the bearing by which the knight was commonly known in battle. From this circumstance it has been properly termed *cognizance*; hence its claim to a classical origin is probably better than that of any heraldic attribute. Alexander the Great had a ram's head on his helmet on the pretence of being the son of Jupiter; Julius Cæsar bore a star as marking his descent from Venus. In modern history, we have the lion on the helmet of Richard the Lion-hearted (still the crest of the kings of England, as the fleur-de-lis was of France), the white plume of Henry IV of France, and the little corporal's hat of Napoleon.

Crests are so various that a classification of them is scarcely possible. However, it may be briefly stated that the most ancient class of crests consisted of ferocious animals; that others were devices assumed as memorials of feats of chivalry, to perpetuate traditions or family legends, often differing from the bearings of the shield; in other cases, they served to give more prominence to objects already charged on the escutcheon; and lastly, some commemorated religious vows or knightly aspirations, and also, not infrequently, mere whims of the bearers. To the latter class belongs the majority of modern crests, assumed at the suggestion of heraldic painters or engravers.

Among the pieces or devices which accompany the crest, we should particularly notice the *wreath*, the *helmet* or casque, and the *coronets* or crowns.

The *wreath*, which is placed immediately above the shield, consists of two stripes of gold or silver lace, twisted (in olden times, by the knight's lady) into a circular cord; its tinctures are always those of the principal metal and color of the arms. (Illustration 8.)

ILLUSTRATION 8.—THE CREST.



Displayed.

WREATHS.
In Profile.Oak Leaves.
(Civil Merit). Laurels.
(Heroes, Poets, Priests).

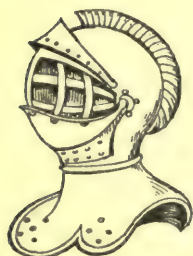
Mural.



Naval.

CROWNS.
Vallary.

Eastern.

Celestial
(for crowning Saints).

Nobleman.

HELMETS.
Sovereign.
(Emperor or King).

Duke or Prince.

CORONETS.
Count.

The *helmet* or casque, placed upon the wreath, is, according to the rank of nobility, made of various material—steel, silver, or gold, with visor closed or open and having from three to eleven bars; thus, for instance, a nobleman's helmet is of steel, inclined to profile, and has five bars; a sovereign's helmet is of gold, facing open, and has no bars. (Illustration 8.)

The *coronet* or crown surmounts the helmet, when not alone above the shield. Coronets are of great variety and are considered the most significant insignia of sovereignty, nobility, and dignity. They no doubt owe their origin to the wreaths and crowns in use by the Romans, the civic (oak leaves), the triumphal (laurels), etc. Many other distinctions in our code of nobility have been incorporated from the Romans: we have

still with us dukes and princes (*duces, principes*), counts (*comites*), chevaliers or knights (*equites*), a nobility (*nobiles*) like those who had been or whose ancestor had been consuls, pretors, censors or *ediles curules*; all these had the privilege of armorial bearings (*jus imaginum*), and the senators, besides, had their distinctive insignia. Senators, knights, and tribunes of the people had moreover the right of wearing rings of gold (*annuli*). The coronets in use these many centuries are, the Pope's tiara, the bishop's mitre, the various crowns called imperial, royal, ducal, comtal, etc., and besides, for certain corporations or special purposes, the crowns styled mural, naval, vallary, eastern, celestial, etc. Two of the former category are frequently found in ecclesiastical heraldry, viz. the coronets of duke or prince and of count. Up to our own days, in Catholic Austria, some archbishops, bishops, and abbots are lords of temporal fiefs and enjoy political rank, with the title of princes, for instance, the princes-archbishops of Vienna, Salzburg, Prague, etc., and the princes-bishops of Trient, Brixen, Krakow, Breslau, etc.; likewise, in Catholic Bavaria, all the archbishops and bishops by the very fact are entitled to the *particule* of nobility, *von*, before their surname. And let us observe, for our own United States, that, as the prince-archbishop or prince-bishop *timbres* (surmounts) his escutcheon with the coronet of a prince, so also any of our archbishops or bishops who shall have been made a Roman Count (a title which goes generally with that of Assistant at the Pontifical throne), enjoys the privilege of timbring his escutcheon with the coronet of a Count. (Illustration 8.)

Rules for the Crest.

The various devices that make up the Crest have been variously *marshalled* (disposed) above the escutcheon, at different periods and in various countries. In France, only the helmet and coronet were used; in England we see wreath, helmet, coronet or cap and crest proper; in Ireland, wreath and coronet with crest proper, and no helmet; in Germany, helmet, coronet, and crest proper emerging from coronet,—or even mitre, as in the curious device of the landgraves of Alsace when at the same time they were bishops of Strass-

burg. Above the arms of Alsace is seen a helmet, and crowning it a mitre, out of which issues a maiden holding a wedding-ring, to represent the bishop's mystic bride, the Church of Strassburg.

In modern ecclesiastical heraldry, as it is now fixed by the rules of Roman ceremonial and etiquette or by approved usage, that which takes the place of crest and all other exterior ornaments around the shield, are the Pontifical *Hat* with its tassels, the single or double *Cross* under it, and on either side the *Mitre* (in dexter) and the *Crozier* (in sinister). But we shall treat of this more fully in a future article, when applying the essential rules of heraldry to our prelates' coats of arms.

We have mentioned the *exterior ornaments* of the shield. By this we mean, besides the crest and its belongings, (1) the *lambrequin*, a kind of mantling with scalloped edgings, which in some coats of arms, especially English and German, surrounded the helmet, with extensions of both sides; and (2) the *supporters*, generally borne only by peers, and supposed to represent the pages and esquires (*écuyers*) or varlets guarding or supporting the knight's shield; they are figures of angels or of human beings, but more generally of animals, birds, or imaginary creatures, placed on either side of the shield and appearing to support it. For example, the royal arms of France show as supporters two angels vested as deacons; the Prussian arms two primitive Germans; the British royal arms the lion and the unicorn, etc. A lady's coat of arms, which in earlier times was surrounded with a garland of leaves or flowers, in the fifteenth century changed to a girdle (*cordelière*) in the shape of a knotty net; for an abbess, the girdle is replaced by a chaplet of black beads.

THE MOTTO.

The *Motto* (French, *devise*) is a word (French, *mot*) or a very short sentence that is placed on an escroll or ribbon, generally below the shield, but sometimes above the crest, and is probably derived from the war-cries and watch-words (*cris de guerre*, *cris d'armes*) of early times. A motto may be emblematical, or it may have some allusion to a peculiarity of the person bearing it, or to his name and armorial insignia;

or it may be the epigrammatic expression of some sentiment (policy, line of conduct) in special favor with the bearer of it. It may be taken, changed, or relinquished at will; and the same can be borne by many persons; instances, two of our

ILLUSTRATION 9.—THE MOTTO.



SEAL AND FAVORITE MOTTO OF ST. LEO IX.

"*Mia · Dni · Pla · E · Tra* . — *Misericordia Domini plena est terra.*"
(*Ps. 32, Introit of Good Shepherd Sunday.*)

prelates have "Iter para tutum!", and to our Cardinal's motto "Emitte Spiritum tuum!" responds the motto of the Archbishop of New Orleans "Renovabis faciem terrae!"

Here follow a few examples of the most remarkable mottoes: We find in Holy Scripture what is probably the first historical "Vivat rex!" (1 Kings 10: 24); there also, in the story of Gedeon, had been entered the first war-cry "Gladius Domini et Gedeonis!" (Judges 7: 20). France's battle cry was "Montjoye et Saint Denys!" The Crusaders had their "Dieu le veut!" The Pope's soldiers, "Our Lady and St. Peter!" The kings of Spain, "Santiago!" (St. James). The kings of England, "St. George!" *Allusive, and punning mottoes:* "Vero nil verius!" (de Vere); "Fare, fac!" (Fairfax); "Cavendo tutus!" (Cavendish); "Set on!" (Seton); "Forte scutum, salus ducum!" (Irish Fortescue); "En peb emser quelen!" (*Holly* is ever green! de *Quelen*). *Historical devices:* Many of these mottoes are matter of history; Emperor Charles V had for crest the columns of Hercules with the motto "Nec plus ultra!" which the Hispanic Society of America felicitously shortened to "Plus ultra!". Louis XIV, the *Roi Soleil*, had "Nec pluribus impar!" Bourbon had the prophetic "Penetrabit!" Frederick III of Austria, "A E I O

U", "Austria Est Imperare Orbi Universo!" England still preserves the Garter motto, "Honi soit qui mal y pense!" and Edward III's, "Dieu et mon droit!" Ireland has not forgotten "The Red Hand of Erin", O'Neill's "Lamh dearg Eirin!" And when the ninety-four-years-old descendant of the royal family of O'Brien died lately in France, it was mentioned that his honorary dignities and arms were being transmitted to his nephew James O'Brien, together with their motto, "Lamh laidir an nachdar!—The strong hand uppermost!" Two charming mottoes of queens: Blanche of Castile, mother of St. Louis of France had "Lilium inter lilia!" Queen Louise of Savoya, mother of Francis I, "Libris et Liberis!" To conclude, let us mention the mottoes of the University of Oxford, "Dominus illuminatio mea!" adopted also by our Catholic University of Washington; Harvard has "Christo et Ecclesiae!" and "Veritas!"; Georgetown, "Utraque unum!" that is, "Faith and Science in one!" as figured by the Cross and Globe in the American eagle's talons of their escutcheon.

In ecclesiastical heraldry the motto is not a necessary adjunct of the coat of arms. This may surprise some of my readers who labor under a popular delusion, similar to the one about the crest. However, the use of a motto by a prelate is quite correct, though by no means universal. The Pope uses no motto, nor did any of his predecessors: true, he may have his favorite device or motto, like the familiar "Instaurare omnia in Christo!" (Eph. 1: 10), but it is no part of his coat of arms, nor even necessarily of his seal. It is well known, however, that the Popes have almost always had some favorite text from Holy Scriptures engraved on one or other of their seals. A quaint illustration of this is the seal of St. Leo IX (Illustration 9). Pope Leo XIII on his seal had the words: "Soli Deo honor et gloria!" Of course, the so-called mottoes of the Popes, as found in the famous prophecy of St. Malachi of Armagh, have never been heraldically adopted by any Pope, although applied to some of them by serious writers—the Bollandists for instance. In fact, in our own days this has often been done, and truly it is not difficult to see in Pius VI the *Peregrinus Apostolicus*, who went to Vienna in Austria and died a prisoner in Valence (France).

At the time of Pius VII, the imperial *Aquila rapax*, Napoleon; Leo XII detecting like a faithful watchdog the secret societies and denouncing their danger, *Canis et coluber*; Gregory XVI, born in the very province whence the revolution was to attack the Holy See, *de balneis Etruriæ*; Pius IX, whose cross was the cross of Savoya, *Crux de cruce*; Leo XIII, who by his admirable teachings was a bright luminary in the heavens of Christ's kingdom, the Church, *Lumen in coelo*; and Pius X, our own glorious Pontiff, whose wonderful activity in reorganizing is truly the burning fire of the sanctuary, *Ignis ardens*, "*Ignis in altari semper ardebit*" (Levit. 6: 12). In this connexion, it is not out of place to refute an assertion which is often made in a general way, that the various mottoes of the prophecy are founded on the coats of arms of the Popes to whom they refer: that such is not the case will appear from the fact that of the seventy-four mottoes or emblems anterior to 1590, only thirty-one are based on references to coats of arms, the rest bearing allusions to names or surnames (24), to birthplace or country (17), to cardinalitial titles (18), to previous profession (19), and various other circumstances (17).¹

The Cardinals, likewise, have no motto, were it only to conform with the Pope's practice, *Regis ad exemplar!* In reality, in this matter as in all others, there are strict and definite rules made for the Cardinals of the Curia; thus, for instance, they may not, without special dispensation, make use of any secular insignia, such as knightly orders, in decorating their coat of arms, etc. As to archbishops, bishops, and prelates, the practice with regard to a motto is not uniform all over the world. Whatever may have been written to the contrary, it is common in Italy, Germany, and Spain; universal, with hardly an exception, in France; and not so common in England.

As already mentioned above, and having now concluded all the essential information about *escutcheon*, *crest*, and *motto*, our task hereafter will be to make a practical application of the above rules to the coats of arms of our prelates.

¹ The Rev. J Hagan, in the *Seven Hills Magazine*.

AN ADDITIONAL CHAPTER ON SEALS.

Just as some people incorrectly call a coat of arms a crest, so some others call it a seal. Now the seal is something entirely different, although it includes always the coat of arms as an essential element. As a matter of fact, in the past as well as at the present time, the best specimens of episcopal seals show always a bishop blessing, or the Blessed Virgin, or one or more patron saints of the prelate, or the outline of a sanctuary or his cathedral, or some other pious subject, and under it, at the middle base point, a reduction of the bishop's escutcheon. (Illustration 10). No doubt, it is to this confusion of coat of arms and seal that we owe so many over-pious and hence unheraldic coats of arms, representing the full figures of our Lord, the Blessed Mother, or some saint, instead of emblems of these.

ILLUSTRATION 10.—SEALS.



DIOCESAN CORPORATION SEAL.
Possible seal of the new Diocese of
Crookston, Minn.



PRIVATE SEAL.
(Nainfa, *Costume of Prelates*, p. 139.)



OFFICIAL SEAL.
Card. Langénieux' seal, when
Bishop of Tarbes and Lourdes).
—his escutcheon, Our Lady of
Lourdes, St. Ambrose and St.
Augustine.

The lack of knowledge which prevails in the matter of coats of arms, unfortunately prevails also in the matter of seals. I have three American specimens before me. (1) The *diocesan* seal of Sioux City, made for Bishop Garrigan, represents the Adoration of the Magi (*Epiphany* is the titular of

the cathedral), with the motto "Lumen ad revelationem gentium," and inside the double listel or circle has the inscription "Sigillum Dioeceseos Sioupolitanae: MDCCCII"; but it contains no coat of arms; now, this is neither the diocesan (what is a diocesan seal?), nor the Bishop's seal (nothing to distinguish the Bishop); but in a few years, when we shall have regular chapters of Canons, it could easily be made the *seal of the cathedral chapter*, by adding the chapter's escutcheon in base, and changing "Dioeceseos" into "Capituli Cathedralis", and the date to the proper year. (2) The *letter press seal* of Bishop Granjon of Tucson, which contains his coat of arms with motto, and the inscription "Sigillum Henrici Episcopi Tucsonensis"; if it is but the letter press seal, a private seal, it should have neither the motto nor the inscription "Sigillum", etc.,—as we shall see in a moment. (3) The *seal of the Seminary* of Dunwoodie, N. Y., which represents in the centre a very neat cut of the main building, its middle entrance surmounted by a triple branch of lilies with their foliage (*St. Joseph* is the Patron Saint); at the base is found, as it should be, the coat of arms of the archbishop founder (Cardinal McCloskey, I presume), viz. the keys of St. Peter and the motto "Claudit et Aperit"; the inscription reads "Sigillum Seminarii Neo-Eboracensis a Sancto Josepho" (*sic*) ✠ "*Dunwoodie*" (*sic*): here the inscription would be more consistently all in *Latin* and the date in *Roman* ciphers, thus, "Sig. Seminarii ad (ædes understood) Sti Joseph Dunwoodiensis".

But, to come to what our episcopal seals should be, a prelate invested with a permanent office has at least two different seals:

(1) The *official* seal, which is made up of the representation of some pious subject, as mentioned above, occupying the central and upper part of the seal, and of the escutcheon occupying the base point; around this, starting at the cross in the base, from dexter to sinister, is found the inscription with the approved abbreviations if necessary, and no date, the prelate's name being sufficient information about the time. For example:

(Cardinal Gibbons) SIG. JACOBI. S. R. E. PRESB. CARD.
GIBBONS. ARCHIEP. BALTIMOREN.

(Archbishop Farley) SIG. JOANNIS. ARCHIEP. NEO-EBORACENSIS.

(Bishop Maes) SIG. CAMILLI. PAVLI. EPPI. COVINGTONEN.

(Auxiliary Bishop Rhode) SIG. PAVLI. EPISC. TITVLARIS. BARCÆI.

This seal may be perfectly round in shape, or *oval*, with points on top and at bottom (as in Illustration 10); the dimensions in the first case being two inches in diameter, and proportionally the same in the other case.

(2) The *private* seal, much smaller (about one inch in diameter), consists only of the coat of arms within a circle, without any lettering at all (no motto, no inscription), and is for private use. (Illustration 10.)

The substance of what is here written about the two seals is taken from that admirable text-book of Roman etiquette, *Costume of Prelates*, by Father Nainfa, S.S. The same authority, speaking of chancery documents, p. 140, has this to say: "As a sign of jurisdiction and authority, the coat of arms of a bishop should be neatly printed (with the conventional dots and lines expressing the colors) and on a rather large scale (about four inches high and three and a half wide, at least the size of the official seal), on the top of all chancery documents, such as Letters of Ordination, Diplomas, Testimonial Letters, Celebrets, *pagellas* of Faculties, etc.; under the coat of arms, the names and the ecclesiastical and civil titles of the prelate are printed in full;" thus, for instance (Archbishop of Boston):

GVLIELMVS HENRICVS,

Miseratione Divina² et Sedis Apostolicæ gratia, Archiepiscopus Bostoniensis, Solio Pontificio Assistens atque Comes Romanus, Cruciger major Sacri Thesauri Japoniæ.

At the foot of the document, at the left of the prelate's signature (preceded by † for a bishop, by ‡ for an archbishop—a cardinal omitting the same and signing also with surname,

² On one of these episcopal documents I read, "Dei et Apostolicæ Sedis gratia"; but on another, "Dei in (*sic*) Apostolicæ Sedis gratia"!

as above in seal), the official seal is affixed. The chancellor or secretary usually countersigns under the prelate's signature.

"The same coat of arms," concludes Father Nainfa, "is also printed, as a sign of jurisdiction or high patronage, on the cover and title-page of all diocesan publications, as a Diocesan Bulletin, Acts of Synods or Diocesan Statutes, Pastoral Letters, Documents printed by authority of the bishop, etc."

DIOCESAN CORPORATION SEAL.

A word about this corporate seal, about which there is a lack of uniformity. One of those seals shows what is called a Calvary cross in its centre; above the cross is an escroll with the words "Corporate Seal", and inside the double circle in the upper half "Roman Catholic Bishop" and in the lower half "of the Diocese of *N. N.* (State)." Another seal shows an American shield with per saltire the archiepiscopal cross and crozier, and the inscription here is "Corporate seal of the R. C. Archb. of *N.*" Still a third seal has in the centre a mitre above the keys of St. Peter (*sic*), and for inscription only "Diocese of *N.*" Now, clearly, since the corporation seal is to be used only in secular, mostly financial, transactions, it should be inscribed in English and the year of the incorporation consistently in Arabic (not Roman) ciphers. As regards the design in the centre, I would suggest as the most fitting the mitre (best known to seculars as a bishop's emblem) with per saltire under it the episcopal (or archiepiscopal) cross and crozier, the inscription being, according to law, "Corporate Seal of the R. C. Diocese (or Archdiocese) of *N. N.* (State)—1910." This seal might suitably be two inches in diameter. (Illustration 10.)

[TO BE CONTINUED.]

ALOYSIUS BRUCKER, S.J.

PREACHING THE WORD OF GOD.

Whosoever shall call upon the Name of the Lord, shall be saved. How, then, shall they call upon Him in whom they have not believed? Or how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent, as it is written: "How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things."—(Isaias 52: 7); Rom. 10: 13, 14, 15.

IN Matt. 28: 19, 20, we read the words of Christ's commission to His Apostles: "Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." From the Acts of the Apostles, from other books of the New Testament, especially from the Epistles of St. Paul, from the history of the Church during 1900 years, we know how faithfully the "ministers of Christ and the dispensers of the mysteries of God"¹ have fulfilled the precept of the Master. "Preach the word: be instant in season and out of season: reprove, entreat, rebuke in all patience and doctrine", was the exhortation addressed by St. Paul to his disciple Timothy;² and for centuries those words have been ringing in the ears of all true ministers of the Gospel of Jesus Christ. It is well that they should be constantly before the minds of Christ's ministers in our days, for never, perhaps, in the history of Christian times, more than to-day, could we see a verification of St. Paul's declaration: "For there shall be a time when they will not endure sound doctrine: but, according to their own desires, they will heap to themselves teachers having itching ears; and they will indeed turn away their hearing from the truth, but will be turned unto fables."³ Outside the Catholic Church, to-day as of old, men are "tossed to and fro, carried about by every wind of doctrine," for there is no peace of mind or rest of soul outside the pure Gospel taught by the infallible Church of Christ.

¹ I Cor. 4: 1(-2).² II Tim. 4: 2.³ II Tim. 4: 3, 4.

How important, then, it is that the priests of this Church should always be found ready to announce the message of God to men in a manner worthy of the "ministry of the word,"⁴ that has been committed to them for the glory of God and the good of souls. The Council of Trent⁵ imposes on all who have the care of souls the obligation of instructing their people with salutary words, at least on all Sundays and feast-days. All priests in our country are familiar with the wise enactments of the Councils of Baltimore, especially of the Third Plenary Council, on the teaching of Christian Doctrine in all churches throughout the United States. The wise laws of the Baltimore Councils have been enforced by the decrees of Provincial Councils and the statutes of the Diocesan Synods held throughout the land; and there is no exaggeration in stating that there are few countries in the world where the word of God is more regularly taught and preached than in the United States. The results of the observance of those wise, practical laws are manifest on all sides; first, in the great numbers of Catholics who assist at Mass on Sundays and holidays of obligation, receive the Sacraments regularly, and fulfil in a practical, edifying manner all the duties of good Christians and good citizens; secondly, in the great number of converts who find in our Church peace of soul and the "pabulum spirituale" for which their souls hungered, and which they could not find in the auditoriums or meeting-houses known as churches, wherein we see verified the words of Jeremias: "The little ones have asked for bread, and there was no one to break it unto them."⁶

Catholics coming to our shores from other lands do not always give evidence of having been well instructed in the beliefs and practices of our religion. It is a lesson, and an incentive to the priests of this country to be diligent and untiring in the ministry of the word, in order that none may be lost of those whom the Lord has given unto us,⁷ whether they be the children of the soil or come to us from foreign lands. It is most important not to lose sight of or underestimate other duties of the ministry.

⁴ Acts 20:24.

⁶ Lams. 4:4.

⁵ Sess. V, de Ref., C. 2.

⁷ Cf. John 17:2, and 18:9.

The Eucharist will always be the great centre from which graces and blessings will radiate out upon the world, as it is the central point of our faith and of all the acts of religion. The Sacraments will continue to be the ordinary channels through which grace is conveyed to our souls. But we know very well that the Mass, the Sacraments, and all the helpful exercises of our religion will be neglected, unless the people are properly instructed, and encouraged to perseverance by the faithful and constant teaching of the word of God, whether it be proposed in the form of the solemn, set sermon, the unpretentious homily, the short, familiar talk, or the catechetical instruction, so strongly recommended by Pope Pius X, in his letter *Acerbo nimis*, of 15 April, 1905.

When priests announce the word of God, they speak with authority: "For Christ we are ambassadors, God as it were exhorting by us."⁸ The faithful remember Christ's words to His disciples: "He that heareth you heareth Me: and he that despiseth you despiseth Me: and he that despiseth Me despiseth Him that sent Me."⁹ The Lord will confirm their words with the signs that shall follow:¹⁰ and then may they say to the people what St. Paul said to the Thessalonians: "Therefore we also give thanks to God without ceasing; because that when you received of us the word of God, you received it, not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed."¹¹

The priest who keeps these truths before his mind will have a true appreciation and an exalted opinion of the dignity and importance of the "ministry of the word".

The formation of this true conception of an apostle and an ambassador of Christ constitutes the first, the most fundamental preparation for the duty of teaching and preaching the word of God. One who has this idea and this ideal constantly before his mind will readily understand, without the aid of men or of books, how important, nay how necessary, it is that he should be a man of study, of prayer and meditation, of zeal for the honor of God and the welfare of souls. He will see that his own life must be virtuous and exemplary, in order

⁸ II Cor. 5:20.

¹⁰ Mark 16:20.

⁹ Luke 10:16.

¹¹ I Thess. 2:13.

that his work may be blessed by God, and in order that bad example or injudicious conduct may not destroy the effects of his preaching.

The writer will not attempt to give in this article even a bare enumeration of all the things required for the remote or the proximate preparation for preaching the word of God. Those things must be studied and meditated upon, worked out with great care and diligence, and frequently recommended to God in humble, fervent prayer. Readers of this REVIEW are not strangers to valuable books and documents treating of the qualifications of a good speaker. In a special manner, however, there are to be recommended, first, two letters written by the Holy Father who wishes "to reëstablish all things in Christ",¹² viz., the letter on the "Teaching of Christian Doctrine", mentioned above, and the Exhortation to the Catholic Clergy, published 22 September, 1908, on the occasion of the fiftieth year of his priesthood. Many good priests, also, derive much pleasure and profit from reading and re-reading that charmingly simple and devout chapter on "The Priest as Preacher" in Cardinal Manning's well-known book on *The Eternal Priesthood*. The General Chapter of the Dominican Order, held at Avila in 1895, urged Father Monsabré to prepare a manual of sacred eloquence, and in 1900 he published a book of counsels for young ecclesiastics, *Avant-Pendant-Après la Prédication*. In all and in each of those documents there are many useful suggestions and exhortations which will be appreciated even by those who do not feel the need of minute instructions.

For the younger members of the clergy they will be most profitable, and they come to us with all the authority and weight that can be added by the learning, the piety, the zeal, and the experience of saintly men, who are known to have attained to an excellence and a success in announcing the word of God which every good priest may well desire to emulate, in the spirit of humility and of unfeigned' priestly zeal.

The Holy Father was a worthy, active, and energetic bishop before the solicitude of all the churches was imposed upon

¹² Eph. 1: 10.

him. He loved, and he still loves, to announce the word of God to his people, and even the unbelieving world must admit that he speaks as one bearing a message from the throne of God to a careless and wandering world, distracted by many worldly desires and ambitions from the consideration of the truths that point out the road to heaven. He insists, principally, on the necessity of study, prayer, spiritual reading, meditation, and holiness of life in those who are to present and to represent the word of God. He urges and imposes the obligation of catechetical instruction, based upon and modeled after the *Catechismus ad Parochos*, better known as the "Catechism of the Council of Trent," treating of the Creed, the Decalogue, the Sacraments, and the Lord's Prayer.

Cardinal Manning insists more on the "virilis simplicitas," so strongly recommended by Saint Charles Borromeo, than on the grandiloquence of pulpit orators. His principal theme is this: Every good priest should have a message to deliver, and he should be prepared to deliver it in an earnest manner, worthy of the message and of Christ's messenger. Since we cannot have the fullness of Divine Wisdom, which made our Lord the greatest of all preachers of the word of God, powerful in word and in His works; since we cannot have that fullness of the Holy Ghost which enabled the unlettered Apostles to convert the world to the Cross of Christ; since we cannot without presumption, and without being guilty of "tentatio Dei", trust on all occasions to the "dabitur vobis", we must prepare ourselves in order that we may announce the word of God "decenter et competenter".

By preparation [the Cardinal writes] is commonly understood a carefully-written composition, carefully committed to memory. But the preparation required for a preacher goes farther back and is deeper than this. It is the preparation, not of the sermon, but of the man. It is the remote, not the proximate preparation, which is chiefly needed. The man preaches, not the sermon, and the sermon is as the man is. St. Paul says: "We preach not ourselves, but Christ Jesus, our Lord" (II Cor. 4:5). Now, they who were full of His mind and presence could so preach, but no others can. Most men do preach themselves—that is their natural mind—and the measure and kind of their gifts and acquisitions come out and color and limit their preaching. The eloquent preach eloquently,

the learned preach learnedly, the pedantic pedantically, the vain-glorious vain-gloriously, the empty emptily, the contentious contentiously, the cold coldly, the indolent indolently. But how much of the word of God is heard in such preaching? Can it be said that such men "preach not themselves, but Christ Jesus, our Lord"? . . .

If we were full, as we ought to be, of the divine facts and truths of faith, we should never lack the matter; and, if we were united, as we ought to be, in heart and will with our Divine Master, we should not lack either light or fervor. . . .

What need of memory when a man speaks out of the fullness of his present consciousness? It is a proverb that every man is eloquent on his own subject. Statesmen, lawyers, men of science, poets, soldiers, traders, each in his own craft is ready and fluent at any time, howsoever sudden. The habitual thoughts of each are upon his calling, work, or craft, and without preparation he is ready at any time to speak correctly and promptly. Why is it, then, that a priest cannot without preparation speak for God and for His Kingdom, for His truth and for His law? If we were full of these things, if we realized them and lived in them as the convictions of our reason and the affections of our hearts, to speak of them would be even a relief.

No arguments are needed to support this contention and exhortation of the saintly Archbishop of Westminster. The man who spends his time in communion with God, in study, prayer, meditation on the life and the teachings of our Saviour and on the wonderful providence of God for the salvation of souls, such a man knows very well what use should be made of the time given to him for the sanctification of his own soul, in order that he may not be an unworthy instrument in the hands of God for the sanctification of others. Why is it that ministers of the word are found empty-handed and empty-minded when called upon to announce truths pertaining to the Kingdom of God, unless it be that they have been reading and living away from the Kingdom of God? If their time has been spent with the world, they can speak promptly and correctly of worldly affairs. Ecclesiastical studies, prayer, meditation on the liturgy and the laws of the Church, the acquisition of an apostolic spirit, would make them ready, on short notice, to plead the cause of God, as worldly men are

ever ready to plead worldly causes. Let the priest be a man of God, and his sermons will be the word of God. The world will know little of such a priest, but what it does know will be unto edification, because in the church and outside the church he will be looked upon as the minister of God, the ambassador of Christ.

Father Monsabré's book may not commend itself as a manual of eloquence, to be used in colleges or seminaries, since the author does not enter into all the details necessary for the instruction of beginners. For that very reason, perhaps, it will be all the more acceptable to those who have had some experience, and yet are willing to receive practical suggestions from one who was true and tried and found to be a competent and most worthy expounder of the word of God. His career and the extraordinary success which marked his preaching on the solid and serious truths of Christianity, in what many consider the first Christian pulpit of the world, the pulpit of Notre Dame, Paris, furnish a lesson which preachers in all lands would do well to take to heart.

There is no necessity of instituting a comparison between him and his illustrious predecessors or contemporaries in the pulpit of Notre Dame, P. Ravignan, P. Lacordaire, and P. Felix. Their styles and modes of oratory were so different that they cannot be compared: each had his own style, his own glory; each received applause, a rich reward on earth and, as we hope, in heaven. It was no easy task to continue the good work which they had inaugurated and carried on with remarkable success.

Father Monsabré's choice of the subjects for his Lenten Conferences astonished the world. A few weeks after his appointment to preach the Conferences in Notre Dame, some of the brethren in the convent where he was living asked him what subjects he intended to treat, and he surprised them greatly by announcing: I am going to preach on the *Credo*! They attempted to dissuade him, representing that dogmatic subjects would not afford an opportunity to display his talents, that the dispositions of his hearers demanded something more enlivening, more up-to-date, as it were; that there were lighter and more attractive subjects which could be chosen with perfect propriety and treated with profit to his hearers. They

closed the consultation by expressing their conviction that his efforts would end in failure, principally because the people of Paris would not go to hear dogmatic sermons. Fr. Monsabré gently but firmly declared again that he would preach on the *Credo*. Solid piety, he declared, should be based on the solid eternal truths of Christianity: "The people need instruction: I believe they are famishing from the want of solid food, and I am convinced that they will come to hear the old doctrines of the Church explained in a language suited to our times."

The results vindicated his judgment. For twenty years the people, in ever-increasing numbers, flocked to hear his "Exposition du dogme Catholique"; men packed the famous old cathedral to follow his "Retraites Pascales," and on every Easter morning from 1872 to 1890 he had the happiness of addressing a warm allocution to four, five, or six thousand *men*, who, after following the exercises of the retreat, had assembled at Notre Dame to make their Easter Communion. "By their fruits ye shall know them" (Matt. 7: 16); the fruits of P. Monsabré's preaching speak for themselves. He himself tells us that the only success a priest is allowed to seek is the glory of God and the good of souls. With a mind single and a pure heart he set himself to the task of preaching the word of God, and God blessed his efforts. That is the great secret of his success; but he did not neglect preparation: he worked long and diligently and patiently in the preparation of his conferences. He observed most faithfully the rule laid down by St. Ignatius, viz. to pray as if everything depended on God and to labor as if everything depended on himself. From his book we know also that he had always before his mind the canon of oratory which says that an orator should endeavor to *instruct*, to *please*, and to *move* his hearers—the *docere, placere et movere* which St. Augustine points out in the well-known words: "Veritas pateat, veritas placeat, veritas moveat." St. Augustine took the rule from Cicero, who wrote: "Docere necessitatis est, delectare suavitatis, movere seu flectere victoriae est."¹³

Some men, with little learning and not much training, men

¹³ De Oratore, 21.

of saintly life, great zeal, and therefore of great earnestness, have succeeded, God aiding, in obtaining remarkable conversions. It will always be true that God's grace is more important and more efficacious than human efforts: "*Nisi Dominus aedificaverit domum, in vanum laboraverunt qui aedificant eam*".¹⁴ Nevertheless, it is absolutely certain, and taught by all theologians, that there is incumbent on all whose duty it is to preach the word of God a strict obligation of preparing themselves with the greatest care for the proper fulfilment of this sacred office.

Father Tom Burke was one of the greatest pulpit orators of the nineteenth century. Some persons say that, if we take into account the many demands upon his time, and the unfavorable circumstances under which many of his discourses were prepared, his extraordinary success entitles him to be considered the readiest of great orators, if not the greatest pulpit orator of our times. But, whenever he had the opportunity, Fr. Burke prepared his sermons with great care. He and Fr. Monsabré were men of quick perception, light of heart, jovial and entertaining in private life; those traits of their character are well known to all who knew them in life or who have read the histories of their lives. It is not so generally known that they were most exemplary religious, men of prayer, of study, of deep meditation, and of very solid piety. Either of them could, on short notice, preach a good sermon, or propose beautiful points for the common meditation of the communities over which they presided. The habit of mind and soul in which they lived made them ever ready, in the remote preparation, for preaching the word of God. The motto of the Dominican Order—and it should be the motto of all who follow our Saviour in the mixed active and contemplative life—is "*Contemplari, et contemplata aliis tradere*." Those two great orators were always prepared to give to others something of the abundance of the heavenly truths they had learned in communion with God. They did not, however, on that account, consider themselves dispensed from the labors of the proximate preparation for preaching. Father Monsabré spent the greater part of each year in preparing

¹⁴ Ps. 126.

his Conferences and Easter Retreats, studying and meditating on the Credo as it is explained in the *Summa* of St. Thomas and in other good manuals of Theology.

Father Burke used to say that every priest should write out his sermons in full and commit them to memory for at least seven years after his ordination. There may be exceptions to these general rules, but they are few in number. "There is no excellence without labor," is true of teaching and preaching the word of God as it is in other matters of true Christian endeavor.

If these principles were proposed in a familiar, friendly talk with young priests, some might say: "Father, we believe every word you have spoken, but we have not the time necessary for the preparation you require. It is an excellent rule, and once we thought that we should observe it forever, but we find it is impossible." In a familiar talk I might say many things in answer to that remark—I will not call it an objection—which I do not wish to set down in cold print. An older man might presume to put his arms around the younger ecclesiastic, and pressing him to his heart, ask him to explain his difficulties by stating just how much time he could possibly find each week to prepare his instructions or sermons. Let us pass over all that, leaving it as a matter to be discussed by the busy ecclesiastic, first alone with God, afterwards with a pious, prudent, and not over-exacting director.

On general principles, I would say this:

First, tastes differ and talents are varied; all do not require the same amount of preparation; a sermon is usually worth what it costs. Hardly any priest is so busy that, if he has been faithful to the good training received, the good resolutions made, and the good habits formed in the seminary, he cannot find time every day for some reading and meditation that will keep him in touch with the spirit of the Church, as the Sundays and feast-days and the days of penance succeed each other in the beautiful and instructive varieties of the ecclesiastical year. That reading and those meditations will be very helpful in preparing his sermons, especially if they have been used first for his own instruction and consolation. Let him not be like the good people, to be found in every congregation, who listen to sermons and instructions principally for the

benefit of their neighbors; but let him learn those beautiful lessons first for himself; then he will find himself able and ready to tell the good people of the things that drew him nearer to God.

Secondly, if he be really so busy that he could not find time to write his sermons in full, then let us hope he will try to prepare carefully the principal *points* of his instruction. His knowledge of the truths of our holy religion and of the science of sanctity, together with a facility in speaking—a command of language—will preserve him from an utter failure; and the nervousness of himself and of his audience will make him all the more firm in the resolution to be more careful of his time in the future. God forbid that he should become over-confident and careless because he “got through” once without the drudgery of the more serious preparation which is ordinarily requisite. May he preserve the laudable ambition to improve upon his work of the past, not for the sake of winning applause, but in order to have peace of mind and the approbation of an humble, rightly-formed conscience.

Thirdly, if indeed his legitimate occupations be such that they do not leave time even for preparing the points of his discourse, making it absolutely necessary to content himself with a hurried glance at an old sermon or an old sermon-book, then without presumption he may hope that the Lord will not on Sunday desert him who was engaged during the week in priestly work which left no time for preparing the sermon.

Fourthly, I say nothing of going into the pulpit without any forethought or recollection, because that should never be done. Neither do I speak of journeys to the sea-shore or to other places of recreation and amusement; because, unless those journeys are absolutely necessary for the preservation of health, no one will think of offering them as excuses for the lack of preparation. Those who are legitimately engaged in distracting work which cannot be avoided or deferred, may hope to have a share in the “*dabitur vobis*”; but God will not give any special light or assistance to the careless or the indolent.

Let us turn from these considerations to something more attractive and more agreeable; to the encouraging view of good accomplished in the past, to the cheering prospects of a bright

future. What a great work has been done in the past! What a great work there is before the priests of the United States! Many serious-minded men say that the laborers are few in comparison with the great harvest that awaits the reapers. Last year a Presbyterian minister (The Rev. Frank De Witt Talmage) made the following remarks to his congregation: "I am going to say something in which you will not concur, and which will shock some of you here present. The only Church which is dealing with the spiritual development of her little children aright is the Catholic Church. The Catholic priest says: 'Let me mould the child up to twelve years of age, and I care not who has the child after that.' And, mark me, on account of the parochial school, the Catholic Church is to become the universal or the conquering Church of America's future."¹⁵ We know that the work of the school must be supplemented and completed, partly because not all of our children attend the parish schools, partly because, whilst a good beginning is most important, the spark of faith and piety must be kept alive by constant application, in order that, as the young grow up, they may not be drawn from the right path by the many temptations and seductions that surround them. There is a great harvest to be reaped; foremost among the reapers will be those who teach and preach the word of God. Rich indeed will the harvest be, with God's blessing, and great the reward of the workers.

There is no purer or sweeter joy in the life of a true priest than that which comes to the pastor of a well-instructed, devout, and faithful flock. If that consolation seems, even in this world, sufficient compensation for his many labors and sacrifices, who shall attempt to describe the happiness of the priest united in heaven with those whom he led to the throne of God!

"They that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity."¹⁶

D. J. KENNEDY, O.P.

Washington, D. C.

¹⁵ *Catholic Standard and Times*, 27 March, 1909.

¹⁶ *Dan.* 12:3.

"SANATIO IN RADICE" AGAIN.

IN the July number of the REVIEW there was an article entitled "The Sanatio in Radice under The New Marriage Laws". It may be said without hesitation that the article was an able one, dealing with a question of much import to the clergy of the United States. It was what its title naturally suggested, an exposition of the faculty *sanandi in radice* in accordance with the *Ne temere* and some other recent decrees of the Holy See. The writer brought before the notice of his readers several decisions of the Holy Office relating to the powers of the Bishops of this country to grant a *sanatio in radice*. One of these was a decision given to the Bishop of Covington (22 August, 1906); another decision was given to the Archbishop of Cincinnati (2 December, 1908); and there was a third decision sent to the Bishop of Natchitoches a few months since (20 April, 1910). The writer of the above-mentioned article, Father John T. McNicholas, O.P., is already well and favorably known to the priests of the United States for his excellent commentary on the New Marriage Legislation. Now again he has accomplished good work in explaining the faculties of our Bishops in granting a *sanatio in radice*.

Before the *dubia* proposed by the Bishop of Covington were answered in 1906, a considerable diversity of opinion had existed as to the extent of the authority communicated to the Bishops of the United States in Article 6, Form D: "*Sanandi in radice matrimonia contracta quando comperitur adfuisse impedimentum dirimens super quo, ex Apostolicae Sedis indulto, dispensare ipse possit, magnumque fore incommodum requirendi a parte innoxia renovationem consensus, monita tamen parte conscia impedimenti de effectu hujus sanationis.*"

For many years theologians and canonists discussed the interpretation of the foregoing faculty. Some gave it a narrow signification; others gave it a wider one; while there were some who, at first interpreting it too strictly, afterwards changed their opinion and gave it a too liberal interpretation. Some authorities were of opinion that the faculty *sanandi in radice* communicated to our Bishops, referred to occult impediments alone, and did not include any impediment which

was not of its own nature public although it chanced to be secret. The responses given to the Bishop of Covington showed that the faculty was not to be limited to occult impediments, and also declared the extent to which the Bishops might exercise the *sanatio in radice* in favor of persons invalidly married on account of an ecclesiastical impediment when one of the contracting parties was in "gravissimo mortis periculo". Then followed the *Ne temere* Decree which came into effect on 18 April, 1908; and subsequently the two decisions for Cincinnati and Natchitoches. The learned Dominican is deserving of much praise for his judicious treatment of the subject, and especially for pointing out the meaning and application of the latest decisions of the Holy See. In expressing this well-merited commendation it is not intended to convey that in every statement of the writer all his readers agree with him. There are a few minor points to which some priests take exception.

First, in the description of the *dubium* proposed by the Archbishop of Cincinnati Father McNicholas is not, perhaps, altogether felicitous. It might seem as if he wished to place Archbishop Moeller on the horns of a dilemma; but lest we may appear unfair, it will be better to quote the writer's words. "The inquiry of Archbishop Moeller and the decision seem to offer special difficulty. Considering only the first part of the question proposed: 'Saepe contingit in nostro Dioecesi ut Catholici matrimonia ineant cum haereticis coram magistratu civili vel ministello haeretico. Pars catholica ad meliorem frugem conversa, parata tunc est omnia praestare ad matrimonium convalidandum; pars autem acatholica, quamvis profitetur se stare velle matrimonio inito, tamen obstinate recusat renovare consensum coram Sacerdote Catholico'—one would think that there was question of marriage rendered invalid because of the impediment of clandestinity in force in Cincinnati after the *Ne temere* became law; but the second part of the petition: 'Olim juxta facultates a S. Sede concessas huic difficultati satisfiebat per sanationem in radice', implies reference to invalid mixed marriages in Cincinnati and their revalidation before the *Ne temere*. This reference adds further difficulty: for since the *Tametsi* was not published in the Diocese of Cincinnati, there was no impediment

of clandestinity there before the *Ne temere* came into effect; consequently a mixed marriage before a minister or civil magistrate of parties laboring under no diriment impediment was valid. Thus it would seem in the doubt proposed by Archbishop Moeller, that the mixed marriage by a minister or civil official before the *Ne temere* became law was invalid because of some diriment impediment. If this diriment impediment did not exist, 'mixta religio' being only a prohibitory impediment, there was no reason for a 'sanatio in radice'. But on the other hand if a diriment impediment did exist in the case of a mixed marriage in Cincinnati celebrated by a minister or civil magistrate before 18 April, 1908, we are confronted with another difficulty. While his Grace might dispense from the diriment as well as from the prohibitory impediment, 'mixta religio', and while he had the 'indultum cumulandi', this 'indultum cumulandi' generally granted to our Bishops did not extend 'ad casum sanationis'."

We do not pretend to know what reply the Archbishop of Cincinnati would make to the dilemma here expressed: but one thing is certain, viz., that the Holy Office must have understood the meaning of his Grace's *dubium*; otherwise this Sacred Congregation would have altered the form of the question, as is done in such circumstances, before giving an answer. Besides, Fr. McNicholas appears to have understood both question and answer sufficiently to apply them in subsequent portions of his paper.

Secondly, treating of mixed marriages where the *Tametsi* was published, Father McNicholas points out a twofold legislation—one referring to places to which the Benedictine Declaration was extended; the other to places to which it was not extended; and he states that in the former class of places mixed marriages were not invalid by reason of the impediment of clandestinity. He then adds: "Thus it would seem that the Ordinaries of these places [bound by the *Tametsi* with the Benedictine Declaration extended] may now deal with mixed marriages that occurred before 18 April, 1908, just as Ordinaries according to the decision given to the Archbishop of Cincinnati may grant the *sanatio* for mixed marriages, or those of Catholics with non-baptized persons celebrated before the *Ne temere*." When studying these words

we could not help asking ourselves whether there was not the same kind of misapprehension or inadvertence which Father McNicholas thought he perceived underlying the *dubium* proposed by Archbishop Moeller regarding mixed marriages contracted in his Diocese. As has been seen above, it was contended by the writer that the *dubium* could not be applied to Cincinnati, where mixed marriages before the *Ne temere* were not invalid by reason of clandestinity; while, if there were also a diriment impediment along with *mixta religio*, it was not within the competence of the Ordinary to grant a *sanatio in radice*. We fail to see why this argument cannot be brought against Father McNicholas himself when he states that the Ordinaries of places to which the Benedictine Declaration was extended could give a *sanatio in radice* for mixed marriages.

Let us suppose a case here in the City of St. Louis, to which the Benedictine Declaration was extended. Two parties, a Catholic and a baptized non-Catholic, were married before the *Ne temere* came into effect. Their marriage was valid, though celebrated without the presence of a priest, provided there was no diriment impediment present, so that there could be no question of a *sanatio in radice* for such a marriage. If there was a diriment impediment also, e. g., consanguinity, then the Bishops with their present powers could not grant a *sanatio in radice* on account of the concurrence of a diriment impediment and of the prohibitory impediment of *mixta religio*.

Thirdly, Father McNicholas says: "In granting the 'Sanatio' for mixed marriages celebrated before 18 April, 1908, the word heretic, we think, should be interpreted not according to the definition of the *Ne temere*, but as defined for the Benedictine Declaration." The argument already used by the writer himself would prove that our Bishops could not give a *sanatio in radice* for mixed marriages in places to which the Benedictine Declaration was not extended, since these marriages would have been either already valid at the time they were contracted, or they could not have been revalidated by the powers of the Bishops on account of the presence of *mixta religio* and a diriment impediment. It is therefore useless in this connexion to discuss whether the term "heretic" should

be defined according to the *Ne temere* or according to the decision given by the Holy See for the Benedictine Declaration.

The few particulars we have referred to as noticeable in Father McNicholas's article are of minor importance and do not impair the general excellence of his exposition: indeed they may be considered as merely inadvertences.

It may not be amiss here to make a few reflections upon the present status of our Bishops in relation to their authority of granting a *sanatio in radice*. In doing so we shall strive to avoid any useless repetition of what has been so well said in the article already mentioned.

At first sight it might seem as if their powers in this respect were little or nowise diminished. The same formula in precisely the same words, whether it be found in Form D., or Form T., has been employed by the Holy See to indicate the extent and limitation of the authority. It is not proposed to enter into an exposition of those restrictions which may be readily gathered from the words employed in the formula, or which may be found explained by writers elsewhere; but rather to draw attention to the restrictions arising out of the *Ne temere* and the authentic interpretation of this Decree as given by the Holy Office in the responses to Cincinnati and Natchitoches. It may be premised that these responses are not yet duly promulgated according to the method prescribed by the Sovereign Pontiff in his constitution *Promulgandi* (29 September, 1908). Neither of these documents has yet appeared in the *Acta Apostolicae Sedis*, although this is the only recognized method of promulgating Apostolic Constitutions and Decrees of the Sacred Congregations. But whatever opinion may be formed regarding the obligatory character of these responses for other places besides the two Dioceses for which they were issued, there can be no reasonable doubt about the authenticity of the documents themselves. One may go farther and hold that now after the undoubted issuance of those Decrees, even before their promulgation, there is no probability attaching any longer to an opinion at variance with them.

Laying down therefore as certain that these documents have come from the Supreme Congregation of the Holy Office, we proceed to consider the ordinations set forth therein.

DECREE TO CINCINNATI.

The answer to the *dubium* of the Archbishop of Cincinnati was "Ordinarius uti potest facultate jam habita convallidandi matrimonia in expositis circumstantiis." We think that the meaning of this answer as explained by Father McNicholas is the correct one, viz., that any authority to grant a *sanatio in radice* for mixed marriages in Cincinnati and in other such places not formerly bound by the *Tametsi* is to be limited to marriages contracted before the *Ne temere* came into force; and according to this view there is no longer any power to grant a *sanatio in radice* for mixed marriages in those places in which they were contracted after the *Ne temere*. If we are to adhere to the formula *sanandi in radice* already cited, the Bishops cannot dispense *in radice*, unless they have authority *hic et nunc* to grant a *simple* dispensation in the impediment of which there is question; and as they cannot give a *simple* dispensation in clandestinity now binding over the United States, so they cannot give a dispensation *in radice* in this impediment. Since, however, the Holy Office expressed no such limitation in its response, and since there is no such limitation indicated in the *dubium*, it is safer to refrain from steadfastly adhering to any particular view on the point until this difficulty be authentically cleared up.

RESPONSE TO NATCHITOCHES.

Passing on to the Decree given for Natchitoches, the general question about which the learned prelate consulted the Holy See, regarded the faculty *sanandi in radice* in *disparitas cultus* possessed by the Bishops of the United States now after the *Ne temere* has come into effect. Without entering into exceptions, this Decree requires the presence of a parish priest and two witnesses for the validity of a marriage between a Catholic and non-Catholic, as well as for the validity of a marriage between two Catholics. Can the faculty *sanandi in radice* in Art. 6, Form D., be exercised under the legislation of the *Ne temere* for the impediment of *disparitas cultus*? After proposing this *dubium* the Bishop cites several opinions which have been held on the subject. Some, he says, were of opinion that the faculty conceded to the Bishops and authenti-

cally declared (22 August, 1906) in the responses to the Bishop of Covington remained in full force *after* the *Ne temere* Decree. This Decree, it was contended, related only to the *celebration* of matrimony, and did not affect the faculty *sanandi in radice*, inasmuch as the *sanatio in radice* was not a *celebration*, but only a revalidation of the consent already given. A second opinion quite opposite to the preceding one is next mentioned, according to which the legislation of the *Ne temere* is general, requiring the presence of the parish priest and witnesses for the marriage of every Catholic without making any distinction between the celebration of the marriage and its revalidation. There is a third opinion mentioned by the Bishop, viz., that a distinction should be made between marriages invalidly contracted on account of *disparitas cultus* alone, i. e., before the *Ne temere* came into effect, and the marriages invalidly contracted after the Decree, which latter marriages were invalid on account of clandestinity also.

In order to present his difficulty in a concrete form the Bishop gives two cases which not infrequently occur.

1. Maria, mulier catholica, matrimonio mere civili juncta est viro infideli. Jam cupit Ecclesiae reconciliari et matrimonium suum revalidare, sed vir renuit renovare consensum coram presbytero et testibus.

2. Bertha quae nunquam baptizata fuit, nupta est viro Protestantico. Jam desiderat fidem Catholicam amplecti; sed vir adduci non potest ad consensum ritu Catholico renovandum.

Regarding the first of the foregoing cases three *quaesita* were proposed to the Holy Office:

a. An in primo locus sit sanationi in radice si nuptiae istae civiles contractae fuerint antequam Decretum "*Ne temere*" vim legis obtinuit ita ut invalidae sint tantum ob impedimentum disparitatis cultus?

b. Et quid in casu quo eadem nuptiae initae sunt post Decretum "*Ne temere*" ita ut nullae sint etiam ratione clandestinitatis?

c. Si Episcopus sanare non valeat hoc matrimonium in radice, sitne alia via illud revalidandi praeter cursum ad Sanctam Sedem?

The difference between these three *quaesita* is plain. In the first there is question of a civil marriage contracted before the *Ne temere* came into force and invalid from *disparitas cultus* only, there being no other diriment impediment in the case. There is no doubt that a considerable number of marriages were contracted invalidly before Easter of 1908, when the *Ne temere* began to have the force of law, and that in some of these marriages the only impediment that caused their invalidity was that one of the contracting parties was a Catholic and the other was unbaptized ("disparitas cultus"). The question therefore was, whether a *sanatio in radice* could be applied to this case by our Bishops. The answer given to the question is the following: "In casibus hujusmodi in territoriis ubi non vigeat Caput 'Tametsi' locum esse facultati articuli 6i, formulae D.: in territoriis ubi Caput 'Tametsi' publicatum erat, indigere Episcopum pro dispensatione speciali facultate."

The Holy Office makes a distinction between two classes of territories. In some territories the *Tametsi* was not in force, because it was never promulgated either formally or virtually: for these the Bishop may grant a *sanatio in radice* in marriages contracted before the *Ne temere*. In the other class of territories, where the *Tametsi* was in force, the Bishops have have no authority to give the *sanatio in radice*, and must, therefore, obtain a special faculty for each recurring case. A list of those places belonging to each class was drawn up by the Fathers of the Third Plenary Council of Baltimore and may be found in the Acts and Decrees of that Council at page CVII.

The second *quaesitum* regards the same kind of marriages as the first, with this difference only, that the marriage was contracted *after* the *Ne temere* came into effect, and not before, as in the first *quaesitum*. It was asked whether such a marriage could be revalidated *in radice*, and the answer was: "Sanari non posse vi praedicti articuli." Accordingly whatever marriages may have been invalidly contracted after Easter of 1908, or may be henceforth thus contracted between a Catholic and an unbaptized person without the presence of

the parish priest or his delegate, and two witnesses, in accordance with the *Ne temere*, cannot be revalidated by our Bishops in virtue of Art. 6, Form D.; in other words, special authority must be obtained from the Holy See, since there is no other faculty *sanandi in radice* given to the Bishops except what is conveyed in that Article.

In the third *quaesitum* it was asked whether, if the bishop could not grant a *sanatio in radice* for the marriage mentioned in the second *quaesitum*, there was any other means of revalidating it except by recourse to the Holy See. The Holy Office answered: "Recurrat ad S. Sedem pro sanatione, aut obtineat facultatem dispensandi super impedimento clandestinitatis." Thus there are two ways by which such a marriage may be revalidated *in radice*. One is to obtain from the Holy See a revalidation; the other is to get the faculty of dispensing in the impediment of clandestinity. The former method is quite evident; the latter becomes manifest from this, that when the bishop obtains the faculty of dispensing in clandestinity there is nothing to prevent him from exercising the *sanatio in radice*. The Bishop can dispense in *disparitas cultus* under Art. 3, Form D., and when he receives the faculty of dispensing in clandestinity there remains no obstacle to the faculty *sanandi in radice*, since there is an exact fulfilment of the conditions required for its exercise: "Sanandi in radice matrimonia contracta quando comperitur adfuisse impedimentum dirimens *super quo ex Ap. Sed. Indulto, dispensare ipse possit*," etc.

Regarding the faculty of dispensing in clandestinity which is expressly referred to in the answer of the Holy Office, it may signify the faculty of dispensing in this impediment for a particular case; in which supposition recourse to the Holy See would be required in each recurring instance, just as for a *sanatio in radice* itself. It may perhaps indicate that a *habitual* faculty could be obtained enabling a bishop to grant a dispensation in clandestinity when the necessity of applying a *sanatio in radice* would arise in the class of cases contemplated in the third *quaesitum*, i. e., marriages contracted invalidly by reason of *disparitas cultus*, and clandestinely after the *Ne temere* legislation. If such habitual faculty were communicated to our Bishops, the *sanatio in radice* could, as is evident, be more speedily applied.

The fourth *quaesitum* refers to the second of the two cases mentioned above by the Bishop of Natchitoches. A baptized Protestant got married to an unbaptized person. The latter wants to join the Catholic Church; but the former refuses to renew consent. What is to be done to revalidate this marriage which was invalid from *disparitas cultus*? The answer of the Holy Office was: "Provisum in praecedenti." Hence it appears that in such cases the Bishop should refer to the Holy See for a *sanatio in radice*, or obtain the faculty of dispensing in clandestinity, as is declared in the answer to the third *quaesitum* ("praecedenti").

LIMITATIONS.

From the foregoing answers of the Holy Office it is not difficult to perceive the limitations that have been placed upon the faculty *sanandi in radice* granted to our Bishops in the impediment of *disparitas cultus*. If the marriages were contracted after the *Ne temere* came into operation, the Bishops are not empowered in any part of the United States to grant a *sanatio in radice*. If the marriages were contracted before the introduction of the *Ne temere*, a distinction has to be made. In those places formerly subjected to the *Tametsi* they cannot grant a *sanatio in radice*; while in other places which were exempt from the *Tametsi* they can still grant it. In the case of marriage contracted between a baptized non-Catholic and an unbaptized person the Bishops are not empowered to exercise a *sanatio in radice*.

PRACTICAL QUESTIONS.

After examining the *quaesita* of the Bishop of Natchitoches with the corresponding answers of the Holy Office, some practical questions may readily present themselves.

I. What is to be held regarding those acts *sanandi in radice*, which may have been performed *bona fide* by bishops since the *Ne temere* came into effect, and which acts were not in accord with the Decree of the Holy Office? Suppose, for instance, that a bishop held the opinion mentioned above in the petition of the Bishop of Natchitoches, viz., that the faculty *sanandi in radice* as authentically declared by the Holy Office in the Decree to the Bishop of Covington (1906) could be

exercised just as before the *Ne temere*, and that he granted a *sanatio in radice* which according to the Decree to the Bishop of Natchitoches he was not empowered to grant. Was the *sanatio* valid? The solution, we think, depends upon the answer to another question, viz., whether there was a probability attaching to that opinion prior to the declaration of the Holy Office for Natchitoches. An opinion could have possessed probability at one time, as every theologian knows, and might lose that probability afterwards, e. g., on account of a decision of the Holy See against it. Now if there was solid probability in favor of the opinion referred to regarding the extent of the faculty *sanandi in radice*, the faculty was validly exercised. As it is sometimes difficult to pronounce with certainty concerning the probability of an opinion, a practical solution in the present case could be obtained by procuring from the Holy See a general *sanatio in radice* in those cases, faculties for which are now declared to be no longer communicated in Art. 6, Form D.

Another question of some interest and utility easily suggests itself. What are the reasons for the responses given by the Holy Office to the Bishop of Natchitoches (20 April, 1910)? The Roman Congregations are not accustomed to give any reasons for their decisions; nor has the Holy Office in the present instance departed from the usual practice.

REASONS FOR THE NATCHITOCHES RESPONSES.

In the first response the S. Congregation makes a distinction between places which were exempt from the *Tametsi* and places which were subject to it. Let us take a concrete case. Let it be supposed that some years ago prior to the application of the *Ne temere* a Catholic and an infidel contracted a civil marriage in some part of the Archdiocese of St. Louis exempt from the *Tametsi*, e. g., in Jefferson City or Hannibal. Why is it that the Archbishop of St. Louis has authority to grant a *sanatio in radice* to revalidate such a marriage; while on the other hand His Grace has not authority to grant a *sanatio in radice* for a similar marriage contracted here in the City of St. Louis at the same time as the other marriage? The former marriage was contracted by parties not bound by the *Tametsi*. The Catholic party was not bound, because the Tridentine De-

cree was never promulgated in Jefferson City or Hannibal; nor was the infidel party bound. Since that marriage was invalid from *disparitas cultus* alone, and since the Ordinary could give a simple dispensation from this impediment, it was to be expected that he possessed authority to give a *sanatio in radice* for its revalidation: and the Holy Office has so declared. In the other marriage which was contracted in the City of St. Louis, the Catholic party was bound by clandestinity, because the *Tametsi* was promulgated there. Therefore the Archbishop could not grant a *sanatio in radice* for such a marriage, inasmuch as this authority extends only to an impediment in which he can give a *simple* dispensation—"Super quo, ex Apostolicæ Sedis Indulto, dispensare ipse possit"; and he could not give a simple dispensation in clandestinity.

A DIFFICULTY.

It must be acknowledged that a difficulty here presents itself. The Archbishop of St. Louis could not at any time have given a dispensation from clandestinity, and yet he could have given a *sanatio in radice* before the *Ne temere* for a marriage invalidly contracted in the City of St. Louis between a Catholic and an infidel. The fact of the Benedictine Declaration having been extended to the City of St. Louis does not solve this difficulty, since that Declaration had no reference to a marriage between a Catholic and an unbaptized person, but to the marriage of a Catholic and a baptized non-Catholic. The difficulty, however, may be explained through a principle or practice followed by the Church before the introduction of the *Ne temere*. When a Catholic and an infidel were married with a dispensation in *disparitas cultus*, the Church took away any other ecclesiastical impediment by which the Catholic party might have been bound. In a Decree of the Holy Office issued 16 September, 1824, the following words were employed: "Ecclesia dispensando cum parte Catholica super disparitate cultus, ut cum infideli contrahat, dispensare intelligitur ab iis etiam impedimentis, a quibus exempta est pars infidelis, ut inde hujus exemptio propter contractus individuitatem communicata remaneat et alteri". This rule was applied to clandestinity as well as to other impediments in which the Church dispensed; but it

cannot be followed any longer, because the *Ne temere* has declared that a marriage between a Catholic and unbaptized person, even after the impediment of *disparitas cultus* has been removed, is invalid unless celebrated before the parish priest and witnesses. Hence the unbaptized or infidel party can no more be considered as communicating to the Catholic consort an immunity from clandestinity. Thus it may be seen why the Holy Office has made the distinction between territories which were exempt from the *Tametsi* and those that were subject to it.

REASON FOR THE SECOND RESPONSE.

From what has been said it is not difficult to perceive the reason of the response given by the Holy Office to the second *quaesitum*. According to the legislation of the *Ne temere* every marriage between a Catholic and a non-Catholic, whether baptized or not, is invalid unless celebrated before the pastor and witnesses. This law is in force in every part of the United States, and indeed through the entire Latin Church, except Germany, for which an exception under the Constitution *Provida* was made in a *matrimonium mixtum*, or marriage between a Catholic and a heretic or schismatic. Now our Bishops cannot dispense in the impediment of clandestinity by the *Ne temere*, so as to make the marriage between a Catholic and an infidel or unbaptized person valid without the observance of the prescribed form, viz., the presence of pastor and witnesses. On the other hand the authority of our Bishops to grant a *sanatio in radice* is confined to those impediments in which they can grant a *simple* dispensation. Consequently the Bishops of this country cannot grant a dispensation *in radice* for such a marriage contracted invalidly on account of clandestinity.

REASON FOR THE THIRD RESPONSE.

The reason for the third response is easily understood. If there be no means by which the Bishops can grant a *sanatio in radice* for marriages celebrated *after* the *Ne temere*, recourse must be had to the Holy See from which the *sanatio* itself or a dispensation in clandestinity may be obtained.

REASON FOR THE FOURTH RESPONSE.

According to the answer of the Holy Office to the fourth *quaesitum* the Bishops of the United States are not empowered to grant a *sanatio in radice* for a marriage between an infidel and a baptized Protestant, even when the former intends to become a Catholic. The reason is that they cannot grant a dispensation to non-Catholics whether baptized or unbaptized, although they can grant a dispensation for a Catholic to marry a non-Catholic. Hence a Bishop could not dispense *in radice* in the marriage of an infidel or an unbaptized person to a baptized Protestant, because, as has been already noticed, this power is commensurate with the power of granting a simple dispensation. Accordingly the answer of the Holy Office to the fourth *quaesitum* is as should have been expected. But if the infidel becomes a Catholic, could the marriage then be revalidated *in radice*? The fourth *quaesitum* taken literally does not include this case, since it is said that Bertha, unbaptized, desires to embrace the Catholic faith, not that she has already embraced it; yet there would be no obstacle in receiving such a person into the Church, if after Baptism a *sanatio in radice* could be applied. Perhaps, therefore, the *quaesitum* may be fairly taken as asking whether Bertha either *before* or *after* her reception into the Church could obtain from the Bishop a *sanatio in radice*. The answer should be the same in either supposition. The Bishop could not grant her a dispensation *in radice* while she was still an infidel, as was shown above; nor can he grant it after she becomes a Catholic, because his power of granting a *sanatio in radice* is not more extensive than his power of giving a *simple* dispensation in clandestinity, which he does not possess.

GENERAL EFFECTS OF THE "NE TEMERE" ON THE "SANATIO IN RADICE".

Having examined the responses of the Holy See relating to the faculty *sanandi in radice* which the Bishops of the United States possess, we are in a position to form some judgment of the general effects of the *Ne temere* upon that faculty. It does not appear that the Holy Office in the decisions above cited proposed to make any new legislation, but rather to interpret

authentically the faculty of our Bishops as modified by the new law of clandestinity. It is quite evident that the Bishops are at present much restricted in that faculty; and after the lapse of some years, when necessarily there will be no longer any marriages to be revalidated which were contracted before the *Ne temere*, the faculty will cease. Yet it is to be feared that there will be in the future, as there has been in the past, urgent need for the exercise of this faculty by our Bishops. The same motives of luxury, avarice, or pride, or all these combined, will lead some callous Catholics to contract matrimonial alliances with non-Catholics, even though they be invalid. The sooner such invalid marriages are revalidated, the better it will be for the contracting parties and for the social body or community to which they belong. When in a particular locality some marriages are known to be invalid this fact tends to engender loose ideas about matrimony and may easily occasion the repetition of the crime. Then the non-Catholic will refuse to renew consent before the pastor and witnesses, and thus the marriage will remain invalid. We may suppose a case of not infrequent occurrence. A Catholic and a non-Catholic are married without the presence of the pastor. Subsequently, when the Catholic party has realized her or his sad condition, e. g., on the occasion of a mission, she expresses her earnest desire to have her marriage revalidated, declaring however to the pastor that the consort will not come to renew matrimonial consent. If the bishop possessed authority to exercise the *sanatio in radice* as before, the marriage would be revalidated immediately and the penitent wife or husband might be brought to frequent the Sacraments afterwards, and to raise the offspring in the Catholic faith. It is true that such cases could be referred to the Holy See for revalidation; but it is beyond doubt that, for one reason or another not necessary to be particularized here, some cases would be at once settled by the Ordinary, which otherwise would never be forwarded to Rome for settlement. That there is a large number of marriages which have been contracted invalidly in the United States since the *Ne temere* came into effect is quite certain, although we have no statistics to make an exact estimate.

IS THERE ANY REMEDY?

According to the opinion of some at least, it would be advisable for the Bishops of the United States to have the same authority of exercising the *sanatio in radice* which the Bishops formerly possessed in those dioceses where the *Tametsi* was never proclaimed. No one has suggested that their former faculty was ever exercised in a single instance without sufficient reason; and the urgent need for its exercise will according to appearances be as great in the future as it has been heretofore. It may be added that when the *Ne temere* was finally drafted, and subsequently approved by the Sovereign Pontiff, no limitation of the Bishops' faculty to grant a *sanatio in radice* seemed to be contemplated. This limitation is rather the indirect outcome of that Decree owing to the manner in which the faculty *sanandi in radice* had been formulated. The *Ne temere* should not be allowed to suffer any exception in the United States, but should remain, as it is now, in full force, so that no one except the Sovereign Pontiff should have the habitual power to dispense from it. But while the Bishops could not dispense from clandestinity for a *matrimonium contrahendum*, they might be empowered to revalidate *in radice* a *matrimonium contractum*, whenever the non-Catholic party would obstinately refuse to renew consent according to the prescribed form.

There are many who confidently hope that, if the Holy Father were informed by proper ecclesiastical authority of the weighty reasons which seem to exist for the possession of the former faculty *sanandi in radice* by the Bishops of the United States, His Holiness would be graciously pleased to consider those reasons and to give a favorable response. This would seem to be one other means which might be employed for the exercise of the motto so amply carried out since the beginning of his glorious reign: "Instaurare omnia in Christo".

M. MARTIN, S.J.

St. Louis University.

THE STORY OF A MODERN CAPUCHIN.

[CONTINUED.]

THE opening of the Capuchin Church of the Côte Pavée in 1861 was inaugurated by a mission preparatory to Easter. The morning lecture was given in the dialect of the country by Père Marie-Antoine who spoke the patois with the grace and facility of a troubadour and found in that particular ministry a means of satisfying the two things nearest to his heart—humility and love of the poor. “I shall never forget the Passion sermon Père Marie-Antoine preached on this occasion,” writes Father Albert Cros, Jesuit missionary in Madagascar, then a law student in Toulouse. “When he came out of the sacristy, seeing the church full, he turned toward the altar, and, with arms extended, intoned a canticle which was chanted by the whole congregation with penetrating emotion. The holy man all the time kept his arms extended: then he mounted the pulpit. What a sermon! At the peroration he held in his hand the large crucifix and held it to the end! We were all weeping. What an apostolic man! I often saw him at the end of the convent church, while another Father was officiating. He remained there, greeting the incoming people with gestures, smiles, and words which were all his own. They were offers of his services as confessor. I then saw him go into a corner of the church where he quickly confessed those whom he had won over. One day on the way to the convent he embraced me. I am still quite proud of that attention of a saint. I preserve as a precious relic the letter of my admission to the Third Order, signed by him.” When Mgr. Desprez, the archbishop, went to consecrate this church, erected under the invocation of St. Louis of Toulouse, on 28 July, 1861, Père Marie-Antoine, always the apostle, offered to God on that occasion three beautiful spiritual conquests, adding to the rite of consecration a ceremony of touching symbolism. An artillery soldier and two young girls—the one a Calvinist, the other a Jewess—presented themselves for baptism. They were the first fruits of those conversions which, for half a century, in this church, his great battlefield, were the work of his indefatigable zeal.

Père Marie-Antoine was a born missionary. “I always

transform my Lents and my months of Mary into missions," he would say. The most solemn of the Toulouse missions was that of the jubilee of the Immaculate Conception in 1865, when he was the recipient of an ovation. The planting of the mission cross was an event. "Père Marie-Antoine, raised above the crowd, with his great height, his ascetic features, his inspired glance, his severe costume, his cross in hand, was grandiose and sublime," says an enthusiastic writer in the *Semaine Catholique*. "One thought he saw the illustrious Franciscan, John Capistrano, such as he is represented in the picture gallery at Toulouse, haranguing the Crusaders as they were about to go to battle against the Turks."

He never forgot these sermons in Toulouse, which marked the apogee of his missionary triumphs. "The first missions I preached in that city," he says, "were a series of victories of grace. I preached them chiefly in populous districts. The protection of the Blessed Virgin made itself visibly felt. What a different time from ours! It was the golden age. Every mission was a triumph. The population, headed by crosses, banners, and bands, thronged out to meet the missionary, and on his departure accompanied him as far as the limits of the parish. That golden age lasted up to the five last years of the Empire. Then opened the gate of the abyss; the atmosphere became infected by it, and Toulouse and its good people fell into the slavery of Satan. As much as I was formerly master of that people, as easy as it was for me to raise them by a sign, so much, soon after, did they become insensible and stupid. The lamentable war of 1870 crowned the work of perdition. The Empire had taken for its motto 'To corrupt in order to reign'. It succeeded perfectly in corrupting, but it did not succeed in reigning. What a fall in blood and mud! In 1866 and 1867 took place the last missions in Toulouse. All those that have been preached since are only a shadow in comparison with the first. It has been the same throughout all France, but nowhere has the moral uprooting been more sensible than in my dear city of Toulouse."

He was no impassive spectator of this moral decline. Seeing the tide of corruption rising, he raised a cry of alarm, and knowing that a missionary's influence over the people is power-

less if the latter have before their eyes the scandal of those who lead them, he appealed to the authorities, pointing their attention to the increased number of houses of ill fame, licentious plays, disorder on the streets, the bad press, and immoral literature. Those he addressed saw it as well as he did, but they could do nothing. The government lived on corruption and was destined to die of it. By flattering the people, catering to their passions, corrupting them to rottenness, to use Père Marie-Antoine's strong expression, they counted upon popular support to prolong the regime; they only precipitated its fall. The foundations of society were shaken; the Empire crumbled like a thing worm-eaten on the very morrow of the day when the flattered and befooled people had given it a considerable majority in the plebiscite.

All the villages in the environs of Toulouse were anxious to have him, and he willingly left the city at times to mingle among the country folk, to whom he gave his whole heart, with a grasp of the hand for everybody, a pleasant smile, and friendly conversation. That was, to a great extent, the secret of his influence with the people. All were not alike. One day at Flourens he went with the curé to try and convert a free-thinker and free-liver, but the reprobate not only received them ungraciously but threatened to shoot the curé, taking aim at him. Père Marie-Antoine placed himself between the curé and his assailant, but the latter did not dare to fire. When the people heard of it, they made life impossible for him there and the would-be homicide went to Toulouse, where he died in misery.

Going in search of some lost sheep at Viviers-les-Montagnes, where he preached at the close of 1864, he wandered into the country. It was in December; nightfall found him far from the village at the last stroke of the bell for the evening service; he did not even know the path along which he was walking, and saw darkness rapidly settling down upon the country. Dimly descrying the belfry, he directed his steps straight through the fields, but his progress was soon arrested by a half-frozen mountain stream. Time was pressing; he took off his sandals, and, with the water up to his knees, waded across to the opposite bank. At last he reached the church, where he was anxiously awaited, and passed through the con-

gregation to the pulpit. When they saw the hem of his habit fringed with icicles, they could not but admire the virtue of a missionary who could endure so much for the pure love of souls. This love was warmly reciprocated by the people who received him everywhere with extraordinary enthusiasm. On his departure from Graulhet, a manufacturing town in the diocese of Albi, he was escorted by more than a thousand workmen, some of whom carried him in their arms. His father and mother witnessed this scene, but it is said that Madame Clergue shed tears that night, dreading the danger to her son's humility.

Sometimes he had very consoling experiences. Here is how he relates one of them :

One day I saw at the feet of the Virgin a white-haired man, both his hands raised toward Mary and his eyes filled with tears. There was no one else in the church. I drew near. "What are you doing there, my dear friend?" I said to him.—"Are you waiting for confession?"—"No, Father, I don't belong to this parish, I come from a long distance: I belong to Alsace."—"But what is your name?"—"I call myself the pilgrim of the Blessed Virgin and the child of Mary."—"What do you mean? Explain this mystery to me."—"Ah! this mystery! Father, it affords me great pleasure to explain it to you," said this man with tears in his eyes, seizing my hands and covering them with kisses. "Do you see that good Mother?—(pointing to Mary)—without her I should not have the happiness to be a Catholic, I should still be a Protestant. One day I entered a Catholic church; they were keeping a feast of the Blessed Virgin: her statue was placed on a magnificent altar. After the ceremony was over and when everybody had left, I advanced trembling and as if drawn by an invisible magnet; I got as far as the altar; I placed myself at the Blessed Virgin's feet, I wept, and I cannot tell you all that passed through my heart at that moment; I arose, and I was a Catholic; Father, I am a Catholic and for the twenty years that I have had this happiness I have enjoyed heaven upon earth. And I spent forty years without serving the Blessed Virgin! The day I became a Catholic, I consecrated my life to her worship: I've taken the name of Child of Mary, Pilgrim of Mary, and I go on pilgrimage to pilgrimage; I come from La Salette and I am going to Rocamadour."

All his experiences were not so consoling as this. He met

with peculiar people and peculiar difficulties, which throw a good deal of light on the religious situation in France. In a very small parish (Orgueil, in Tarn-et-Garonne) there was an old Corsican priest, a great smoker, a good man but very negligent, who had let piety die out of his life. The mayor of the commune, a relative of Père Marie-Antoine, succeeded in getting him invited to give a mission there. He had the bell rung as loudly as possible. Drawn by curiosity the whole village came. He preached in patois, in French, in every dialect. The people seemed moved: that encouraged him. He told the men to remain in church after benediction for a communication he had to make to them; but the women would not leave and laughed and jested at the men, making grimaces at them. They took to flight, and the women along with them. The curé and altar-boys also went away, and he was left alone in the church for nearly two hours, when the servant was sent to tell him to come to supper. He could neither eat nor sleep. The good curé ate and slept for him; he had not lost his appetite by any means, and avoided any allusion to the mission. Père Marie-Antoine spent the whole night praying, thinking how he was to get the people to come again to church after such a scene; and the bishop was to come in a fortnight for the close of the mission. Our Lady, at whose altar he lit a candle, inspired him to make use of the little children coming from school. He got them to perform the Stations of the Cross with him, morning and evening, and sent them round to all the houses to induce the adults to come to the sermon. The church was soon filled, and all hearts were changed. The curé began to exhibit some zeal and was reconciled with the old village blacksmith with whom he had been at war for more than twenty years. The mission, after all, was such a success that the bishop, Mgr. Donney, although of a very unenthusiastic temperament, shed abundant tears. It taught the missionary a useful lesson. When in future he wanted to get the women out of church in order to preach a special sermon to the men, he announced a procession, assigning to the women the place of honor in the front rank; once they were outside of the church, he closed the doors on them, gave them his blessing, and got them to say a prayer for the men whom he kept within.

In the vine-growing districts, it is noted, the people are not much given to religion. Fronton, not far from Orgueil, had an old and a too well merited reputation for being one of the worst in this respect. The missionaries who were there before the Capuchins, could not bring the mission to a close and were driven out with stones. When the curé went to the convent to invite them to preach, he said: "I was very guarded in announcing it; my parishioners must be taken unawares. They hardly come to church except on the day of their first Communion. Come on that day, and you will have all the people at Vespers. I give them up to you. It is for God and you to do the rest." When the two friars passed through the town on their way to the church, the women, grouped at their doors and card-playing, gave them such a bad reception that one of them spoke of retreating and leaving Père Marie-Antoine alone. The church was full, but as soon as he uttered the word "mission" from the pulpit, the whole congregation fled, leaving the three priests by themselves. When the bell was rung the next day, nobody came. His confrère again wanted to go and the curé lost hope. Père Marie-Antoine again had recourse to the children, but the greater portion of the men and women remained away. It was in the month of May, the month of Mary—"to me always the month of miracles", interjects Père Marie-Antoine—the time of the campaign in Italy. An artillery regiment, on its way from Montauban to Toulouse, en route for Italy, passed through Fronton, remaining over night. The ingenious Capuchin invited the Colonel and his regiment to the evening service. The Colonel and all the officers not only accepted but placed two trumpets at his service. Led by its chief, the whole regiment filed into the church, filling it, and at Benediction, when the officer gave the word of command, "*Genou terre!*" all dropped on their knees. Père Marie-Antoine, having given each of them a medal of the Blessed Virgin, addressed to them a few farewell words which brought the tears to their eyes. A large number went to confession. Three days afterward another artillery regiment passed through, when the same scene was repeated. Meanwhile he made a house-to-house visitation, speaking to everyone individually. It ensured the success of the mission, at the close of which more than six hundred men

went to Communion and a large number were confirmed. When the artillery regiments, on their return from Italy, were marching through Toulouse, the officers and soldiers recognized him in the Rue Saint Rome, where he drew aside to let them pass. "Father," they said, "none of those to whom you gave medals was wounded. Here we are back, safe and sound!"

Cordes, in the diocese of Albi, where he gave a mission in 1866, furnished the only exception to the uninterrupted series of triumphs which marked the progress of his work. But the place had a bad record. It was there the Albigenians threw the inquisitors into a well, and the spirit of the old thirteenth-century heresy still lingers there. It does not show itself, however, in the form of hostility to the clergy; there is no tendency to dogmatism; but great indifferentism, absence of the ideal and of the supernatural, aloofness from the Church, a marked coldness exist, and relations with the clergy are reduced to what is strictly necessary.

He worked wonders in the midst of the mountains as well as in the cities and plains, responding with alacrity to appeals that came to him from the Haute-Garonne, the Ariège, and the Hautes-Pyrénées, heedless of the ruggedness of the roads and severity of the seasons. But in certain country regions that one would think sheltered from the evils of the age, in deep valleys, behind the barrier of lofty summits, preserved by their very poverty, were found indifferent and vicious populations, neglected and steeped in ignorance, sometimes far removed from the idea of religion, presenting a very thorny field of ill-requited labor to the missionary. Their poverty drives a number of them every year into the towns, whence they return, spoiled from corruption and spreading the contagion. Among the unspoiled rural populations, however, he found many compensating consolations. He found himself in the midst of a simple, primitive people full of faith, the mountain shepherds coming with their offerings during Mass, carrying lambs on their shoulders, and leaving them around the altar, where their sweet bleatings, mingling with the silvery voices of the pious shepherdesses, made the most beautiful music he ever heard; old mountaineers carrying sheepskins on their shoulders, and women wearing the graceful

costumes of ancient Greece and Phœnicia; and all, shepherds and shepherdesses, young and old mountaineers, shedding tears of regret before leaving the old statue of Our Lady, honored of their ancestors, which they would lift from its pedestal and press to their hearts.

In a corner of the Ariège, on the borders of the Haute-Garonne, is a canton of very curious aspect, the Mas-d'Azil. In these mountainous regions the vanquished Huguenots took refuge after the revocation of the Edict of Nantes. Their descendants, spread over the whole valley, form a rather dense population. The Catholics, from contact with them, become indifferent, tepid, and forgetful of their religious duties. To guard against this danger was the object of a mission Père Marie-Antoine gave at Gabre in February, 1865, when his success stirred the bile of the Protestant pastors with whom, though averse to polemics, he held a controversial discussion and turned the tables on them by an unexpected *coup de théâtre*, making it the subject of a book, *Le Protestantisme confondu*,¹ upon which the Pope sent him a congratulatory letter.² He brought forward a simple country child to confound the intellectual pride of the Protestant minister, and establish the principle of authority. At the very moment when he laid down his pen after writing this book, Providence led to the door of the Toulouse convent a young man twenty-eight years of age, a native of Saint-Girons, in the Ariège, who, after a chance visit to Notre Dame de la Garde at Marseilles, and after a three years' interior conflict, threw himself at his feet, feeling drawn toward him by an indefinable impulse, appealing to him to save his soul. He not only renounced Protestantism but he renounced the world, finding the consolations of faith in solitude.

It was in the various sanctuaries of the Blessed Virgin, which he visited through devotion and to which he led pilgrimages and processions, that he refreshed his spirit and sought respite and relief from the more fatiguing labor of his apostolate. Rocamadour, where he inaugurated processions with lighted tapers; Notre Dame de Cahuzac, where he had a

¹ It went through numerous editions. The most complete is that of Marseilles, 1879.

² Through Mgr. Mercurelli, Secretary of Briefs.

strange experience of spiritism;³ Quezac, where an old ruined sanctuary had been restored, to which from 40,000 to 50,000 pilgrims annually repair from the dioceses of the centre and south of France, and where the present curé purposes to erect a commemorative stone at the base of a statue of St. Anthony of Padua, donated by the Apostle of Toulouse who preached there nineteen retreats; Notre Dame de Livron, formerly the den of a horrible monster, from which the neighborhood was traditionally believed to have been delivered through the intervention of Our Lady, hence the name *Livron* or *Libération*;⁴ Notre Dame de Verdelaïs; Notre Dame de Garaison,⁵ which was specially dear to him since he went there on foot from Saint-Gaudens, with an ex-voto offering, seeking light and leading from Our Lady, and at the crowning of which on 17 September, 1865, there were five bishops and over 45,000 pilgrims, he himself hearing the confessions of a thousand men; and Notre Dame du Bout-du-Puy, where he longed to erect a convent of his Order—all these shrines were in turn visited.

Lourdes was the great scene and centre of his pilgrimage exploits. After Toulouse, it was his home, his habitual abiding place. Our Lady seems to have chosen him from the beginning to help more than anyone else to realize the wish expressed in the words addressed to Bernadette Soubirous, "*Je veux qu'il vienne ici du monde!*" In conjunction with Mgr. Peyramale, and after seeing Bernadette, who received her first Communion at his Mass, he took steps to promote pilgrimages, shortly afterwards (27 April, 1870) leading to the Grotto the whole large parish of Montréjean, the first great parochial

³ The details are given in the Life by Père Ernest-Marie of Beaulieu (pp. 198-202), from an authentic official report preserved in the archives of the Capuchin Order in Rome, Père Marie-Antoine himself being the narrator.

⁴ He wrote a *Manuel du Pèlerin à Notre Dame de Livron*.

⁵ Of this sanctuary he says: "The impression my heart felt, when I entered it for the first time, in the flower of my priesthood, I still feel. It was there, O Virgin, my Mother, yes, it was there I had for the first time the great revelation of your love, that I felt your heart beating against my heart. Before visiting Garaison, I thought I loved you; but in reality I did not know you, I did not yet love you. It was to Garaison I had to go to know you, to see you, to hear you, to love you. It was Garaison that revealed my Mother to me! It is thanks to Garaison that I have become your apostle, O Mary, that I chant you under all skies, upon all shores, waiting to go to see you, to love you, to chant you in heaven" (*La Livre de la Douleur*, p. 357).

pilgrimage to Lourdes. Some years subsequently, he conducted the first grand pilgrimage of men (there were six thousand at least from the diocese of Rodez). It was he who inaugurated processions with lighted tapers despite the hesitation and fears of the Fathers of the Grotto, and a few years later the processions of the Blessed Sacrament. Not content with seeing Bernadette shortly after the apparitions, he questioned her at length, and what he heard from her lips he put into his valuable book, *Lis immaculé*, commended by the Pope and several bishops, and which went through numerous editions. Mgr. Fourcade, Archbishop of Aix, who had known Bernadette at Nevers, specially congratulated the author on having drawn such an excellent pen-portrait of her in a few words. "As lately," said the prelate, "I found her unrecognizable under the tinsel of a romance, so now it is easy for me to recognize her in her angelic majesty and her incontestable power in the simple and austere garb her true brother, the poor son of St. Francis, restores to her."

One day he led to the rocks of Massabielle twenty parishes in the environs of Tarbes where he had been preaching, and on the Tuesday of Pentecost, 1872, twelve hundred pilgrims from Saint-Gaudens, his first and ever-cherished flock. He was there again on 24 June, with a thousand pilgrims from his native city, Lavaur. At the head of the procession was a banner on which were inscribed three dates, memorable in the city and ancient diocese of Lavaur: the last, 19 July, 1871, recalling the curé of Francis Macary, whose history Henri Lasserre has popularized. The brave carpenter was there, raising aloft in his hands with holy pride that trophy of the power of Mary. It was at Lourdes he brought to a close a mission at Luchon. After the farewell sermon, while twelve hundred pilgrims slowly left the basilica, he gave baptism to a young Indian. In 1884 his prodigious activity was manifested in an immense pilgrimage of men from Rouergue; another from Montauban brought three thousand, when he appeared in the pulpit with two swords, an offering to Mary from the battlefield, one of them having been taken from the Prussians at Coulmiers. He never conducted a mission in the Pyrénées without closing it at Lourdes. It is bewildering to see in the *Annales* or *Journal de la Grotte* the number of pil-

grimaces over which he presided; ninety-seven times his presence is noted, and the list is far from complete. Lourdes was to him, as he often said, the pilgrimage of pilgrimages. In reminding pilgrims from Toulouse that their city in 1869 was the first to respond to the appeal of the Virgin of Massabielle, he recalled that it was at Toulouse the Blessed Virgin appeared to St. Dominic as she appeared to Bernadette, bringing with her the Rosary, and with it salvation.

He thus records the origin of the processions with lighted tapers in 1863:

About nine o'clock at night twenty persons were praying here: nearly as many tapers were burning before the white statue. All was silent. "These tapers must march and chant," I said to myself. And all those tapers described a semi-circle before the Grotto to the singing of the *Ave Maris Stella*. The next day there were a hundred tapers, then hundreds and hundreds, and, this night, thousands and thousands.

His biographer says he seemed to be the confidant of the Blessed Virgin and the medium of her mercies. He prayed so fervently before the rocky shrine that several were convinced he saw her, as Bernadette had seen her. "You help the Blessed Virgin to work miracles," was sometimes said to him, not without a touch of irony. He only smiled. A pilgrimage from Poitou was about taking its departure: among the numerous invalids it brought, none had yet experienced even the beginning of a cure. Some priests, meeting the venerable religious, told him of their trouble. "Come, come," said he, "let us pray together." From that moment miracles were renewed. It was the year of the organization of the great processions of the Blessed Sacrament; and when the Blessed Sacrament was at the Grotto, cures, it was remarked, were more numerous. Thirteen were wrought one day in response to prayers he exhorted them to address to Our Lady. The enthusiasm was indescribable, but Père Marie-Antoine imposed silence and began the *Tantum ergo*.

"It is to be regretted," says his biographer, "that Huysmans did not meet Père Marie-Antoine. What a vigorous portrait he would have drawn of that medieval monk, contem-

porary of the old cathedrals so beloved of the artist." If he did not see him, he had heard of him, and, à propos of cures sought but not found he makes an interlocutor in *Les foules de Lourdes*, regret the absence of this old Capuchin, "a holy man whose eloquence, which finds full vent in exclamations, unloosed multitudes and who, knowing how to wield it, thus made use of an astonishing power of prayer." M. Charaux, a distinguished professor, said, "He had the gift of seeing into the depths of souls and told me what I shall never forget." His post, of late years, was the confessional near the sacristy in the church of the Rosary, where he would spend the whole day, hearing confessions far into the night; going away for a few minutes to eat a bit of bread he had brought with him, returning promptly. When overcome with fatigue at night, he interrupted the confessions to rest his head against the wood of the confessional for a few moments' repose, resuming them and sometimes continuing to hear until the small hours of the morning. He was sought for and found everywhere; hearing confessions behind the altar, in a corner of the sacristy, on the stairs, on a seat on the esplanade, in the porch of the presbytery, at the railway station, in a railway carriage, in the station-master's office, or even in the cloak-room, seated on some luggage. It was in the tribunal of penance he co-operated efficaciously in the Virgin's work at Lourdes. "Marvels of the supernatural order," wrote Père Marie-Antoine, "are the real marvels of Lourdes. The others find only their *raison d'être* in them. What takes place at Lourdes in souls is a thousand times more marvellous than what strikes the bodily eye. It is here particularly that the Immaculate Virgin can say, 'He that is mighty hath done great things in me'. It is in contemplating these invisible miracles that the angels in heaven are enraptured and sing around their Queen canticles of triumph and love. What is the cure of the body in comparison with the triumph of grace and the return of a single soul to the Lord?" He used to call himself "the litter-bearer of souls". There were persons who made the pilgrimage with the sole object of seeing him. He was recognized as the great converter; and the renown of the conversions he brought about drew numerous penitents to him.

In one of his notes for sermons he epitomizes the lesson of

Lourdes in two words—prayer and purity. “If salvation has not yet come,” he comments, meaning the moral regeneration of France, “it is because this double lesson has not been yet sufficiently studied and put in practice.” His oratory might be considered too florid and emotional by people of other nationalities, but he knew his country and his people well, and literary finish or popular applause were not what he had in mind. Nevertheless, he won the admiration of one of the foremost pulpit orators in France. One day a Dominican was listening to one of his sermons, and, turning to the priests near him, he said: “That is how we ought to preach.” Then, advancing toward the preacher as he came down from the pulpit, he pressed his hand warmly and said: “I am Père Monsabré, and I must tell you that I have never been so pleased, in presence of my auditors at Notre Dame, as there just now hearing you and seeing the impression made on hearts by your apostolic language.” Père Marie-Antoine opened out his large arms, and there, before the Grotto of Lourdes, in the persons of those who have been called “the two great monks of the age,”⁶ was renewed the meeting of St. Francis and St. Dominic, when the two Patriarchs were locked in a loving embrace.

His heart was in Lourdes. “All other sanctuaries of Mary are beautiful,” he exclaims; “but thou, O beloved Grotto, art a sanctuary apart, which God prepared from all eternity for the Immaculate Conception, and which He prepared for us, too, that we may there celebrate the triumph of her who destroyeth all heresies and crusheth the serpent’s head.” To the Blessed Virgin he attributed all his success. “In all my missions,” he says, “the good Virgin has visibly assisted me. For forty years one has succeeded another uninterruptedly. Every three weeks or every month I begin a new one: it is the lever by excellence for uplifting souls, in large cities as well as in the country. Now, every mission is a combat; in each there is a struggle with the dangers and unforeseen incidents of battlefields. So have I felt the need of always placing them under the banner of the Mother of combats.” Under God he attributed to her the numerous conversions he wrought.

⁶ M. Louis Collin, *La Croix*.

"What conversions, seemingly impossible, have I not obtained through thee," he often exclaimed, "through a single *Memorare*, a single *Ave Maria*; particularly when I got the little children to say it. It is to the *Ave Maria* in particular I owe the consolation of being able to lead back to the Fold a large number of Protestants, and of having always come off triumphant from the contests I had to engage in with their ministers."

One of the great events at Lourdes with which he was identified was the celebrated pilgrimage of the banners in 1872, when 278 from various dioceses in France were unfurled and a canticle he composed for the occasion, "*La France et Notre Dame de Lourdes*," set to music by Adolphe Dargein, was executed. Another event was the Eucharistic Congress, held at Toulouse in 1886 and closed at Lourdes, when, in concert with Père Durand, of the Congregation of the Most Holy Sacrament, he inaugurated the vigil of arms and nocturnal adoration. There were such crowds of poor pilgrims that, owing to the lack of accommodation, they sought refuge in the church. There being no one to maintain order, some priests arranged to occupy the pulpit in turn and direct the religious exercises which filled up the long vigil until morning. Père Marie-Antoine would go into the pulpit at midnight and not leave it until, worn out with fatigue, he would come down in the morning to resume his place in the confessional, and, later on, celebrate Mass.

One of the most remarkable of these great events was the erection on the summit of the mountain of the Espelugues⁷ of the large cross brought by the fourth penitential pilgrimage from Jerusalem, when ten thousand persons, old and young, clerical and lay, including gentlemen of the highest social position, all barefoot, made the painful ascent up the rocky eminence, bearing the heavy burden. The planting of this cross between two others already in position, thus forming a Calvary, took place on a Friday afternoon, under a burning sun, amid a scene of religious enthusiasm which brought tears to their eyes. It was, as *L'Univers* said, an heroic spectacle which transported one in thought to the dawn of Christianity. A similar scene took place when the Stations of the Cross

⁷ From the Latin, *speluncae*.

were erected on the mountain, more than six hundred men carrying the crosses of the various stations. In 1887 he began, aided by his nephew, M. Joseph Rocher, an architect, the transformation of the deep excavations or grottos on the western side of the mountain into chapels, the first being dedicated to St. Mary Magdalen, to whom a large statue was erected, and the second to Our Lady of Dolors. For the guidance of pilgrims to the first he wrote a manual, *Amour et Douleur*, and for the latter, *Livre de la Douleur*, two works highly praised, not only by the French bishops, but by Cardinal Parrochi, and the Pope, who sent the author his apostolic blessing. These grottos formed a kind of new Thebaid. Facing them, in an angle formed by two rocky walls, he erected a monumental cross bearing the image of the Crucified, with statues of St. John and the Mother of Sorrows at its foot. At its inauguration, 22 August, 1890, it was carried on a litter borne by hundreds of men, barefoot, when he addressed a large assemblage including the élite of France. He had great projects for the embellishment of Lourdes and the glory of Mary. One of these was a new Gothic basilica, surmounting the grotto of the apparitions and connected with the present basilica; another the erection of a monumental cross on the summit of the Soum d'Ech, which he called the Peak of the Immaculate Conception, the highest of all those around Lourdes, behind the nuns' convent; a third, the foundation of a new religious Order, habited in white, and perpetually singing the Virgin's praises, other religious, as in the great Roman basilicas, supplying priests—penitentiaries of every nationality and permanent confessors; and a convent of his own Order, which he thought very near realization in 1871, a holy widow from Brittany, who settled at Lourdes, having offered to become the foundress.

[TO BE CONTINUED.]

R. F. O'CONNOR.

Cork, Ireland.



Analecta.

LITTERAE ENCYCLICAE.

VENERABILIBUS FRATRIBUS PATRIARCHIS PRIMATIBUS ARCHIEPISCOPIS EPISCOPIS ALIISQUE LOCORUM ORDINARIIS PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTIBUS.

PIUS PP. X.

VENERABILES FRATRES SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Editae saepe Dei ore sententiae et sacris expressae litteris in hunc fere modum, iusti memoriam fore cum laudibus sempternam eundemque loqui etiam defunctum,¹ diuturna Ecclesiae opera et voce maxime comprobantur. Haec namque sanctitatis parens et altrix, iuvenili robore vicens ac Numinis afflatu semper acta *propter inhabitantem spiritum eius in nobis*,² quemadmodum iustorum sobolem nobilissimam ipsa una gignit, enutrit, ulnisque complectitur suis, ita materni amoris instinctu de ipsorum retinenda memoria atque honore instaurando se praebet apprime sollicitam. Ex ea recordatione su-

¹ Ps. 111:7; Prov. 10:7; Hebr. 11:4.

² Rom. 8:11.

perna quadam suavitate perfunditur et a mortalis huius peregrinationis miseriis contuendis abducitur, quod beatos illos caelicolas *gaudium suum et coronam* esse iam cernat; quod in ipsis eminentem agnoscat Sponsi caelestis imaginem; quod novo testimonio suis filiis antiqua dicta confirmet: *diligentibus Deum omnia cooperantur in bonum, iis qui secundum propositum vocati sunt sancti.*³ Horum autem praeclara facinora, non modo sunt ad commemorandum iucunda, sed etiam ad imitandum illustria, et magnus virtutis excitator est concentus ille sanctorum Paullinae resonans voci: *imitatores mei estote sicut et ego Christi.*⁴

Ob haec, Venerabiles Fratres, Nos, qui vixdum suscepto pontificatu maximo, propositum significavimus enitendi constanter ut "omnia instaurarentur in Christo"; datis primum encyclicis litteris⁵ impense curavimus ut Nobiscum omnes intuerentur in *apostolum et pontificem confessionis nostrae, in auctorem fidei et consummatorem Iesum.*⁶ At quoniam ea fere est infirmitas nostra, ut tanti exemplaris amplitudine facile deterreamur, providentis Dei numine, aliud a nobis est exemplar propositum, quod quum Christo sit proximum, quantum humanae licet naturae, tum aptius congruat cum exiguitate nostra, Beatissima Virgo Augusta Dei Mater.⁷ Varias denique nacti occasiones recolendae memoriae sanctorum caelitum, communi admirationi obiecimus fideles hosce servos ac dispensatores in domo Domini, et, prout suus cuique locus est, Eius amicos ac domesticos, qui *per fidem vicerunt regna, operati sunt iustitiam, adepti sunt repromissiones,*⁸ ut illorum exemplis adducti, *iam non simus parvuli fluctuantes et circumferamur omni vento doctrinae, in nequitia hominum, in astutia ad circumventionem erroris; veritatem autem facientes in charitate, crescamus in illo per omnia qui est caput Christus.*⁹

Altissimum hoc divinae Providentiae consilium in tribus maxime viris perfectum fuisse docuimus, quos magnos pastores eosdemque doctores diversa quidem aetas tulit, sed aequae prope modum Ecclesiae calamitosa. Hi sunt Gregorius Magnus,

³ Rom. 8: 28.

⁴ I Cor. 4: 16.

⁵ Litt. Encyl. "*E supremi*" die IV m. Octobr. MCMIII.

⁶ Hebr. 3: 1; 12: 2-3.

⁷ Litt. Encyl. "*Ad diem illum*," die II m. Februar. MCMIV.

⁸ Hebr. 11: 33.

⁹ Eph. 4: 11 seq.

Ioannes Chrysostomus et Augustanus Anselmus, quorum saecularia solemnia celebrari contigit per hos annos. Binis praeterea Encyclicis Litteris datis IV Idus Martias anno MCMIV et XI Calend. Maias MCMIX, doctrinae capita et christianae vitae praecepta, quotquot opportuna cadere in haec tempora visa sunt, e sanctorum exemplis monitisque decrepta, fusius evolvimus.

At quoniam persuasum Nobis est, ad impellendos homines, illustria Christi militum exempla longe magis valitura quam verba exquisitasque disceptationes;¹⁰ oblata feliciter opportunitate libentes utimur saluberrima instituta ab alio pastore sanctissimo accepta commendandi, quem huic aetati propiorum iisdemque paene iactatum fluctibus Deus excitavit, Sanctae Romanae Ecclesiae Cardinalem, Mediolanensium Antistitem, ante annos CCC a sa. me. Paulo V in sanctorum album relatum, Carolum Borromeum. Nec id minus ad rem; siquidem, ut memorati Decessoris Nostri verba usurpemus: " Dominus, qui facit mirabilia magna solus, magnificavit novissime facere nobiscum, ac miro dispensationis suae opere statuit super Apostolicae petrae arcem grande luminare, eligens sibi e gremio sacrosanctae Romanae Ecclesiae Carolum, sacerdotem fidelem, servum bonum, formam gregis, formam Pastorum. Qui videlicet multiplici fulgore sanctorum operum universam decorando Ecclesiam, sacerdotibus et populo prae-luceret quasi Abel in innocentia, quasi Enoch in munditia, quasi Iacob in laborum tolerantia, quasi Moyses in mansuetudine, quasi Elias in ardenti zelo, quique immitandum exhiberet inter affluentes delicias Hieronymi corporis castigationem, Martini in sublimioribus gradibus humilitatem, Gregorii pastorem sollicitudinem, libertatem Ambrosii, Paulini caritatem, ac demum videndum ac perspicendum ostenderet oculis nostris, manibus nostris contrectandum hominem, mundo maxime blandiente, crucifixum mundo, viventem spiritu, terrena calcantem, caelestia iugiter negotiantem et, sicut officio in angelum substitutum, ita etiam mente et opere vitam angelorum in terris aemulantem".¹¹

Haec Decessor ille Noster exactis quinque lustris ab obitu

¹⁰ Encycl. "*E Supremi*".

¹¹ Ex Bulla "*Unigenitus*" an. MDCX, Cal. Nov.

Caroli. Nunc vero, expleto anno tercentesimo ab impertitis eidem sacris honoribus, "merito repletum est gaudio os nostrum et lingua nostra exultatione in insigni die solemnitatis nostrae, . . . in qua . . . Carolo S. R. E., cui, auctore Domino, praesidemus, Presbytero Cardinali sacris decernendis honoribus, unicae Sponsae suae nova imponeretur corona, ornata omni lapide pretioso". Communis autem cum Decessore Nostro fiducia Nobis est, ex contemplatione gloriae sancti Viri, multoque magis ex eiusdem documentis et exemplis, debilitari posse impiorum proterviam et confundi omnes qui "gloriantur in simulacris errorum".¹² Itaque renovati Carolo honores, qui gregis ac pastorum huius aetatis exstitit forma, sacraeque disciplinae in melius corrigendae impiger fuit propugnator et auctor adversus novos homines, quibus, non fidei morumque restitutio proposita erat, sed potius deformatio atque restrictio, quum solacio ac documento erunt catholicis universis, tum iisdem stimulos addent, ut in opus, cui tam impense studemus, instaurationis rerum omnium in Christo, strenue conspirent.

Exploratum profecto vobis est, Venerabiles Fratres, perpetuo exagitata Ecclesia deseri a Deo nunquam omni consolatione destitutam. Eam namque *Christus dilexit . . . et semetipsum tradidit pro ea, ut illam sanctificaret et exhiberet ipse sibi gloriosam Ecclesiam, non habentem maculam aut rugam, aut aliquid huiusmodi, sed ut sit sancta et immaculata*.¹³ Quin etiam, quo effusior licentia, quo acrior hostilis impetus, quo erroris insidiae callidiores afferre illi supremum videntur exitium, usque adeo, ut filios non paucos de gremio eius avulsos in vitiorum et impietatis gurgitem transversos agant, eo praesentio rem experitur tutelam Numinis. Efficit enim Deus ut error ipse, velint nolint improbi, in triumphum cedat veritatis, cui custodiendae Ecclesia advigilat; corruptio in incrementum sanctitatis, cuius alitrix ipsa est atque magistra; vexatio in mirabiliorem salutem ex inimicis nostris. Ita fit ut, quo tempore Ecclesia profanis oculis videtur saevioribus iactata fluctibus ac paene demersa, tunc nempe pulchrior, validior, purior emergat, maximarum emicans fulgore virtutum.

¹² Ex eadem Bulla "*Unigenitus*".

¹³ Eph. 5: 25 sqq.

Sic Dei summa benignitas novis argumentis confirmat, Ecclesiam opus esse divinum; sive quod in causa suscipiendi doloris maxima, ob irrepentes in ipsa eius membra errores et noxas, ei det superandum discrimen; sive quod ratum efficiat Christi verbum: *Portae inferi non praevalerunt adversus eam*,¹⁴ sive quod eventibus illud comprobet: *ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi*,¹⁵ sive denique quod arcanae virtutis testimonium perhibeat, qua promissus a Christo, maturo huius in caelum reditu, *alius Paraclitus* in ipsam iugiter effunditur, ipsam tuetur et in omni tribulatione solatur; spiritus, *qui cum ipsa maneat in aeternum*; *spiritus veritatis, quem mundus non potest accipere, quia non videt eum nec scit eum, quia apud vos manebit et apud vos erit*.¹⁶ Hoc ex fonte vita et robur Ecclesiae derivatur; hinc quod eadem, ut Concilium Oecumenicum Vaticanum habet, manifestis notis instructa et "tamquam signum levatum in nationes", a qua-vis alia societate secernitur.¹⁷

Nec sane absque divinae potentiae prodigio fieri potest ut, diffluente licentia et passim deficientibus membris, Ecclesia, quatenus est corpus Christi mysticum, a doctrinae, legum finisque sui sanctitate nunquam desciscat; ex iisdem rerum causis pares consecutiones et utilitates derivet; ex complurium filiorum fide ac iustitia fructus capiat salutis uberrimos. Nec minus perspicuum haustae a Deo vitae habet indicium, quod in tam foeda pravarum opinionum colluvie, in tanto perduellium numero, in errorum facie adeo multiplici, constans et immutabilis perseveret, *columna et firmamentum veritatis*, in unius professione doctrinae, in eadem communione sacramentorum, in divina sui constitutione, in regimine, in disciplina morum. Idque eo plus habet admirationis, quod ipsa, non solum resistit malo, sed etiam *vincit in bono malum*, nec bene precari desinit amicis atque inimicis, de eo tota laborans idque assequi cupiens, ut et communitas hominum et seorsim singuli christianis institutis renoveantur. Est enim hoc proprium eius munus in terris, cuius beneficia vel ipsi eius inimici sentiunt.

Mirabilis hic Dei providentis influxus in instaurationis opus ab Ecclesia provectum luculenter apparet ea maxime ae-

¹⁴ Matth. 16: 18.

¹⁵ Matth. 28: 20.

¹⁶ Ioan. 14: 16 sqq., 26, 59; 16: 7 sqq.

¹⁷ Sessio iii, c. 3.

tate, quae ad bonorum solacium dedit Carolum Borromeum. In eo dominatu cupiditatum, omni fere perturbata et offusa cognitione veritatis, perpetua erat cum erroribus dimicatio, hominumque societas in pessima quaeque ruens, gravem videbatur sibi conflare perniciem. Inter haec superbi ac rebelles homines consurgebant, *inimici Crucis Christi . . . qui terrena sapiunt . . . quorum Deus venter est.*¹⁸ Hi non moribus corrigendis, sed negandis Fidei capitibus animum intendentes, omnia miscebant, latiore sibi aliisque muniebant licentiae viam, aut certe auctoritatem Ecclesiae ductumque defugientes, pro lubitu corruptissimi cuiusque principis populive, quasi imposito iugo, doctrinam eius, constitutionem, disciplinam in excidium petebant. Deinde, iniquorum imitati morem, ad quos pertinet comminatio: *Vae qui dicitis malum bonum et bonum malum,*¹⁹ rebellium tumultum et illam fidei morumque cladem appellarunt instaurationem, sese autem disciplinae veteris restitutores. Re tamen vera corruptores exstiterunt, quod, extenuatis Europae per contentiones et bella viribus, defectiones horum temporum et secessiones maturarunt, quibus uno velut impetu facto, triplex illud, antea disiunctum, dimicationis instauratum est genus, a quo invicta et sospes Ecclesia semper evaserat; hoc est, primae aetatis cruenta certamina; domesticam subinde pestem errorum; denique, per speciem sacrae libertatis vindicandae, eam vitiorum luem ac disciplinae eversionem, ad quam fortasse nec aetas media processerat.

Decipientium hominum turbae Deus opposuit veri nominis instaurationes, eosque sanctissimos, qui aut cursum illum praecipitem retardarent ardoremque restinguerent, aut illata inde damna sarcirent. Quorum labor assiduus et multiplex in restituenda disciplina eo maiori solacio Ecclesiae fuit, quo graviore haec premebatur angustia, comprobavitque sententiam: *Fidelis Deus, qui . . . faciet etiam cum tentatione proventum.*²⁰ Iis in adiunctis laetitiam Ecclesiae cumulavit oblata divinitus Caroli Borromei singularis navitas vitaeque sanctitas.

Fuit autem in ejus ministerio, Deo sic disponente, propria quaedam vis et efficientia, non solum ad infringendam audaciam factiosorum, sed etiam ad erudiendos Ecclesiae filios atque excitandos. Illorum namque et insanos cohibebat ausus,

¹⁸ Philip. 3:18, 19.¹⁹ Isai. 5:20.²⁰ I Cor. 10:13.

et inanes criminationes diluebat, eloquentia usus omnium potentissima, suae vitae et actionis exemplo; horum vero spem erigebat, alebat ardorem. Atque illud in ipso fuit plane mirabile, quod veri restauratoris dotes, quas in aliis disiunctas cernimus atque distinctas, ab iuvenili aetate in se omnes recepit in unum collectas, virtutem, consilium, doctrinam, auctoritatem, potentiam, alacritatem, effecitque ut in commissam sibi catholicae veritatis defensionem contra grassantes errores, quod idem erat Ecclesiae universae propositum, singulae conspirarent, intermortuam in multis ac paene restinctam excitans fidem, providis eam legibus institutisque communiens, collapsam disciplinam restituens, cleri populique mores ad christianae vitae rationem strenue revocans. Sic, dum partes instauratoris tuetur omnes, haud minus mature *servi boni et fidelis* fungitur muniis, ac deinde sacerdotis magni, *qui in diebus suis placuit Deo et inventus est iustus*; plane dignus in quem cuiusvis generis homines tum e clero tum e populo, divites aequae ac inopes, tamquam in exemplar intueantur, cuius excellentiae summa in episcopi atque antistitis laude continetur, qua, Petri Apostoli dictis obtemperans, factus est *forma gregis ex animo*.²¹ Nec minus movet admirationem quod Carolus, nondum exacto anno aetatis suae vicesimo, summos honores consecutus, magnis ac perarduis Ecclesiae negotiis tractandis adhibitus, ad perfectam cumulatamque virtutem, per contemplationem rerum divinarum, qua in sacro secessu animum renovaverat, in dies magis contenderet, eluceretque *spectaculum . . . mundo et angelis et hominibus*.

Tum vere Dominus coepit, ut memorati Decessoris Pauli V verbis utamur, *mirabilia sua* in Carolo pandere; sapientiam, iustitiam, divini honoris et catholici provehendi nominis studium flagrantissimum, in primisque curam instaurandae Fidei Ecclesiaeque universae, quod opus in augusto illo Tridentino Consilio agitabatur. Cuius habiti laus ab eodem pontifice ab omnique posteritate sic tribuitur Carolo, quasi viro, qui, non ante illius exsequutor exstiterit fidelissimus, quam propugnator acerrimus. Nec enim sine multis eius vigiliis, angustiis, laboribus omne genus, res est ad exitum perducta.

Haec tamen omnia nihil erant aliud nisi praeparatio quae-

²¹ I Petr. 5:3.

dam vitaeque tirocinium, quo et pietate animus et mens doctrina et labore corpus exercerentur, ita ut modestus iuvenis ac de se demisse sentiens instar esset argillae in manibus Domini eiusque in terris Vicarii. Hanc scilicet rationem ineundae viae novarum rerum fautores illi contemnebant eadem stultitia qua nostri, minime secum reputantes, mirabilia Dei ex umbra et silentio parentis animi pieque precantis in apricum proferri, in eâque exercitatione germen futuri adscensus, haud secus ac in semente spem colligendae messis, includi.

Nihilominus, quod paullo superius attigimus, auspicata tam faustis initiis vitae sanctitas et actio tum se maxime explicuit effuditque fructus uberrimos, quum, "urbano splendore et amplitudine relictis, bonus operarius in messem quam susceperat (Mediolanum), discedit, ubi partes suas in dies magis implendo, agrum illum, malitia temporum, vepribus turpiter deformem ac silvescentem, in eum restituit nitorem, ut Ecclesiam Mediolanensem, praeclarum exemplum redderet ecclesiasticae disciplinae".²² Tam multa tamque praeclara is est consequutus conformando instaurationis opus ad normas a Concilio Tridentino paullo ante propositas.

Enimvero Ecclesia, probe intelligens, quam sint *sensus et cogitatio humani cordis in malum prona*,²³ cum vitiis et erroribus dimicare nunquam destitit, *ut destruat corpus peccati et ultra non serviamus peccato*.²⁴ Qua in contentione, quemadmodum ipsa sibi magistra est et impellitur gratia, quae *diffusa est in cordibus nostris per Spiritum Sanctum*; ita cogitandi agendique normam sumit a Doctore gentium aiente: *Renovamini spiritu mentis vestrae*.²⁵ *Et nolite conformari huic saeculo, sed reformamini in novitate sensus vestri, ut probetis quae sit voluntas Dei bona et beneplacens et perfecta*.²⁶ Quam quidem se metam contigisse Ecclesiae filius atque instaurator non fictus existimat nunquam; ad eam tantummodo niti proficitur cum eodem apostolo; *quae retro sunt obliviscens, ad ea vero quae sunt priora extendens meipsum, ad destinatum persequor, ad bravium supernae vocationis Dei in Christo Iesu*.²⁷

Inde consequitur ut et nos cum Christo in Ecclesia coniuncti crescamus in illo per omnia, qui est caput Christus, ex quo

²² Bulla "Unigenitus".

²⁵ Ephes. 4: 23.

²³ Gen. 8: 21.

²⁶ Rom. 12: 2.

²⁴ Rom. 6: 6.

²⁷ Philip. 3: 13, 14.

*totum corpus . . . augmentum facit in aedificationem sui in charitate,*²⁸ et Ecclesia Mater in dies magis efficiat ratum sacramentum divinae voluntatis, hoc est, *in dispensatione plenitudinis temporum instaurare omnia in Christo.*²⁹

Ad haec animum non intenderunt auctores illi redintegrandae suo Marte fidei ac disciplinae, quorum conatibus restitit Borromeus; nec ea nostri melius vident, quibuscum strenue nobis, Venerabiles Fratres, est dimicandum. Nam et hi Ecclesiae doctrinam, leges, instituta subvertunt, habentes in lingua promptum cultioris humanitatis studium, non quod eo de negotio valde laborent, sed quo titulis ad ostentationem paratis privitatem consiliorum queant facilius obtegere.

Quid autem re agant, quid moliantur, quod iter affectent, neminem vestrum fugit, eorumque consilia denuntiata per Nos fuerunt atque damnata. Proposita namque ipsis est communis omnium ab Ecclesiae fide ac disciplina secessio, eo vetere illa deterior quae Caroli aetatem in discrimen adduxit, quo callidius in ipsis fere Ecclesiae venis delitescit ac serpit, et quo subtilius ab absurde positis extrema deducuntur.

Utriusque pestis origo eadem; *inimicus homo*, qui ad humanae gentis perniciem haud sane exsomnis, *superseminavit zizaniam in medio tritici*,³⁰ idem abditum iter ac tenebricosum; eadem progressio, idem appulsus. Etenim, quemadmodum prior illa olim, qua fortuna rem daret eo vires inclinans, optimatium partes aut popularium alteram adversus alteram concitabat, ut utramque tandem ludificaret atque pessumdaret; sic recentior ista clades mutuam exacuit invidiam egentium ac locupletium, ut sua quisque sorte non contentus vitam trahat usque miserrimam luatque poenam iis irrogatam, qui non *regnum Dei et iustitiam eius* quaerunt, sed caducis his rebus fluxisque adhaerescunt. Atque illud etiam graviolem facit praesentem conflictationem, quod, quum superiorum temporum turbulenti homines e doctrinae divinitus revelatae thesauro certa quaedam et fixa plerumque retinerent, hodierni non ante quieturi videantur quam excisa omnia conspexerint. Everso autem religionis fundamento, et ipsam civilem coniunctionem dirumpi necesse est. Luctuosum sane spectaculum in praesens, formidolosum in posterum; non quod Ecclesiae incolu-

²⁸ Ephes. 4: 15, 16.

²⁹ Ephes. 1: 9, 10.

³⁰ Matth. 13: 25.

mitati timendum sit, de qua dubitare divina promissa non sinunt, sed ob impendentia familiis gentibusque pericula, maxime quae pestiferum impietatis afflatum aut impensius foveant aut ferunt patientius.

In hoc tam nefario stultoque bello, cui commovendo dilatando socii et adiutores potentes accedunt interdum vel ipsi, qui Nobiscum facere Nostrasque tueri res deberent prae ceteris; in forma errorum adeo multiplici vitiorumque illecebris tam variis, quibus utrisque haud pauci etiam e nostris blandiuntur, capti specie novitatis ac doctrinae, aut inani spe ducti, Ecclesiam posse cum aevi placitis amice componi, plane intelligitis, Venerabiles Fratres, nobis esse strenue obsistendum, iisdemque nunc armis excipiendum impetum hostium, quibus olim usus est Borromeus.

Primum igitur, quoniam ipsam, veluti arcem, impetunt fidem, vel eam aperte denegando, vel impugnando subdole, vel doctrinae capita pervertendo, haec a Carolo saepe commendata meminerimus: "Prima et maxima Pastorum cura versari debet in iis quae ad fidem catholicam, quam S. Romana Ecclesia et colit et docet, et sine qua *impossibile est placere Deo*, integre inviolateque servandam pertinent".³¹ Et rursus: "In eo genere . . . nullum tantum studium, quantum certe maximum requiritur, adhiberi possit".³² Quapropter "haereticae pravitatis fermento", quod nisi cohibeatur *totam massam corrumpit*, hoc est pravis opinionibus ementita specie irreperitibus, quas in unum collectas *modernismus* profitetur, sanitas est opponenda doctrinae et reputandum cum Carolo: "quam summum in haeresis crimine profligando studium et cura quam longe omnium diligentissima episcopi esse debeant".³³

Haud opus est equidem cetera verba referre sancti viri commemorantis Romanorum Pontificum sanctiones, leges, poenas in eos antistites constitutas, quibus purgandae dioecesis ab "haereticae pravitatis fermento" esset cura remissior. Nonnihil tamen iuverit ad ea quae inde concludit diligenter attendere. "Proinde, inquit, in ea perenni sollicitudine perpetuaque vigilia episcopus versari in primis debet, ut, non modo pestilentissimus ille haeresis morbus nusquam in gregem

³¹ Conc. Prov. I, sub initium.³² Conc. Prov. V, Pars I.³³ Ibid.

sibi commissum irrepāt, sed omnis plane suspicio ab eo quam longissime absit. Si vero fortasse, quod pro sua pietate et misericordia Christus Dominus avertat, irrepserit, in eo maxime elaboret omni ope, ut quam celerrime depellatur: quique ea labe infecti erunt, vel suspecti, cum illis agatur ad canonum sanctionumque pontificiarum praescriptum".⁸⁴

Verum nec propulsari possunt errorum contagia nec prae-caveri, nisi in recta cleri populique institutione pars curarum ponatur maxime. Nam *fides ex auditu; auditus autem per verbum Christi*.⁸⁵ Veri autem omnium auribus inculcandi necessitas nunc magis imponitur, quum per omnes reipublicae venas, atque etiam qua minime crederes, serpere cernimus malum virus; adeo ut ad omnes hodie pertineant adductae a Carolo causae hisce verbis: "Haereticis finitimi nisi in fidei fundamentis firmi fuerint ac stabiles, summopere verendum esset, ne forte ab eis in aliquam impietatis ac nefariae doctrinae fraudem facilius adducerentur".⁸⁶ Nunc enim, expeditionibus itineribus, quemadmodum ceterarum rerum, ita etiam errorum sunt aucta commercia, proiectisque ad licentiam cupiditatibus, in prava societate versamur, ubi *non est veritas . . . et non est scientia Dei*,⁸⁷ *in terra quae desolata est . . . quia nullus est qui recogitet corde*.⁸⁸ Quamobrem Nos, ut Caroli verba usurpemus: "multam hactenus diligentiam adhibuimus, ut omnes ac singuli Christi fideles in fidei christianae rudimentorum institutione erudirentur";⁸⁹ eademque de re, tamquam de negotio gravissimo scripsimus Encyclicas Litteras.⁴⁰ Etsi vero nolumus et illa Nobis aptare, quibus inexplabili desiderio flagrans Borromeus queritur, "parum huc usque profecisse tanta in re"; nihilominus eadem, qua ipse, "negotii periculique magnitudine adducti", addere stimulos velimus omnibus, ut, Caroli similitudinem arripientes, pro suo quisque munere aut viribus, in christianae restaurationis opus conspirent. Quare meminerint patres familias ac domini quo studio pastor ille sanctissimus eosdem constanter monuerit ut liberis, domesticis, famulis addiscendae christianae doctrinae, non solum copiam facerent, sed etiam onus impo-

⁸⁴ Conc. Prov. V, Pars. I.

⁸⁵ Rom. 10: 17.

⁸⁶ Conc. Prov. V, Pars. I.

⁸⁷ Os. 4: 1.

⁸⁸ Jerem. 12: 11.

⁸⁹ Conc. Prov. V, Pars. I.

⁴⁰ Encycl. "*Acerbo nimis*," die xxv m. Aprilis mcccxcv.

nerent. Clericis pariter memoria ne excidat, in fidei rudimentis tradendis a se operam dandam esse curioni; huic vero studendum, ut eiusmodi scholae suppetant plures, christifidelium numero ac necessitati pares et magistrorum probitate commendabiles, quibus adiutores adsciscantur honesti viri aut mulieres, prout Mediolanensis ipse praescribit antistes.⁴¹

Christianae huius institutionis aucta necessitas, quum ex reliquo nostrorum temporum morumque decursu eminet, tum vero potissimum ex publicis discendi ludis, omnis religionis expertibus, ubi sanctissima quaeque rideri voluptatis loco fere ducitur, aequae pronis ad impietatem et magistrorum labiis et auribus auditorum. Scholam dicimus, quam *neutram*, seu *laicam* per summam iniuriam appellant, quum non sit aliud nisi tenebricosae sectae dominatus praepotens. Novum hoc praeposteræ libertatis iugum magna quidem voce et bonis lateribus denuntiastis vos, Venerabiles Fratres, praesertim in locis ubi audacius proculcata sunt iura religionis ac familiae et oppressa naturae vox imperantis ut adolescentium candori fideique parcatur. Cui calamitati ab iis illatae, qui, quam ab aliis oboedientiam exigunt, eandem supremo rerum Domino recusant, quantum in Nobis est medendum rati, auctores fuimus ut scholae religionis opportune per urbes instituerentur. Quod opus quamquam hactenus, adnitentibus vobis, satis bene prospereque processit, nihilominus magnopere expetendum est ut in dies latius proferatur, hoc est ut eiusmodi magisteria et pateant ubique complura et praeceptoribus abundant doctrinae laude vitaeque integritate commendatis.

Cum hac primordiorum saluberrima disciplina valde coniunctum est officium sacri oratoris, in quo memoratae virtutes multo magis requiruntur. Itaque Caroli studia et consilia provincialibus in Synodis ac dioecesanis eo potissimum fuere conversa ut concionatores fingerentur, qui *in ministerio verbi* versari sancte atque utiliter possent. Quod idem, ac forte gravius, quae modo sunt tempora postulare a nobis videntur, quum tot hominum nutet fides, nec desint qui, captandae gloriolae cupidine, ingenio aetatis indulgeant, *adulterantes verbum Dei*, vitaeque cibum subducentes fidelibus.

Quamobrem summa vigilantia cavendum nobis est, Vene-

⁴¹ Conc. Prov. V, Pars. I.

rabiles Fratres, ne per vanos homines ac leves vento pascatur grex; sed ut vitali alimento roboretur per *ministros verbi*, ad quos illa pertinent: *Pro Christo legatione fungimur, tamquam Deo exhortante per nos: reconciliamini Deo;*⁴² *per ministros et legatos non ambulantes in astutis, neque adulterantes verbum Dei, sed in manifestatione veritatis, commendantes semetipsos ad omnem conscientiam hominum coram Deo;*⁴³ *operarios inconfusibiles tractantes verbum veritatis.*⁴⁴ Nec minus usui nobis erunt normae illae sanctissimae maximeque frugiferae, quas Mediolanensis antistes, Paullinis verbis expressas, commendare solebat fidelibus: *Cum accepissetis a nobis verbum auditus Dei, accepistis illud, non ut verbum hominum, sed, sicut est vere, verbum Dei, qui operatur in vobis, qui cre-*
*didistis.*⁴⁵

Ita *sermo Dei vivus et efficax et penetrabilior omni gladio,*⁴⁶ non solum ad fidei conservationem ac tutelam adducet, sed etiam ad virtutum proposita mire animos inflammabit; quia *fides sine operibus mortua est,*⁴⁷ et *non auditores legis iusti sunt apud Deum, sed factores legis iustificabuntur.*⁴⁸

Atque hac etiam in re cernere licet, utriusque instaurationis quam sit ratio dissimilis. Nam qui falsam propugnant, ii stultorum imitati inconstantiam, praecipiti cursu solent ad extrema decurrere, sive fidem sic efferentes, ut ab ea recte agendi necessitatem seiungant, sive in sola natura excellentiam omnem virtutis collocantes, remotis fidei ac divinae gratiae praesidiis. Quo fit ut, quae a naturali honestate ducuntur officia nihil sint aliud nisi simulacra virtutis, nec diuturna illa quidem, nec ad salutem satis idonea. Horum igitur actio, non ad restaurationem disciplinae, sed ad fidei morumque eversionem est comparata.

Contra qui ad Caroli exemplum, veritatis amici minimeque fallaces, salutari rerum conversioni student, hi extrema devitant, neque certos excedunt fines, quos ultra nequit instaurationis ulla consistere. Etenim Ecclesiae eiusque Capiti Christo firmissime adhaerentes, non modo inde robur vitae interioris hauriunt, sed exterioris etiam actionis metiuntur modum, ut

⁴² II Cor. 5:20.⁴³ II Cor. 4:2.⁴⁴ II Tim. 2:15.⁴⁵ I Thess. 2:13.⁴⁶ Hebr. 4:12.⁴⁷ Iacob. 2:26.⁴⁸ Rom. 2:13.

sanandae hominum societatis opus tuto aggrediantur. Est autem proprium divinae huius missionis, in eos perpetuo transmissae qui Christi legatione functuri essent, *docere omnes gentes*, non solum ea quae ad credendum, sed etiam quae ad agendum pertinerent, hoc est, uti Christus edixit: *servare omnia quaecumque mandavi vobis*.⁴⁹ Ipse enim est *via, veritas et vita*,⁵⁰ qui venit ut homines *vitam habeant et abundantius habeant*.⁵¹ Quia vero officia illa retineri omnia duce tantum natura est difficillimum, quin etiam multo positum superius quam ut humanae vires ipsae per se consequi possint; idcirco Ecclesia magisterio suo adiunctum habet christianae regimen societatis eiusque ad omnem sanctitatem instituendae munus, dum per eos qui pro suo quisque statu et officio sese illi ministros adiutoresve praebent, apta et necessaria salutis instrumenta suppeditat. Quod plane intelligentes verae instaurationis auctores, non ii surculos, praeservandae radicis gratia, coercent, hoc est, non fidem a vitae sanctitate seiungunt, sed utramque alunt foventque halitu caritatis, quae *est vinculum perfectionis*.⁵² Idem, dicto audientes Apostolo, *depositum custodiunt*,⁵³ non ut gentibus notitiam eius occulant lumenque subducant, sed quo deductos ex eo fonte veritatis ac vitae saluberrimos rivos latius recludant. In eâque copia doctrinam ad usum adiungunt, illa utentes ad praecripiendam *circumventionem erroris*, hoc ad praecepta in mores actionemque vitae deducenda. Quamobrem instrumenta omnia ad finem vel apta vel necessaria comparant, quum ad extirpationem peccati, tum *ad consummationem sanctorum, in opus ministerii, in aedificationem corporis Christi*.⁵⁴ Huc sane spectant Patrum et Conciliorum statuta, canones, leges; huc adiumenta illa doctrinae, regiminis, beneficentiae omne genus; huc denique disciplina et actio Ecclesiae universa. Hos fidei virtutisque magistros intentis oculis animoque intuetur verus Ecclesiae filius, cui sua ipsius emendatio proposita est atque aliorum. His auctoribus, quos crebro memorat, in instauranda Ecclesiae disciplina nititur Borromeus; ut quum scribit: "Nos veterem sanctorum Patrum sacrorumque Conciliorum consuetudinem et auctoritatem, in primis oecumenicae Synodi Tridentinae se-

⁴⁹ Matth. 28: 18, 20.⁵⁰ Ioan. 14: 6.⁵¹ Ioan. 10: 10.⁵² Coloss. 3: 14.⁵³ I Tim. 6: 20.⁵⁴ Eph. 4: 12.

cuti, de iis ipsis multa superioribus nostris Conciliis Provincialibus constituimus". Idem ad consilia publicae corruptelae coercendae adductum se profitetur "et sacrorum canonum iure et sacrosanctis sanctionibus, et Concilii in primis Tridentini decretis".⁵⁵

His non contentus, quo sibi melius caveret ne forte ab ea norma unquam discederet, a se statuta in Synodis provincialibus ita fere concludit: "Omnia et singula quae a nobis in hac provinciali Synodo decreta actaque sunt, qua debemus oboedientia et reverentia, auctoritati ac iudicio Sanctae Romanae Ecclesiae, omnium ecclesiarum matris et magistrae, semper emendanda et corrigenda subicimus".⁵⁶ Quam quidem voluntatem ostendit eo propensiolem, quo in dies magis ad actuosae vitae perfectionem grassabatur, nec solum quamdiu cathedram Petri occupavit patruus, sed etiam sedentibus, qui ei successerunt, Pio V et Gregorio XIII, quibus quemadmodum strenue suffragatus est ad pontificatum, sic in rebus maximis validum se socium adiunxit eorumque exspectationi cumulate respondit.

Potissimum vero ipsorum voluntati est obsequutus instruendis rebus ad propositum sibi finem idoneis, hoc est ad sacrae disciplinae instaurationem. Qua in re prorsus abfuit ab illorum ingenio, qui speciem studii fervidioris imponunt contumaciae suae. Itaque, incipiens *iudicium a domo Dei*,⁵⁷ primum omnium cleri disciplinae ad certas leges conformandae animus adiecit; cuius rei causa sacri ordinis alumnorum Seminaria excitavit, sacerdotum congregationes, quae nomen *oblatis*, instituit, religiosas familias tum veteres tum recentiores adscivit, concilia coegit, quaesitis undique praesidiis coeptum opus munivit auxitque. Mox emendandis populi moribus haud remissiorem admovit manum, sibi dictum reputans quod olim prophetae: *Ecce constitui te hodie . . . ut evellas et destruas, ut disperdas et dissipas, et aedifices et plantes*.⁵⁸ Quare bonus pastor ecclesias provinciae ipse per se nec sine magno labore lustrans, arrepta similitudine divini Magistri, *pertransiit benefaciendo et sanando gregis vulnera*; quae passim deprehenderet incommoda, sive ex inscitia sive ex ne-

⁵⁵ Conc. Prov. V, Pars. I.

⁵⁷ I Petr. 4: 17.

⁵⁶ Conc. Prov. VI sub finem.

⁵⁸ Ier. 1: 10.

glectu legum profecta, tollere atque eradere summa ope contendit; opinionum pravitati et exundanti coeno libidinum quasi aggerem obiecit a se apertos puerilis institutionis ludos et epheborum convictus; auctas, quas in Urbe primum excitatas noverat, consociationes Mariales; reclusa orbitati adolescentium hospitia; mulierculis periclitantibus, viduis, aliisque, tum viris tum feminis, egenis aut morbo seniove confectis, patefacta perfugia pauperum tutelam ab impotentia dominorum, ab iniquo foenere, ab exportatione puerorum, aliaque id genus quamplurima. Haec autem sic praestitit, ut ab eorum consuetudine toto caelo abhorreret, qui, in renovanda suo marte christiana republica, omnia cient agitantque vanissimo strepitu, divinae vocis immemores: *non in commotione Dominus.*⁵⁹

Hac nempe altera nota, prout vos experiendo didicistis, Venerabiles Fratres, veri nominis instauratores distinguuntur a fictis, quod illi *quae sua sunt quaerunt, non quae Iesu Christi,*⁶⁰ pronisque auribus excipientes insidiosa dicta ad Magistrum divinum olim conversa: *manifesta teipsum mundo,*⁶¹ superbas iterant voces: *Faciamus et ipsi nobis nomen.* Cuius temeritatis causa, quod etiam nunc fieri saepe dolemus, *cecidērunt sacerdotes in bello, dum volunt fortiter facere, dum sine consilio exeunt in proelium.*⁶²

Contra qui societati hominum ad meliora deducendae sincero animo studet, is *non propriam gloriam quaerit, sed gloriam eius qui misit eum;*⁶³ seque ad Christi exemplum conformans, *non contendet neque clamabit, neque audiet aliquis in plateis vocem eius; non erit tristis neque turbulentus,*⁶⁴ sed *mitis et humilis corde.*⁶⁵ Hic et probatus Deo erit et salutis fructus consequetur amplissimos.

In, eo quoque secernuntur alter ab altero, quod ille, humanis tantum innixis viribus *confidit in homine et ponit carnem brachium suum;*⁶⁶ hic vero fiduciam omnem in Deo collocat; ab Ipso et a supernis opibus vim omnem et robur exspectat, iterans Apostoli verba: *Omnia possum in eo qui me confortat.*⁶⁷

Has opes, quarum uberem copiam Christus effudit, vir fidelis in media quaerit Ecclesia ad communem salutem, in pri-

⁵⁹ III Reg. 19: 11.⁶⁰ Philip. 2: 21.⁶¹ Ioan. 7: 4.⁶² I Machab. 5: 57, 67.⁶³ Ioan. 7: 18.⁶⁴ Isai. 42: 2 sq.; Matt. 12: 19.⁶⁵ Matth. 11: 29.⁶⁶ Ier. 17: 5.⁶⁷ Philip. 4: 13.

misque precandi studium, sacrificium, sacramenta, quae fiunt *quasi fons aquae salientis in vitam aeternam*.⁶⁸ Ea omnia inique ferentes qui, transversis itineribus et posthabito Deo, ad instaurationis opus contendunt, nunquam desinunt haustus illos purissimos, sin funditus exsiccare, at certe turbulentos facere, ut christianus grex inde arceatur. Qua in re profecto turpius agunt recentiores ipsorum asseclae, qui speciem quandam religionis nobilioris adhibentes, adminicula illa salutis pro minimo ducunt habentque ludibrio, praesertim sacramenta duo, quibus aut admissa paenitentium expiantur, aut caelesti dape roboratur animus. Quapropter optimus quisque summo studio curabit, ut collata tanti pretii dona maximo in honore habeantur, neve patietur in utrumque divinae caritatis opus hominum studia restingui.

Ita plane se gessit Borromeus, cuius inter cetera hoc scriptum legimus: "Quo maior et uberior est sacramentorum fructus quam ut eius vis explicari facile possit, eo diligentius et intima animi pietate et externo cultu ac veneratione tractanda ac percipienda sunt".⁶⁹ Illa quoque memoratu dignissima, quibus curiones aliosque sacros concionatores vehementer hortatur, ut caelestis alimenti crebram gustationem in pristinam consuetudinem revocarent; quod idem Nos egimus decreto, cui initium: *Tridentina Synodus*. "Ad saluberrimum illum, ait sanctus Antistes, sacrae Eucharistiae frequenter sumendae usum, parochi . . . et concionatores item quam saepissime populum cohortentur, nascentis Ecclesiae institutis atque exemplis, et gravissimorum Patrum vocibus et uberima hoc ipso de genere Catechismi romani doctrina, et sententia denique Tridentinae Synodi, quae optaret quidem fideles, in singulis Missis, non solum spirituali affectu, sed sacramentali etiam Eucharistiae perceptione communicare".⁷⁰ Qua vero mente, quo animo adeundum sit sacrum convivium, docet his verbis: "Populus, cum ad frequentem SSmi Sacramenti sumendi usum excitetur, tum etiam commonefiat, quam periculosum exitiosumque sit ad sacram divini illius cibi mensam indigne accedere".⁷¹ Quam quidem diligentiam postulare videntur maxime haec tempora nutantis fidei et langue-

⁶⁸ Ioan. 4: 14.

⁷⁰ Conc. Prov. III, Pars. I.

⁶⁹ Conc. Prov. I, Pars. II.

⁷¹ Conc. Prov. IV, Pars. II.

scentis caritatis, ne forte ex frequentiore usu debita tanto mysterio reverentia minuatur, sed potius in hoc ipso sit causa cur *probet seipsum homo, et sic de pane illo edat et de calice bibat.*⁷²

Ex iis fontibus dives gratiae vena manabit, unde succum trahant et alantur humanae quoque ac naturales industriae. Nec enim actio christiani viri quae usui sunt et adiumento vitae despiciet, ab uno eodemque Deo, auctore gratiae ac naturae profecta; sed illud valde cavebit, ne in externis rebus bonisque corporis captandis fruendis totius vitae finis et quasi beatitas collocetur. His rebus igitur qui recte ac temperanter uti velit, eas conferet ad animorum utilitatem, Christi obtemperans dicto: *Quaerite primum regnum Dei et iustitiam eius, et haec omnia adicientur vobis.*⁷³

Ordinatus et sapiens his rerum usus tantum abest ut inferioris ordinis, idest societatis civilis bono adversetur, ut potius huius commoda maxime provehat; nec id inani verborum iactatione, qui mos est factiosorum hominum, sed re ipsa et summa contentione, usque ad bonorum, virium, vitaeque iacturam. Cuius exempla fortitudinis prae ceteris exhibent sacrorum antistites complures, qui, rebus Ecclesiae afflictis, Caroli ardorem aemulati, divini Magistri ratas efficiunt voces: *Bonus pastor animam suam dat pro ovibus suis.*⁷⁴ Hi quidem, non gloriae cupidine, aut studio partium, aut privati alicuius commodi causa, ad se devovendos pro communi salute trahuntur, sed caritate illa quae *nunquam excidit*. Hac flamma, quae profanos oculos latet, incensus Borromeus, quum ob praestitiam lue correptis operam se in mortis discrimen coniecisset, nihilominus praesentibus occurrisset malis non contentus, de futuris etiam sollicitum se sic ostendit: "Omni rationi plane consentaneum est, ut, quemadmodum parens optimus, qui filios unice diligit, cum in praesenti tum in futuro eis prospicit ac parat quae sunt ad vitae cultum necessaria; ita nos paternae charitatis officio adducti, omni praecautione fidelibus provinciae nostrae in hoc Concilio provinciali quinto consulamus provideamusque deinceps quae experiendo cognovimus, pestilentiae tempore, salutaria esse adiumenta."⁷⁵

⁷² I Cor. II: 28.

⁷⁴ Ioan. 10: 11.

⁷³ Luc. 12: 31; Matth. 6: 33.

⁷⁵ Conc. Prov. V, Pars. II.

Eadem haec providentis animi studia et consilia, Venerabiles Fratres, per eam quam saepe commendavimus, catholicam actionem, in rem usumque deducuntur. In partem vero ministerii huius amplissimi, quod officia omnia misericordiae, sempiterno donanda regno complectitur,⁷⁶ selecti etiam e populo advocantur viri. Qui, ubi semel id oneris in se receperint, parati et instructi esse debent ad se suaque omnia plane devovenda pro optima causa, ad obsistendum invidiae, obtreptioni et infenso quoque multorum animo, qui malefactis beneficia repensant, ad laborandum *sicut bonus miles Christi*,⁷⁷ et currendum *per patientiam ad propositum nobis certamen, aspicientes in auctorem fidei et consummatorem Iesum*.⁷⁸ Acerbum sane luctae genus, sed ad bonum civitatis apprime conducens, etiamsi plenam victoriam remoretur dies.

In his etiam, quae modo dicta sunt, illustria Caroli exempla intueri licet, atque inde sumere quae pro sua quisque conditione imitetur et quibus animum erigat. Etenim quem et singularis virtus et mira solertia et effusa caritas adeo spectabilem effecerunt, nec ipse tamen alienam sibi sensit hanc legem: *Omnes, qui pie volunt vivere in Christo Iesu, persecutionem patientur*.⁷⁹ Itaque quod asperioris vitae sectaretur genus, quod recta semper et honesta retineret, quod incorruptus legum iustitiaeque vindex existeret, hoc ipso primorum in se invidiam collegit; reipublicae gerendae peritorum vafribus artibus est obiectus; magistratus habuit infensus; in optima-tium, cleri populi-que suspicionem venit; flagitiosorum denique hominum capitale odium sibi conflavit, ad necem usque petitus. Quibus omnibus, quamvis miti esset suavique indole, invicto animo restitit.

Nec modo nihil cessit in iis quae fidei ac moribus exitio forent, sed ne postulationes quidem excepit adversas disciplinae aut fidei populo graves, etiamsi allatas, ut creditur, a rege potentissimo et ceteroquin catholico. Idemque memor verbi Christi: *Redditi quae sunt Caesaris Caesari et quae sunt Dei Deo*,⁸⁰ atque apostolorum vocis: *oboedire oportet Deo magis quam hominibus*,⁸¹ non de causa tantum religionis optine meruit, verum etiam de ipsa societate civili, quam insanientis pru-

⁷⁶ Matth. 25 : 34 sq.⁷⁷ II Tim. 2 : 3.⁷⁸ Hebr. 12 : 1, 2.⁷⁹ II Tim. 3 : 12.⁸⁰ Matth. 22 : 21.⁸¹ Act. 5 : 29.

dentiae poenas luentem, commotisque suapte manu seditionum fluctibus paene submersam abduxit certissimae morti.

Eadem sane laus et gratia debetur catholicis huius temporis viris eorumque strenuis ducibus episcopis, quibus in utrisque nullae officiorum partes, quae civium sunt, desiderari poterunt unquam, sive agatur de servanda fide ac reverentia *dominis etiam dyscolis* iusta praecipientibus, sive de ipsorum iniquis imperiis detrectandis, aequae remota tum procaci licentia delabentium in seditiones ac turbas, tum servili abiectione excipientium quasi sacras leges impia statuta pessimorum hominum, qui mentito libertatis nomine iura omnia pervertentes, durissimam imponunt servitutem.

Haec nempe in conspectu terrarum orbis et in media luce praesentis humanitatis geruntur penes quandam potissimum gentem, ubi principem sibi sedem constituisse videtur *potestas tenebrarum*. Quo praepotenti sub dominatu iura omnia filiorum Ecclesiae miserrime proculcantur, extincto penitus in reipublicae rectoribus omni sensu magnanimitatis, urbanitatis ac fidei, quibus virtutibus eorum patres, christiano titulo insignes, tamdiu inclaruerunt. Adeo liquet, concepto semel in Deum et in Ecclesiam odio, retro sublapsa referri omnia, et ad antiquae libertatis ferociam, seu verius ad crudelissimum iugum, per unam Christi Familiam eiusque invectam disciplinam depulsum cervicibus, fieri cursum praecipitem. Aut, quod idem significavit Carolus, adeo est "certum atque exploratum, nulla alia re Deum gravius offendi, nullaque ad vehementiorem iram, quam haeresum labe provocari; nihilque rursus ad provinciarum regnorumque interitum maiores vires habere, quam teterrimam illam pestem".⁸² Quamquam multo etiam funestior existimanda est hodierna conspiratio ad christianas gentes ab Ecclesiae sinu avellendas. In summa enim dissensione sententiarum ac voluntatum, quae propria nota est aberrantium a vero, in una re inimici consentiunt, hoc est in pertinaci iustitiae ac veritatis oppugnatione; cuius utriusque quia custos est ac vindex Ecclesia, in hanc unam confertis ordinibus impetum faciunt. Cumque se neutris in partibus esse, aut etiam causam pacis fovere dictitent, mellitis quidem verbis, at non dissimulatis consiliis, nihil aliud revera agunt, nisi ut

⁸² Conc. Prov. V, Pars. I.

insidias locent, addentes damno ludibrium, fraudem violentiae. Novo igitur certaminis genere per hos dies christianum impetit nomen; belli moles conflatur longe periculosior ac pugnae antea pugnatae, ex quibus tam amplam collegit gloriam Borromeus.

Inde exempla nobis omnibus ac documenta sumentes, pro rebus maximis, quibus et privata et publica salus continetur, pro fide ac religione, pro sanctitate publici iuris, alacri erectoque animo dimicabimus, dolenda quidem necessitate compulsi, sed suavi simul freti fiducia, omnipotentem Deum tam gloriosa in acie militantibus victoriam deproperaturum. Cui fiduciae robur addit Caroliani operis producta ad hanc usque aetatem vis et potentia, sive ad intemperantiam ingeniorum compescendam, sive ad obfirmandum animum in proposito sancto instaurandi omnia in Christo.

Licet nunc, Venerabiles Fratres, iisdem verbis dicendo finem imponere, quibus pluries memoratus Decessor Noster Paulus V Litteras absolvit decernentes Carolo supremos honores: "Aequum est igitur dare nos gloriam et honorem et benedictionem viventi in saecula saeculorum, qui benedixit conservum nostrum in omni benedictione spirituali, ut esset sanctus et immaculatus coram ipso, et cum illum dederit nobis Dominus tamquam fulgentem stellam in hac nocte peccatorum, tribulationum nostrarum, adeamus ad divinam clementiam ore et opere supplicantes, ut Carolus Ecclesiae quam vehementer dilexit, prosit etiam meritis et exemplo, adsit patrocinio et in tempore iracundiae fiat reconciliatio, per Christum Dominum nostrum".⁸⁸

Accedat his votis cumuletque communem spem Apostolicae benedictionis auspiciu, quam vobis, Venerabiles Fratres, et vestro cuiusque clero populoque peramanter impertimus.

Datum Romae apud Sanctum Petrum, die xxvi mensis Maii, anno MDCCCX, Pontificatus Nostri septimo.

PIUS PP. X.

⁸⁸ Bulla "*Unigenitus*".

MOTU PROPRIO.

DE INDULGENTIA "PORTIUNCULAE" SEPTIMO AB INSTITUTO
FRATRUM MINORUM ORDINE SAECULO EXPIRANTE.

Sacris solemnibus ob septem ab instituto amplissimo Fratrum Minorum Ordine revoluta saecula iam ad finem feliciter vertentibus, ut tam fausti eventus iugis memoria perseveret ac fructus, piis fidelium votis pro faciliiori PORTIUNCULAE, quam vocant, INDULGENTIAE consecutione ex animo obsecundantes, quae sequuntur, motu proprio atque ex certa scientia, suprema Nostra apostolica auctoritate statuimus ac decernimus:

Firmis, scilicet, de memorata Indulgentia antea quomodo-cumque factis, quae nondum expiraverint, concessionibus, facultatem facimus omnibus et singulis locorum Ordinariis unam aut plures, pro rei opportunitate, in quovis propriae ditionis loco ecclesias aut publica vel semipublica oratoria designandi, ubi fideles, rite confessi et Sacra Synapsi refecti ac devote iuxta Nostram intentionem orantes, a vespere diei primae ad solis occasum diei secundae mensis Augusti anni currentis, *toties quoties* ea visitaverint, haud secus ac si aliquam Ordinis Minorum ecclesiam visitassent, *Indulgentiam Plenariam*, animabus etiam quas purgatorius ignis emundat, applicabilem, lucrari possint ac valeant.

Hanc vero eandem Indulgentiam, iisdem sub conditionibus eademque ratione lucrificari posse concedimus a fidelibus utriusque sexus communem vitam agentibus qui propriam ecclesiam vel, si careant, proprium domesticum oratorium, ubi Ssma Eucharistia asservatur, ut supra, visitaverint.

Ne cui demum, praestantissimo hoc spiritali beneficio, ob peculiaria fortassis rerum adiuncta, fruendi copia desit, benigne indulgemus iisdem locorum Ordinariis ut ad supradictam Indulgentiam lucrandam statuere possint tam pro in saeculo quam pro piis in communitatibus viventibus fidelibus loco diei secundae Augusti, Dominicam proxime insequentem, a vespere Sabbati ad solis occasum ipsius Dominicae, hac tamen sub lege ut nequeat quis eadem concessione bis frui.

Optamus autem vehementer ac summopere commendamus ut in ecclesiis oratoriisve, ut supra, designatis, die ad Indulgentiam lucrandam statuta speciales publicae ad Deum supplicationes pro Summo Pontifice, Ministris Sanctuarii universa-

que militanti Ecclesia peragantur; eaeque, praemissa invocatione Seraphici Patriarchae ac Litaniis Sanctorum, Benedicti-
one Eucharistica absolvantur.

Ita volumus, decernimus, sancimus, mandantes, ad quos spectat ut ad fidelium notitiam haec omnia tempestive deducenda curent. Praesentibus hoc anno et occasione tantum valituris. Contrariis quibuscumque, etiam speciali mentione dignis, non obstantibus.

Datum Romae apud S. Petrum, die IX Iunii MCMX, Pontificatus Nostri anno septimo.

PIUS PP. X.

S. CONGREGATIO DE PROPAGANDA FIDE.

DECRETUM QUO ERIGITUR NOVA MISSIO "DRISDALE-RIVER"
A VICARIATU APOSTOLICO KIMBERLIENSI (IN
AUSTRALIA) DISMEMBRATA.

Ad fluvium Drisdale-River vulgo nuncupatum in occiduo-septemtrionali plaga Vicariatus Apostolici Kimberliensis, quae lineis seu gradibus 128 longitudinis (Greenwich) et 16 latitudinis Austr. circumscribitur, Missionem quamdam, pro Aborigenarum evangelizatione, ab eodem Vicariatu dismembrandam et ecclesiasticae iurisdictioni Abbatiae Novae Nursiae interim subiiciendam, suo autem tempore in alteram Abbatiam nullius constituendam, R. P. D. Fulgentius Torres O. S. B. Abbas Novae Nursiae ab hac S. Congregatione erigendi facultatem humiliter postulavit.

Qua super petitione, praehabito voto atque assensu Revmi P. D. Episcopi Geraldtonensis supradicti Vicariatus Apostolici Administratoris, attentisque votis atque commendationibus Eminentissimi P. D. Patritii Cardinalis Moran Archiepiscopi Sydneyensis, qui communia omnium Australiae Ordinariorum in novissima plenaria Synodo coadunatorum desideria ita exprimebat, Eminentissimi ac Reverendissimi Patres huius Sacrae Congregationis Christiano Nomini propagando praepositae, in plenariis comitiis die 25 p. e. mensis Aprilis habitis, propositionem Revmi P. D. Abbatis Novae Nursiae maturo examini subiicerunt, et ad dubium: "An expediat dismembratio Vicariatus Apostolici Kimberliensis, et erectio Missionis

Drisdale-River nuncupatae Abbatiae Novae Nursiae adnectendae, iuxta modum a PP. Benedictinis propositum "respondendum esse censuerunt: "Affirmative".

Hanc autem Eminentissimorum Patrum sententiam ab infrascripto Secretario in Audientia externi diei SSmo D. N. Pio divina Providentia PP. X. relatam eadem Sanctitas Sua benigne adprobare ratamque habere dignata est, atque praesens super hoc decretum confici mandavit.

Datum Romae, ex Aedibus S. C. de Propaganda Fide, die 4 Maii 1910.

Fr. H. M. Card. GOTTI, *Praefectus*.

L. * S.

ALOISIUS VECCIA, *Secretarius*.

E SECRETARIA STATUS.

EPISTOLA AD R. P. D. PATRITIUM RICHARDUM HEFFRON,
WINONENSIVM EPISCOPVM, AD INEUNDAM EPISCO-
PALEM SEDEM PROPERANTEM.

Winonam, ita renunciatum est, cogitas, adeptum initurus pontificatum. Ita sane fas tibi erat, qui te pastorem expetunt, christifideles quantocius affari ac paterno animo complecti, fovere.

Id consilii, quod tuam pulchre redolet in concreditum gregem plenam caritate voluntatem, pergratum habuit Beatissimus Pater, Qui quidem confidit ut honorum omnium largitor Deus sacro, quem in Eius gratiam et gloriam suscepturus es, principatui cursum prosperum et sine offensione concedat. Tu vero "labore sicut bonus miles Christi Iesu" et eum te verbo et exemplo Episcopum praesta, quem spectata virtus probavit, integrae vitae ac frugiferae navitatis sacerdotem. Nihil est igitur cur ego, Augusti Pontificis nomine, te, Winonensem Ecclesiam concedentem, ad studium catholici nominis, ad vigilantiam, ad prudentiam, ad caritatem et ad ceteras virtutes adhorter, quibus deditus iamdiu fuisti. In iis excolendis totus eris, ita sane, ut eam, quae modo te ornat, novam impositam personam, ornaturus et ipse sis vehementiori sacerdotalium omnium virtutum cupiditate.

Hoc tantum tibi prae ceteris ante oculos vult positum Bea-

tissimus Pater, in quo nimirum, hisce praesertim temporibus, evigilent vel maxime oportet Episcoporum curae. Intelligi volo de sacris Seminariis ita sapienter providenterque moderandis fovendisque, ut, instituto assequendo paria, tales edant sanctuarii ministros, qui virtutis ac doctrinae laude perspicui, fratribus in pulvere et sole laborantibus suppetias veniant utiliter. In huiusmodi porro actionis genere te egregie fuisse versatum haud ignorat Sanctitas Sua; maiori vero cum studio in posterum versaturum absque ulla dubitatione confidit. Huc igitur alacer contende, ut quam spem expectationemque tui concitasti, eam, Deo opitulante, sustinere valeas quin etiam et superare.

Auspiciem interea divinorum munerum ac paternae Pontificis Maximi benevolentiae testem, accipe apostolicam benedictionem quam eadem Sanctitas Sua et tibi et tuo Clero populoque peramanter in Domino impertit.

Hanc ego nactus occasionem, existimationem in te meam confirmo, meque profiteor libentissime

Romae, die 6 Maii 1910.

Amplitudini Tuae

Addictissimum

R. Card. MERRY DEL VAL.

L. * S.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS AND NOMINATIONS.

The Holy Father through the Secretary of State nominates by Brief of

18 April, 1910: The Very Rev. Francis X. Trudel, Diocesan Consultor and Rector of St. Joseph's Church, Oldtown (Portland), Domestic Prelate.

19 April, 1910: The Right Rev. Mgr. Michael C. McDonough, Vicar General of the Diocese of Portland, Protonotary Apostolic *ad instar participantium*.

2 May, 1910: Mr. Ambrose Petry of the Archdiocese of New York, Commander of the Order of St. Gregory the Great (civil class).

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

ENCYCLICAL LETTER *Editae Saepe*, published on the occasion of the third centenary of St. Charles Borromeo's canonization, condemns the errors of the Modernists.

MOTU PROPRIO grants to all Ordinaries the faculty of designating churches or chapels for the gaining of the plenary indulgence *toties quoties* of the Portiuncula—in commemoration of the seventh centenary of the foundation of the Order of Friars Minor.

S. CONGREGATION OF PROPAGANDA announces the erection of the new mission of Drisdale River in Australia.

SECRETARY OF STATE addresses a letter to the Right Rev. Patrick Richard Heffron, D.D., on the occasion of his appointment as Bishop of Winona.

ROMAN CURIA: Recent Pontifical appointments and nominations.

THE RIGHT TO SELECT THE PLACE OF FUNERAL AND BURIAL.

Some months ago the ECCLESIASTICAL REVIEW published a controversy regarding the question whether, according to the common ecclesiastical law, the right of selecting a burial-place in a cemetery included also the choice of the church in which the funeral Mass and absolution were to be held, to the exclusion of the parish church to which the deceased or his representatives belonged. As there appeared to be canonical authority suggesting different reasons for sustaining both the affirmative and the negative view, we concluded to submit the question, in the form of practical *quaesita*, for decision to the S. Congregation. Accordingly the queries were formulated and, after having been submitted for approval to the Very Rev. Ferdinand Brossart, V.G., of the Diocese of Covington, and to the Rev. M. Martin, S.J., professor of theology at the University of St. Louis, who represented the advocates of the two sides of the controversy, were forwarded for decision to Rome in the following form:

DUBIA.

1. Utrum fidelis jure communi possit eligere sepulturam eo sensu quod possit eligere ecclesiam ubi missa exequialis cum ritibus sit celebranda, sive cadaver sit inhumandum in coemeterio ecclesiae libere electae annexo, sive in alio quolibet loco, e. g. publico coemeterio; an parochus proprius defuncti, non obstante libera alterius ecclesiae electione, habeat jus ad missam cum ritibus celebrandam in sua parochiali ecclesia?

2. Utrum parochus alterius ecclesiae a fidei libere electae, missam et ritus peragere possit in sua ecclesia, cum jure ad emolumenta funeraria, dempta portione canonica proprio parrocho defuncti danda?

To this the Cardinal Prefect of the S. Congregation of the Council, addressing the Most Rev. Archbishop of Philadelphia, made the following reply:

Romae die 6 Junii 1910.

Perpensis expositis ab A. T. in litteris diei 1 Martii currentis anni quoad dubia jam huic S. C. proposita a moderatore ephemeridis AMERICAN ECCLESIASTICAL REVIEW, quaestionem de qua eadem dubia agunt solvendam esse censendum est ad tramitem juris communis, salvis tamen particularibus legibus rite firmatis et consuetudinibus legitime praescriptis. Porro, juxta jus commune, fidelibus generatim jus est eligendi sepulchrum in alia ecclesia praeter parochialem, dummodo ea ecclesia jure tumulandi gaudeat, et haec sepulchri electio jus ad funera ibi explenda secumfert ad notum principium: *ubi tumulus ibi funus*, ita ut emolumenta funebria competant ecclesiae tumulanti, reservata tantum parrocho defuncti portione canonica eorundem emolumentorum quae quarta esse solet. Haec quidem de jure communi, et, ut superius monui, nisi obstent peculiares leges et consuetudo legitime praescripta, circa quae postrema, juxta ea quae A. T. retulit, potius facti quam juris quaestio esse videretur.

Haec summatim A. T. exponere opportunum duxi ut moderatorem ephemeridis AMERICAN ECCLESIASTICAL REVIEW edocere valeas pro tractatione quaestionis quam suscipere exoptat, cum aliunde in more non sit hujus S. C. ad dubia mere theoretica respondere, praesertim si a privatis personis sint proposita.

Interim fausta Tibi omnia precor a Dno et quo decet obsequio me profiteor

A. T. uti fr.

C. CARD. GENNARI, *Praef.*

B. POMPILI, *Secretarius.*

BAPTISM OF DYING CONVERTS WHO BELONG TO FORBIDDEN SOCIETIES.

Qu. In the parish to which I have been recently appointed I found among my first official duties the call to the bedside of a dying man whose wife was a "Catholic", but who himself had never been baptized. The couple had been married only a short time, and the man told me very simply that he wished to be instructed in the Christian faith, of which he had known nothing before his engagement, but which had impressed him very much when, on visiting a dying friend lately, he had heard the prayers of the ritual recited during the agony and afterwards at the funeral. He had been very obstinate before his marriage, but he said it was due to sheer ignorance of what the Catholic Church was, and to the fact, perhaps, also that the priest who married him did not impress him very much as a religious-minded man. I was, of course, glad to comply with his request and that of his young wife, who was greatly moved at the probability of her husband's death, for she seemed entirely wrapt up in him. Whilst I was speaking to him about the essentials of our holy faith in a brief way, seeing that he had not much time to live, I noticed on his waistcoat hanging from the bedpost his watch-chain with the Masonic emblem attached. Remembering what the sick man had just said to me of his obstinacy, and fearing that he might refuse the graces of the true faith of Christ if I were just then to ask him about his affiliation to the Masonic Lodge, I said to myself: "This man is in good faith. His wife will be left destitute if deprived of the benefit of the Lodge. To require from him any pledge to leave the society which he probably does not consider in any other light than a mutual beneficial organization, is in his present condition dangerous. He might refuse, might die before any arrangement could be made for dispensation by the Apostolic Delegate. I won't say anything about it." Accordingly, finding him well disposed and happy in the thought that he could leave to his wife a moderate competence in the life insurance derived from the Lodge at his death, I baptized him without requiring any renunciation of his membership in the Lodge. The Masons buried him in a lot that belonged to his father, but I was able to bless the grave and say the prayers of the Church over him at the request of his wife, and with the evident good-will of the members of the Lodge who were present as his friends, but in no sectarian spirit. The insurance money was paid to his wife, and she had some Masses said for the repose of her husband's soul. I had no scruple about my action before God; but our Vicar General seems to think I stretched a point and infringed on the law of the Church. What says the Editor of the REVIEW?

Resp. The substantial condition for granting baptism to the dying man was his disposition to believe in Christ and in His redemption, and to accept the Church as His representative on earth. As he was in good faith, and as it was doubtful whether the reasonableness of the ecclesiastical law which forbids us to join the Freemasons could have been sufficiently demonstrated to him at the time to persuade him that he must separate from a society which to him had merely a beneficial character, the proper and prudent thing was to leave him in his good faith and waive the ecclesiastical precept; for it does not bind those who cannot know or properly estimate it.

There is a response of the S. Office of 8 July, 1874, to the following *Dubium*: "An parochus sive missionarius ad aegrotum vel morientem, praesertim non baptizatum, vel protestantem vocatus, quem certe scit ad liberos muratores pertinere, ac bona fide versari in praedicta secreta societate, possit sine ulla admonitione quoad relinquendam damnatam societatem, illum baptizare vel absolvere?" The answer was: "Generice loquendo *negative*, juxta decreta jam edita." To this Haine,¹ evidently explaining the phrase "Generice loquendo", makes the following comment: "Cum vero morituri non abjurent, si agatur de morti proximis ac materialiter seu in bona fide sectis a S. Sede damnatis adscriptis (et nisi praevideatur quod specialis admonitio profutura sit), sufficere quod in genere hortentur, ut se sincere subjiciant ecclesiae auctoritati atque mandatis S. Sedis, deinde baptizari atque absolvi possint."² Of course, it is understood that a willingness to recognize the Church as God's interpreter exists in such a case, and that there be no public scandal such as might misrepresent the attitude of the priest as interpreter of the spirit of the Church in this matter.

REGARDING PREPARATORY SEMINARIES.

(Communicated.)

Every one will accord hearty approval to Father Drury's article on Preparatory Seminaries. The long experience of the Church forces the conclusion that the fittest place for the proper training of boys for the priesthood is the Preparatory

¹ *Theol. Moralis*, Vol. IV, edit. V, Append., p. 433.

² Cf. also *Nouv. Rev. Theol.*, X, 120.

Seminary. Yet it may happen that for many cogent reasons a bishop finds it next to impossible to have such. As a consequence he has to make use of the next best, and so depend on the general Catholic college for the training of aspirants to the priesthood. Moreover, a badly equipped Seminary is worse than none; and this statement needs no further explanation. I may be allowed to direct attention to some things not explicitly dwelt upon by Father Drury, yet quite essential.

If we are to have Preparatory Seminaries, let us see that they are not mere pretences, but in truth first-class homes of appropriate intellectual and religious culture. Apart from the supply of vocations, many things are needed to produce a truly efficient Preparatory Seminary. An essential necessity is, of course, the funds for erecting suitable buildings, for maintenance, and salaries. Then the interior appointments of the Seminary should be in harmony with the demands of modern life. As to location, the Seminary should be neither in the city proper, nor too far removed from the avenues of domestic comfort; there should be every guarantee for an unrestricted supply of fresh water and of good wholesome food. No narrow policy of economy should be allowed to injure the efficiency of the Seminary. The right kind of discipline, suited to the American temperament, should be strictly maintained. This means that the head of the Seminary be a priest of large generous heart, of broad culture, and of fine spiritual temper—a noble man and a nobler priest. For the young aspirants he must mirror forth the virtues and perfections of the true pastor of souls. Under the salutary guidance of such a priest the boys during the years of the Preparatory Seminary are to develop their full native and acquired strength; their characters are to be ennobled, and their souls are to be trained intimately in the school of Jesus Christ. Herein especially lies the work of the Preparatory Seminary.

The selection of the professors may make or may mar the Seminary. The best men should be carefully selected for the staff; where possible, they should be given the advantage of university training; besides being men of broad culture they should be trained specialists. The salaries might be such as to enable the professors to secure a respectable library for their personal use, to travel during vacation for further cul-

ture, to ensure against the dread of a homeless old age. A limited salary and the fear of being forced to spend old age in want and neglect have kept men eminently fitted for the professor's chair from aspiring to such honorable work. Generous treatment on the part of superiors would soon remove these grounds of complaint, and would secure the permanency of an efficient staff. On such conditions may we hope for the establishment, the maintenance, and the success of Preparatory Seminaries.

St. Joseph's, Dayton, Ohio.

W. J. EGAN.

CONSUMING THE SACRED PARTICLES AT MASS.

Qu. Our sexton had been told to prepare about seventy hosts for communicating a society that had made a little pilgrimage one Sunday to an out-mission where I was to say Mass for them. When, after consecrating the sacred particles, we came to the Communion, I was told that the men had determined to receive Communion on the following Sunday and had broken their fast, and that by the forgetfulness of some one they had failed to inform me. As I could not then take the Blessed Sacrament with me, I felt bound to consume the Sacred Particles. This I was doing after my Communion at Mass; but my throat became so dry that I felt unable to consume more than half the Hosts on the corporal before me. I therefore took some of the wine, poured it into the chalice and placed the remaining Hosts in the cup, thus being able to consume Them. My assistant, a young theologian of the exact school, thinks that I broke the fast in taking the wine. What could I have done under the circumstances to avoid the violation of the ecclesiastical precept?

Resp. There was nothing else to do but to consume the Sacred Particles with the aid of wine or water, so long as They could not be taken away in a ciborium or corporal to be consumed at a later Mass. Moreover, there was no breaking of the fast, since the wine and the Sacred Species were taken *per modum unius*, the one being the vehicle of the other, just as we give Viaticum to the sick in a similar manner, to facilitate swallowing. The breaking of the fast before Holy Communion implies the act of eating or drinking, and that before taking the Sacred Species. In the present case the act was one of partaking of the Hosts together with wine so as to make the swallowing of Them possible.

THE PORTIUNCUOLA INDULGENCE.

The Holy Father, by a *Proprio Motu*, grants to all Ordinaries the faculty of designating within their dioceses one or more churches or public or semi-public oratories, in which the faithful, under the usual conditions of confession, Communion, and prayer according to the intention of the Sovereign Pontiff, may gain the Plenary Indulgence *toties quoties* of the Portiuncula, applicable to the souls in purgatory, from first Vespers to second Vespers of 2 August of this year.

The same indulgence is granted to all the members of religious communities who visit their church or chapel and fulfil the same conditions, with the consent of the Ordinary.

Where for special reasons these indulgences cannot be applied on 2 August, the Ordinary may grant permission to have the privilege transferred to the Sunday immediately following, beginning with first Vespers (Saturday evening).

These concessions are made in view of the seventh centenary of the institution of the Friars Minor, and it is the wish of the Holy Father that the occasion be solemnized by special prayers in honor of St. Francis, with Benediction of the Blessed Sacrament, the recitation of the Litany of the Saints, and prayer for the clergy and the Church. (See *Analecta*, p. 220.)

WHY?

A critic writes to us: I like THE ECCLESIASTICAL REVIEW very much and could not do well without it for the information, solid and broad, which it gives on subjects ecclesiastical and theological. But whilst in some respects it is progressive and fearless in expression, it is often disappointing in that it fails to discuss popular issues of interest to the clerical world and much talked about in other magazines and newspapers of the day. To give an instance. The REVIEW has had nothing to say about the Roosevelt failure to visit the Pope, when everybody was anxious to know what the Editor, who is in the habit of giving an independent opinion in other church matters, might have to say about the attitude of the Vatican. Likewise it seems to discriminate in its book department in

favor of writers who are foreign to the American reader, notably of French works, whilst popular English books on sale in the American market are rarely given a like prominence. Why this?

To the charge here made we plead guilty. The REVIEW has from the outset had a definite policy, a limited scope, and its own methods wholly independent of custom outlined by other magazines, except in so far as such custom has served our plan. As we stated in our first article, more than twenty years ago, our object in establishing the REVIEW was not to reflect or follow public opinion in the field of ecclesiastical studies which we had chosen for our labor, but to indicate and direct such opinion in conformity with the fundamental principles of Catholic theology and discipline. Hence, topics of the day would be treated only in their bearing on those principles. To this plan we have held as far as seemed advisable. Moreover, there is no special reason why we should discuss topics that are being fairly presented in other magazines and papers accessible to our readers. Although it may be customary, it is no gain to the average reader to find half-a-dozen journals dealing with the same questions, unless the articles represent quite different as well as independent views; which is rarely the case in Catholic papers. It rather amused us when, some time ago, a Catholic weekly, seriously reviewing the contents of current magazines, stated it as a weakness in some of them that they had only one or two Christmas articles, as though the merit of professional literature consisted in repeating "the tunes of the season". A distinctive claim of the REVIEW lies in that it furnishes something not found in other periodicals so long as these periodicals do justice to the subjects they discuss from the Catholic viewpoint. Nor have we any thought of making the REVIEW a magazine that would dispense the cultured priest from helping to sustain other magazines that appeal to him. For the rest, we aim at discussing thoroughly and from various and opposing viewpoints any serious problem presented in theology or practical church discipline. As for book-reviews, it is no purpose of ours to simply please the bookseller by commenting on books which are before our readers, unless they call for discriminating notice.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I. GENERAL QUESTIONS.

1. ECCLESIASTICAL LEGISLATION. Prof. Hoberg feels convinced that Catholic Bible study must renounce a great part of the so-called results of modern criticism, if it wishes to comply with the teaching of Pope Pius X.¹ The author describes the historical development of "modern exegesis", and points out and justifies the opposition it finds on the part of ecclesiastical authority. A. Michel defends the opinion that the Decree *Lamentabili* and the Encyclical *Pascendi* are *ex cathedra* utterances of the Roman Pontiff.² But A. Condamin published an article on "Biblical Criticism and Modernism",³ in which he shows that the Encyclical *Pascendi* condemns only false Biblical criticism. It is still tenable that the redactors or compilers of several sacred books were inspired; but we are not allowed to admit that God inspired a whole legion of glossarists, interpolators, and transcribers. J. Margreth attacks the principle of divisive criticism by applying it to Manzoni's corrections of his *I promessi sposi*.⁴

2. PROGRESSIVE AND CONSERVATIVE SCHOOLS. Catholic Scripture students may agree that the papal documents forbid the vagaries of criticism, but they are not at one as to the best way of solving a number of Biblical difficulties. There still exists a real Biblical question among Catholics. Some writers have found it convenient to divide Catholic Biblicalists into two schools, the progressive and the conservative. According to a letter of Fr. Lagrange addressed to the *Bulletin de la semaine* of 28 July, 1909, the *Corriere de la Sera* had insinuated that the modernizing Dominican School was opposed to the conservative Jesuit School of Beirut; the writer justly repudiates such a charge. On the other hand, Fr. Fontaine, who was represented as the real source of the

¹ *Syllabus und Enzyklika Pius X und die Bibel*. Freiburg, 1908, Herder.

² *Revue des sciences ecclésiastiques et la science catholique*, July, 1908. ³ Cracow, 1908.

⁴ "Zur Stilanalyse und Quellenscheidung," *Katholik*, LXXXIX, 238-240.

foregoing insinuation, denies that he is guilty of any such fault.⁵ The distinction between the Conservative and the Progressive school may be convenient; but it ought to be remembered that both adhere faithfully to Catholic principles of Bible study.

3. A SUBSTITUTE FOR IMPLIED QUOTATIONS. The reader remembers that several years ago Fr. Prat suggested the device of considering certain parts of Scripture as tacit or implied citations, only quoted by the inspired author without guaranteeing their truthfulness. This furnished an easy solution of those difficulties which spring from apparent falsehood in a number of Biblical statements. But Fr. Talijs, O.F.M., points out that this method of solving difficulties is no longer open to Catholics after the answer of the Biblical Commission concerning the *citationes tacitae*. It cannot be proved that the inspired writer does not guarantee the implied citations or make them his own.⁶ Fr. Talijs believes that certain apparent errors in the Bible are due to a wrong conception of the reader, not to the inspired writer. The latter does not use scientific language; he intends to convey only religious and moral truths; even in the historical books he selects only the main traits adapted to his special end, without being concerned about the accuracy of minor incidents and their inaccuracies or contradictions. Nor can this view be identified with Newman's theory of *obiter dicta*, since these latter are not covered by the writer's inspiration. Hence according to Fr. Talijs the apparent Biblical errors must not be imputed to the Bible, but to the mistake of the reader who misinterprets the purpose of the inspired writer. Fr. Talijs may caution the reader to weigh the inspired writer's accommodation, his approximation to the truth, his doubtful and poetic language, but he hardly offers a key to all Biblical difficulties.

4. ABSOLUTE AND RELATIVE TRUTH. Another method of safeguarding the inerrancy of the Bible has been attempted by a distinction between absolute and relative truth. Biblical inerrancy, therefore, has been explained as implying that the Bible is always truthful relatively, not necessarily in the absolute sense of the word. F. Egger alludes to this distinction

⁵ *Bulletin de la semaine*, 25 August, 1909.

⁶ *Errores scientifici et historici* etc., Zagreb, 1908, Piskara.

in the title of his work *Absolute oder relative Wahrheit*.⁷ The work has been criticized, and some of its positions have been answered by C. Holzhey in a pamphlet entitled *Fünfundszwanzig Punkte zur Beantwortung der Frage: Absolute oder relative Wahrheit der hl. Schrift*.⁸ The two works must be read together; this alone will enable the student to do justice to both writers. In a number of instances there is what logicians would call on *ignoratio elenchi* in the arguments. Holzhey repeatedly draws attention to the mistake of inferring a perfect Bible from the infinite perfection of God, and of constructing a Bible on a priori grounds; he does not see any need of demanding an inerrant origin for our defectively preserved Bible, and he warns against transferring into antiquity our recent light on a number of Biblical passages. But after allowing Prof. Holzhey the benefit of all that is commendable in his pamphlet, we heartily endorse Father Huvelin's regret⁹ that such a confused idea as "relative truth" should ever have been introduced into the field of exegesis. Biblical truth is without the slightest controversy, absolute; all that the Bible affirms is absolutely true according to the logical mode and the rhetorical expression of the Biblical statement; it is true and will remain true. Whatever is not affirmed by the Bible according to any logical mode or in the light of any rhetorical expression, is not Biblical truth; it is neither absolute nor relative Biblical truth.

5. BIBLICAL DUPLICATES. Another question among Catholic interpreters is concerned with the repeated narratives of the same event. Are Catholics allowed to admit the hypothesis that the inspired writings contain, in some instances, two different documents relating the same historical events, but presenting them from different points of view? Father Huvelin¹⁰ examines this question as far as the Book of Genesis is concerned. The writer expresses his conviction that the assumption of the existence of such double narratives even in the other books of the Pentateuch will not impair their authenticity understood in the proper way. He knows that the opponents of the double narratives base their position mainly on

⁷ Dogmatisch-kritische Untersuchung einer neuen Theorie; Brixen, 1909, Weger.

⁸ München, 1909, Lentner.

⁹ *Études*, 20 March, 1910, pp. 818 f.

¹⁰ *Études*, CXXI, 163-186.

the inspired nature of the Bible. Hence he tests their arguments on the Biblical creation story, and he solves them to his own satisfaction. In a former article he had touched upon a similar question.¹¹ He there admits that the presence of the two versions of the story of Antiochus's death proves that the one is to be corrected by the other. In fact, Huvelin sees in the presence of a double narrative of the same event a proof that the inspired author does not assume the responsibility for the contents; this view will hardly meet with general acceptance. Again, Fr. Huvelin expresses his conviction that a true insight into the way in which the inspired writers utilized their sources will solve more than half of the problems connected with Biblical history. The writer is conscious of the importance of the Decrees issued by the Biblical Commission bearing upon the question of authenticity, but he is confident that the ecclesiastical authorities will not delay the recognition of truly scientific results until all the doctrinal difficulties which may flow from these results have been solved.

6. DUPLICATES IN THE BOOKS OF SAMUEL. The Dominican Father Paul Dhorme¹² has applied the documentary theory and the supposition of double reports of the same incidents to the Books of Samuel. Thenius analyzed the original documents of these books as early as 1842; but Budde proposed the most complete and satisfactory analysis in 1890. Men like Driver, Löhr, and Nowack have discussed and accepted Budde's results; the Catholic scholar, Dr. J. Schäfer has investigated the first fifteen chapters of the books independently, and come to the conclusion that they consist of several documents placed alongside each other. The reader will not be surprised that the same conclusion has been reached by Father Dhorme, though he expresses the results of his study very modestly. Moreover, he is of the opinion that we have double reports of the institution of royalty in Israel, of the rejection of Saul by Samuel, of the proverbial reference to Saul among the prophets, and of the introduction of David to Saul. The inspired writer appears to have been contented with connecting these double narratives editorially. Father Dhorme regards the discrepancies between the sources as

¹¹ "Questions d'Écriture sainte," *Études*, CXVII, 49-60.

¹² *Études bibliques*. Les Livres de Samuel, Paris, 1910, Gabalda.

expressions of different views concerning the same incidents. But it must be noted, too, that discrepancies of this kind are hardly noticeable in the documents of the second Book of Samuel, while they are more frequent in those of 1 Samuel. This phenomenon may be due to the fact that the official archivists at the court of David recorded the facts as they witnessed or heard them, while the earlier events may have been handed down by tradition before they were committed to writing. Again, each of the two documents shows certain traits of literary development; for instance, the document commonly denoted as *E* makes the person who begins a journey, rise early in the morning, while the document commonly denoted as *J* hardly ever mentions this circumstance. Perhaps the exegete will find here a clue how to distinguish between the historical facts related in the inspired books and their literary setting.

II. THE PENTATEUCH.

I. PRIMITIVE HISTORY. The German Catholics have begun to publish a series of pamphlets on actual Bible questions. It is intended for the convenience of educated lay-readers, of priests, and students of theology. The series is under the direction of J. Nikel for the Old Testament, and under the supervision of J. Röhr for the New.

a. *The Hexaemeron*. Dr. Nikel begins his work with a study of Primitive History, or rather with the Hexaemeron.¹⁸ The author does not investigate how the creation out of nothing and the origin of man came to the knowledge of the human race; nor is he concerned with the origin of the various concepts (e. g. the "void and empty", the firmament, the light, and the stars) contained in the creation story. He takes the Hexaemeron as a whole, and asks whether as such it can be an adaptation of a myth, or imposed on the inspired writer by a revelation. As to the myth-theory, Dr. Nikel believes that the seven cuneiform creation-tables are more likely to have furnished the elements of the Biblical Hexaemeron than any other ancient records known to us; still he arrives at the conclusion that the first pages of our Bible are written in con-

¹⁸ *Biblische Zeitfragen gemeinverständlich erörtert*. J. Nikel. Das Alte Testament im Lichte der altorientalischen Forschungen. I. Die biblische Urgeschichte; II. Moses und sein Werk. Münster, 1909, Aschendorff.

scious opposition to the Marduk and Tiamat myth rather than copied from it. On the other hand, if God had revealed the various phases of creation, there would have existed a unity of view on these questions in the people of Israel. Now, such a unity of view did not exist; according to Dr. Nikel, the first two chapters of Genesis give two distinct and independent creation stories. The Hexaemeron, then, is neither the adaptation of a myth nor the dictation of revelation; it flows from the literary activity of the inspired author. Dr. Nikel will not meet with a general approval of his statement that the duplicate creation-report is an implied or tacit citation. But in the light of his previous reasoning, the writer hardly understands the expression "implicit citation" in its technical meaning determined by the Decree of the Biblical Commission. The two creation-reports differ in their literary setting rather than on account of any real opposition; both bear the guarantee of the inspired writer.

b. *Paradise, the Fall, the Deluge.* The questions of Paradise, the Fall, and the Deluge are treated less satisfactorily than the creation-story. Dr. Nikel admits here a greater influence of popular tradition and of Babylonian myths or legends. He also advocates an ideal and symbolic meaning of those passages that appear to be hard to believe in their literal sense. The patriarchs from Adam to Noe, enumerated in Gen. 5., are regarded as derived from a primitive tradition, just like the primitive Babylonian kings. The Flood, too, is based on a primitive tradition common to Babel and Bible. It was also a Babylonian incident that formed the basis of the Biblical account of the Tower of Babel and the confusion of languages. Dr. Nikel appears to explain the confusion of languages as signifying that the difference of languages is conformable to a Divine plan. The writer represents the so-called progressive school in many of his positions; but we doubt whether the other members of this school are willing to accept all his conclusions. Dr. Nikel explains his views on Gen. 1-3 more at large in his work *Der geschichtliche Charakter von Gen. 1-3*.¹⁴

2. ABRAHAM. J. Döller continues the study of Genesis in his work *Abraham und seine Zeit*.¹⁵ First, the author collects

¹⁴ Weidenauer Studien III, Vienna, 1909: Opitz Nachf.

¹⁵ Biblische Zeitfragen, Münster, 1909, Aschendorff.

the proofs for the historicity of the patriarch. The Hammurabi Code and the Amarna letters furnish the basis for a description of Abraham's time. The journey into Canaan and its incidents are richly illustrated by gleanings from exegesis and Oriental research. The journey into Egypt offers the writer a chance to utilize the results of Egyptology. It is consoling to see that Dr. Döllner does not regard Gen. 20 as a duplicate account of Gen. 12, and that he firmly adheres to the historical character of Gen. 14. The incidents of Melchisedech, of the covenant, and of the sacrifice of Isaac are presented in their theological bearing. Though some of Dr. Döllner's explanations may surprise the reader, and though few will be prepared to see in the Canaanites a clan of Semitized descendants of Cham, the writer's little brochure remains a good popular exposition of Abraham and his time.

3. MOSES AND HIS WORK. Dr. Nikel here steps in again, and continues the studies of the subsequent part of the Pentateuch in his pamphlet *Moses und sein Werk*.¹⁶ The writer proves against the critics the historical character of Moses, of the covenant at Mt. Sinai, and of the Mosaic legislation; this latter he compares with the Hammurabi Code, and he insists on the absence of polytheism among the Israelites before the time of the prophets.

a. *Historicity of Moses' Work*. The critical arguments against the historicity of the exodus and of the Sinaitic events are mainly three: the miraculous character of the events, the plurality of Biblical sources, and the historical development of Israel. The writer cannot deal fully with the argument based on the idea of gradual historical development. In answer to the occurrence of miraculous incidents, he urges the supernatural character of the whole history of Israel. As to the plurality of Biblical documents, Dr. Nikel maintains that the view which dates the oldest document from the ninth or eighth century B. C., is not exact; that our present text rests not merely on oral tradition but on written notes coming down from Moses. The Bible testifies that Moses left written notes, and no one can prove the contrary. If the Biblical events are reported in several independent documents, their credibility increases, even from a merely human point of view. The ad-

¹⁶ Biblische Zeitfragen, Münster, 1909, Aschendorff.

dition of events known only through tradition cannot detract from the historicity of the whole writing. Dr. Nickel is well acquainted with the Decree concerning the Mosaic authorship of the Pentateuch issued by the Biblical Commission, but he knows too that the hypothesis of secretaries is only suggested, not imposed or recommended in the Decree.

b. *Mosaic Legislation.* As to the Mosaic legislation, Dr. Nickel believes that the laws actually promulgated by Moses really form only the kernel from which the rest of the Pentateuchal legislation developed. Every human law has its gradual development; new cases and situations demand new applications, and these in their turn demand new codifications. Dr. Nickel does not show great hope of ever determining how much of this legislation really goes back to Moses; but Fr. Huvelin does not see why in course of time Catholic exegesis aided by the decisions of ecclesiastical authority and the conscientious study of facts, should not be able to master the principles which determine this difficult question.

4. UNITY OF THE SANCTUARY. The unity of the sanctuary is perhaps the most vital question that separates the critical from the traditional school of Bible students. Prof. W. Engelkemper¹⁷ has made an attempt to harmonize the various Pentateuchal laws on this point, and to fit them into their corresponding periods of history. The writer distinguishes between sacrifices prescribed by the law and private immolations.

a. *Official Sacrifices.* As to the former, or the official sacrifices, Dr. Engelkemper does not see any reason for doubting that the unity of sanctuary appears in the triple state of Pentateuchal legislation, Ex. 20 ff.; Dt. 12; Lv. 17. The law in Leviticus presupposes such a unity; the Deuteronomic law is incontestable on this question; as to Exodus, the writer infers its unity of sanctuary from Ex. 23: 14-19; cf. 34: 23-26. The law of Ex. 20: 24-26, indeed, admits a plurality of altars; but our writer considers these sanctuaries as private altars serving for the immolation of non-official sacrifices. This view will hardly satisfy Dr. Engelkemper's opponents, but they can hardly deny its possibility, though it may lack proof solid enough to render it probable. Another difficulty against a permanent and unmitigated law enjoying the unity of sanc-

¹⁷ *Heiligtum und Opferstätten in den Gesetzen des Pentateuch*; Paderborn, 1908, Schöningh.

tuary is based on the historical facts presented in post-Mosaic history. Our author considers these incidents as either extraordinary occurrences based on a special Divine revelation, or as simply illegal practices. The reader remembers, no doubt, that Vigouroux, Prat, Huvelin, and other Catholic scholars consider the law of Ex. 20: 24-26 as an *interim* law concerning official sacrifices, which was observed in Palestine before the erection of the Temple; this view easily explains the apparently illegal sacrifices of those times.

b. *Private Sacrifices.* Dr. Engelkemper divides the laws concerning private sacrifices into three groups: (a) The slaying of any animal fit to be used for sacrificial purposes, is a sacrifice: in case of official offering, it must be slain at the central sanctuary; if it is killed for private purposes, it may be immolated on a private altar.¹⁸ (β) Every animal fit for sacrificial purposes must be slain at the central sanctuary, even if it be killed for private use. Cf. Lev. 17: 1-7. (γ) Only official sacrifices retain a sacrificial character; animals killed for private use may be killed anywhere, for they are no longer sacrifices.¹⁹ These three stages of legislation agree with the following three periods of time: the first stage coincides with the promulgation of the Code of the Sinaitic Covenant; the second stage follows the universal apostasy which happened in the twenty-ninth year of the exodus; the third stage belongs to the fortieth year of the exodus. We need not add that Dr Engelkemper's critics urge certain difficulties against his theory. It supposes that three different legislations are introduced in the period of forty years; perhaps Fr. von Hummelauer's theory concerning the pre-Mosaic priesthood would minimize this exception. Again, the universal apostasy in the twenty-ninth year of the exodus is not proved; the author appears to have based his view on Fr. von Hummelauer's theory concerning this event. Finally, the author implies a too abrupt transition from the sacred character to a merely profane nature of the killing of sacrificial animals. On the other hand, if the transition period be extended to the erection of Solomon's temple, either the force of a law already in existence is allowed to be destroyed, or the enforcement of a new law requires a transition practically as abrupt as that supposed in Dr. Engelkemper's theory.

¹⁸ Cf. Lev. 17: 8-9; 10-12; 3b ff.; 7: 22-27. ¹⁹ Cf. Dt. 12: 8-12; 20-28.

Criticisms and Notes.

COMMENTARIUS IN DECRETUM "NE TEMERE" AD USUM
SCHOLARUM COMPOSITUS. Auctore Lud. Wouters O. SS. R.,
Theologiae moralis et pastoralis professore. Editio tertia, penitus
recognita et aucta. Rome: Desclée & Cie. 1910. Pp. 114.

As a controversialist Father Wouters has shown himself in his dissertation on *Minus-Probabilism* to be possessed of a clear analytical mind, and of that urbane temper in argument which indicates breadth of judgment as well as of theological knowledge. Somehow these qualities distinguish the present brochure, though it is a purely didactic treatise, and one which has been amply and well discussed in its moral and legal aspects by expert theologians. For the student in particular we should recommend the present commentary on the recent marriage legislation, because it is not only clear, orderly, and accurate in details, but because it is less insistent on the theoretical exposition of old principles than on practical demonstration of how the law has to be applied under varying circumstances. This is what the mind not already taught by experience to discriminate stands most in need of; and Father Wouters has hit on the happy expedient of illustrating by a practical *casus* each successive step in the exhibition of what is required with reference to the "engagement", the marriage contract, the pastor, the Ordinary, or the delegated priest, the absence of any priest, the quality of lay witnesses, the register, and the exceptional circumstances which admit a derogation of the *Ne temere* Decree. Obviously the professor of moral theology will be much helped in explaining to his classes the bearing and effect of the new marriage laws, by having the matter put in the concrete form of difficulties and doubts which may actually occur and which he can easily vary to suit the conditions of place and time. We are looking for more matter of a moral and pastoral character from this able Redemptorist professor of theology.

HISTOIRE DE SAINT FRANÇOIS DE BORGIA. Troisième Général
de la Compagnie de Jésus. Par Pierre Suan, S. J. Paris: Gabriel
Beauchesne & Cie.

The name of Borgia elicits strangely contrasted images in the mind of the historian. Calixtus III and Alexander VI, Cesare and Lucrezia are figures which, whatever defence we might make of their

personal characters, have left a dark impress upon the annals of their time, of close connexion with lawlessness, nepotism, and sacrilege. But out of these elements suggesting moral decay there sprang up unexpectedly a graceful growth of law and holiness in the person of Francis, Duke of Gandia, and third General of the Jesuit Order. As a political figure, even after he had renounced all secular interests, he may be said to have made amends for the failures of those from whom he inherited his name in the world; and the victory of Pius V over the Turks, due largely to Francis Borgia, may be considered fair compensation for the loss sustained under the pontificate of Alonso de Borgia whose self-love made him seek a name for his family where God's interests claimed first and sole rights.

Among the biographers of St. Francis Borgia the earliest is his contemporary, P. Denis Vasquez (1586), whose work was practically reproduced by P. Eusebius Nieremberg, and, apart from certain evident omissions and a confusion of documents for which the lack of legal discrimination is mainly responsible, his narrative bears the stamp of trustworthiness and sincerity. If his statements have been discredited in later times, it is largely due to the inconsiderate use his copyists made of him, and to the futile attempts of historians to defend the character of men like Alexander VI who bore the name of Borgia. The next biographer on whom we must rely for trustworthy information is Peter de Ribadeneyra, who wrote a few years later (1592) and who was likewise a contemporary of the Saint. Ribadeneyra met Francis Borgia in Rome in 1550 and knew him subsequently as a religious. When he had finished the biography, the MS. was submitted to the brother of Francis Borgia, Don Pedro Galceran, and to Don Juan, his second son, who corroborated the facts therein related. Subsequently a life of the Saint was published by Alvaro Cienfuegos (1702), who later became Cardinal. That biography abounds in exaggerated eulogies and, despite its voluminous form, can hardly claim the character of an historical work. Sacchini's *Historia Societatis Jesu* contains an admirably judicious abstract of the Saint's career taken from previously published sources. Bartoli's *Life of St. Francis Borgia*, published in 1640, although popular, is hardly a work which can stand historical criticism and, like the earlier biographies, is deficient in light upon the facts which in the life of the Saint preceded his conversion.

P. Pierre Suau, following the indications which have recently led to a thoroughly critical exposition of the history of the Jesuit Order, has thrown much new light upon the great figure of the Society's third General. He has utilized not only the documents lately opened to study in the Spanish archives of Simanches and the national

archives of Paris, but especially the Roman archives of the Society which contain much hitherto unpublished material, such as the *regesta* of the generalate of Francis Borgia (eighteen volumes). The result is a fund of information which places the Saint in a more conspicuous light than has ever been accorded him by his earlier biographers. P. Suau pictures him to us with a graphic yet accurate and sober pen as the courtier, as the statesman, and as the man of God. His activity as a religious, as commissary, and as General of his Order receives most interesting sidelights from contemporary documents and especially from the hitherto unpublished spiritual journal of the Saint.

VIE DE SAINT FRANÇOIS DE SALES, Évêque et Prince de Genève, Docteur de l'Eglise. Par M. Hamon. Nouvelle édition entièrement révisée par M. Gonthier, chanoine d'Annecy, et M. Letourneau, curé de S. Sulpice. Deux volumes. Paris: Victor Lecoffre (J. Gabalda & Cie.). 1909. Pp. 682-615.

FRANÇOIS DE SALES. A Study of the Gentle Saint. By Louise M. Stacpoole-Kenny. New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. 331.

A good English biography of St. Francis de Sales is still a thing to be accomplished. The late Father Mackey, O.S.B., who, while living at Annecy, had devoted himself to a special study of the Saint's works and spirit, has left us, besides his translations, some excellent chapters contributing toward an exhaustive history of the great Bishop of Geneva. But until very recently we have not had any critically reliable account, even in French, of the missionary and domestic life of the Saint; for although Hamon's *Vie* had passed through a number of editions, it contained not a few chronological errors and other inaccuracies. The chief merit of the present edition by the Abbé Letourneau and Canon Gonthier is its being a corrected version of an otherwise valuable history. With this amended biography before us and Camus's *Esprit de S. François de Sales*, it should be possible to construct a true portrait of the Saint whom the secular clergy of modern times prefer above all others as a model of priestly conversation and episcopal zeal. For the rest, Hamon's work is sufficiently known to readers of French.

As for Madame Stacpoole-Kenny's book, it pretends merely to be "a study of the gentle Saint," and as such is not without merit; for it suggests a method that might be adopted for rendering the read-

ing of the Saint's biography attractive to those who are not satisfied with a chronological statement of events, which merely gives an orderly record of facts with a due intermixture of pious reflections without any special belletristic merit. Her presentation has something of originality in it that facilitates the understanding of the character, the spirit and atmosphere of the Saint, as we find him in his actual surroundings. Her descriptions of places, persons, and occurrences aim at life and naturalness, and with a somewhat limited gift of expression she succeeds in sustaining the interest of the reader in her narrative. There is indeed a lack of completeness, excusable perhaps in a mere "study", unless it misleads the reader not familiar already with the details of the history into an erroneous interpretation of important facts. An illustration of what we mean will be found in the chapter entitled "Temporal Power", where at page 209 the reader is informed: "At this period all Europe was discussing the vexed question of the temporal power of the Pope. James I of England set the ball rolling by many books he wrote to justify the oath of allegiance he demanded from his Catholic subjects. Cardinal Bellarmine retorted by a very clever work *De Romano Pontifice*. But clever and erudite as it was, it pleased no one, for Sixtus V put it on the Index, considering it did not sufficiently vindicate the authority of the Holy See, and from the opposition there was a cry of universal indignation, not only heretics but good Catholics considering he went too far. He then published a second book, *Tractatus de Potestate Summi Pontificis in Temporalibus*. It was really only a repetition of the principles advocated in his former work—namely that the Pope had an *indirect* right over matters temporal."

Now there is nothing in this passage to indicate or explain that the subject of the temporal power of the Pope here touched upon is a question quite apart from the claim of the Roman Pontiffs to govern the ecclesiastical estate which belongs to them by right of gift and inheritance as a guarantee, not of temporal power, but of independence from the encroachments of temporal rulers. The result of this indiscriminate use of historical terms is the erroneous impression that Bellarmine might be quoted as opposed to the doctrine of the papal prerogative for the violation of which a king of Italy in our own day was excommunicated. Furthermore, whilst it is true that Sixtus V condemned as erroneous the theological position asserting the right of the Roman Pontiffs to direct the temporal affairs of princes who were elected to the position of Kings under the title "by Grace of God," and not as deriving their authority from the people, it is only fair to state also that the "Index" of Sixtus V

was never authoritatively published, and that the stigma of being in opposition to what may be termed the authority of the Church cannot be justly fixed to the name of Bellarmine.

No doubt the instructed reader will understand what our author had in mind, but the book is manifestly intended for popular reading by persons who may easily misunderstand the alleged facts and draw from them conclusions detrimental to the cause of Catholic doctrine and historical truth.

LA VIE ET LA LEGENDE DE SAINT GWENNOLE. Par Pierre Allier. Prix de Keronartz 1907. Union Regionaliste Bretonne. Paris: Bloud & Cie. Pp. 62.

Were it not that some Celtic adept might call us to account with unexplored mines of Armorican gems, we would be tempted to class this prize with unique works of legendary grace; for artistic finish, alone, it rivals the best morsels of Welsh Mabinogion, to say naught of its devouter purpose and pious inspiration.

A brief general preface tells us of the origin of Armorican saintly foundations: namely, the Saxon invasion of greater Britain drove the British Saints across the Channel; whereupon, in Brittany the Lesser, they became "not only bearers of the Gospel, but clearers of forests and builders of towns". "We see them stand at the prow of their leathern coracles, lashing across to their home of adoption over Ocean, while they conjure the squalls and mists, and quiet the waves. Even clusters of angels drop down toward them from the clouds; propelling softly with their outspread wings the leather sails toward Armorican shores: concurrently withal to the chanting of Psalms. . . . Before them the wild beasts kneel, and the trees incline their branches."

Now Gwennole (*Winwalloeus*, *Vinualoeus*; locally Saint Walloy), was "undoubtedly one of the most illustrious of all the hermit line from over-sea, being the friend of King Gradlon and of Corentin, first bishop of Kemper. And not only is he alike the most holy and indigenous of all the Armorican saints, but likewise that one whose record we best know: this, thanks to the precious archives of the Abbey of Landevennec, his own foundation." We are told of that *Vita Sancti Winwalloei*, as preserved in the library of Kemper, "It is not merely the oldest document of Brittany's history, but also of the most important; for the historic matter thence to be derived comprises pretty much everything known of the Continental Cornwall prior to the ninth century."

Concerning legendary features pure and simple, our modern author

quotes this irresistible injunction from an older hagiographer, "good Friar Albert": "J' interdits absolument la lecture de ce livre aux Athées, aux Libertins, aux Indifferents, aux Heretiques, et à ces Suffisans qui mesurans la puissance de Dieu au pied de leurs cerveaux mal timbrez, se morguent des merveilles qu' Il a operé par Ses serviteurs, et ne croient rien de ce qui passe la cime de leurs foibles entendemens, voulans captiver la foy sous les Loix de la raison." ("I do absolutely forbid the reading of this book, to Atheists, Libertines, Indifferents, Heretics, and those coxcombs who, gauging the power of God by the calibre of their cracked brains, do flaunt themselves in regard to the wonders He has wrought by His ministers; and believe nothing that overtops the crest of their puny understandings thereby pretending to captivate faith under the laws of reason.")

One of the early leaders of migratory companies from Britain to Armorica, was Fragan, the father of Gwennolé whose name still appears in the local Plou-Fragan. In their new forest home, "they proved the free and venturesome life of everyday toilers; patient lurkings in ambush before the dens of wolves, furious close grappling with heavy-jawed bears, the feverish pursuit of trails, and the joyful clamor of victory over some happy prize or other, when the wild boars, run down in their coverts, bristled their harsh spines, and up-turned the soil with their cutting tusks." A year after Fragan's landing, his wife Guen bore a son whom the father straightway named Guen-ol-é, meaning, "he is all white"; and this reference to the infant's bodily fairness, "the like of milk or snow", betokened as well the "candor and innocence of his life" thenceforth. Neither did the lad as he grew take pleasure in swords and horses, nor in any of the customary pioneer diversions; but only in pensive retreats to the depths of the forest, and recollective prayer. Fragan, at first, was disposed to restrain this contemplative bent in his son; but being one day overtaken by a terrific thunder storm, he vowed to God, were his life then spared, to leave the lad unhindered and free to choose for himself.

There was a certain cenobite, Budoc, in those days, who enjoyed wide renown for sanctity, and who built on the Island of Lavré, which was a small rock in the archipelago of Bréhat, the first monastery of Armorican Brittany. Here did Budoc receive, not novices alone and future monks, but all the lads that were committed to his tuition. To him, therefore, Fragan entrusted the education of Gwennolé. "They landed in a little cove, where plenty of other boats were already moored. Then scaling the cliff by a path cut out in the rock, they reached the summit of the island." They found Budoc

"kneeling, his hands joined, in the lowly posture of prayer. . . . He was clad with a white tunic, and wore a ruddy goat-skin cowl, rough-side out. His countenance beamed with gentleness and goodness. According to the rule of the Celtic tonsure, his hair was cut close to the middle of his crown, between the ears. A long beard fell to his breast." He readily consented to educate Gwennolé: "in the seven arts, the sacred and profane sciences; only thou shalt not swell in pride with thy knowledge, for its bestowal will come from God. The ignorant and the learned are His alike. Thou shalt labor in the sweat of thy brow, with abasement and contrition of heart, despising human praise; because it is better to be the last in the house of God than the first among men. I read in thine eyes a wisdom beyond thy years. Be blessed!" After "grace before meat", Budoc invited them to partake of his frugal fare; serving them "some woodland fruits, herbs, coarse bread whose meal was mixed with ashes: and, relaxing in their honor his wonted austerity, some little fish which a novice had caught last evening".

There is this Gospel touch in the miracles accredited to Gwennolé, that they relieve cases of true distress: now a little companion's broken leg; anon the bite of a venomous adder; the breakneck fall of a reckless young rider; the blinded eye of his sister Clervie, whom a "suddenly furious" goose had assailed; whilst in every instance there is also the perfect natural setting, so that if the sceptic should here object, "pure myth and legend", at least he must own that myth and legend have conspired to create very excellent art in the traditions of a primitive era. Note also this moral felicity in Gwennolé's vision of St. Patrick of Ireland, whose fame was already revered on the Continent (the date of Gwennolé's birth would seem to fall about the year 460). Gwennolé, having arranged to embark for Ireland with some Cambrian merchants, that he might visit St. Patrick's hallowed haunts (though Budoc felt grieved in the thought of his cherished pupil's absence): lo, during the very night before the intended voyage, the Saint himself appeared in a radiant dream to him, "a venerable man, wearing a golden mitre, and kindly featured", "Awaken, Gwennolé, thou holy friend of God. I am Patrick, just now come down from heaven, since thou desirest to see me so ardently. No need at all for thee to embark for Ireland, hazarding distant journeys. Tarry thou in Armorican Britain, whose clans are not all as yet won over to the truth." St. Patrick, in the same vision, directed Gwennolé to found a monastery; in which connexion we have this human touch, again, from the aged Budoc: "Old and broken that I am, I needed thy fraternal presence for my comfort and help, ere I die in peace. Patrick has decided otherwise; may his will be done."

They established themselves in the foundation of Lann-Tovannec, softened into Landévennec, "Well-sheltered monastery". For background landward there was "forest primeval"; and they openly overlooked the ocean. But a strange sequel to the very salutary effect of their labors and surroundings at Landévennec was that "nobody died there"! To break the too burdensome spell, as to those it seemed who devoutly longed for heaven, they shifted their site some way to the eastward. This, indeed, broke the absolute spell, but in such regular gradation that everybody died in a strict sequence of age, from the eldest downward. "The discipline of fasts proved irksome where the end was bound to be remote; so that Gwennolé, in the interests of their salvation, prayed Heaven to summon them home like other mortals, whether in youth, the season of flowery dreams, or at a ripe old age, when such dreams do fade. Thereafter, Death observed no exception with regard to the monks of Landévennec, but reaped them inexorably, chance by chance, in all seasons of life."

One of Gwennolé's converts was Gradlon, King of Kemper-Odetz, whose first visit to the monastery was one of curious admiration. To his offer of munificent presents Gwennolé opposed his own voluntary vows, at the same time inquiring: "How much will thy treasures weigh in the right-hand of God Most High, on the Day of Judgment?" This frank incisiveness appealed soberly enough to the royal conscience, and soon made Gradlon a model Christian ruler. Concerning some variant legends of Gwennolé's part in a "judgment of God", causing the destruction of the city of Ys, the author consistently repudiates those barbarous versions which contradict the entire benevolence of Gwennolé's character and sanctified humanity.

We are also told that Gwennolé suffered plenty of temptations: notably those of monstrous demons, which sought to take advantage of his declining age, in times when he was faint from fasting and other austere privations. But in all their assaults he put them to rout by "the sole sign of the cross". In the next place, "infuriated Satan resolved to avenge himself" by prompting four outlaws to plunder Landévennec, supposed to be garnished with "infinite riches". Only great was the robbers' chagrin to discover the purely religious and moral sense of that bait; whereas the monks' actual possessions were simply "golden harvests, fat meadows and pastures, excellent cattle, abundant fodder". The way of the transgressor proved furthermore hard for them; and on barely escaping with their life, if not limb, from a chapter of damaging accidents, they implored Gwennolé: "Sir, we will never leave thee; we submit our-

selves to thy rule. Having healed our bodily wounds, now cure our souls."

The narrative of Gwennolé's later days belongs to the "good old times", indeed, of the Saints' walk with God. "One night in the year 531 of Our Lord's Incarnation (the Abbot of Landévennec being then seventy-one years of age), as he finished reciting the Psalter of David, and while kneeling on the straw of his cell, there appeared to him a celestial messenger in a bright shining cloud. 'Gwennolé,' said he, 'the day now about to dawn will be the last of thy temporal life; the hour of the divine harvest has rung; make ready, then, thou diligent laborer, to come and abide in the dwelling of the elect.' Herewith the messenger soared away, with rustling wings, and attended by transports of seraph music, preluding the joys of Paradise." Gwennolé lay for some time spell-bound by so much rapture; but a ray of morning sunlight put ecstasy aside for some affairs of the hour. "Going down to the chapter hall, he gathered his disciples about him, dried his tears, and sought words to relieve their sorrow. . . . All then proceeded to the chapel; and the Abbot, having donned his priestly vestments, did celebrate Holy Mass. At the Elevation, even whilst he uplifted the Host and murmured the sacred words, he saw before him the chapel nave all filled with seraphim, in the act of adoring. The chill of death crept over him; but compelling his remaining strength, he gave Communion to all his pious monks. As he went up again to the altar, he slowly sank, his arms outstretched in a motion of peace, and his lips smiling."

After four centuries of rest at Landévennec, his remains and relics were translated, under dread of the devastating Normans, to the district of Ponthieu. Count Helgaud of Ponthieu and Montreuil then hospitably endowed the refugee monks of Landévennec with worldly goods, and Gwennolé's remains were bestowed in the new church called Saint-Saulve. The devotion paid to his name and works is still nowadays attested by the memorial churches dedicated to Saint-Walloy. Unfortunately the treasure of Saint-Saulve was destroyed in the "Year of Terror", 1793. It would appear that many chapels in England, as well, were formerly dedicated to Saint-Gwennolé.¹

W. P.

¹ The author omits to state a distinctive name for him, as there probably was, under British modification.

TOWARD THE ALTAR. Papers on Vocations to the Priesthood. By the Rev. J. M. Lelen. St. Louis, Mo.: B. Herder. 1910.

TOWARD THE ETERNAL PRIESTHOOD. A Treatise on the Divine Call. Compiled from Approved Sources. By the Rev. J. M. Lelen. St. Louis, Mo.: B. Herder. 1910.

Two unpretentious booklets, containing reflections on the character of the priesthood, the means of discovering and safeguarding a priestly vocation, would hardly seem to call for special notice among so many more ponderous and seemingly important treatises of interest to the cleric. Yet the fact that these studies are evidently the outcome of a deep-felt conviction that there is need of fostering a new growth of youths who are willing to follow a divine call and to maintain the supernatural spirit of pastoral sacrifice in the modern priesthood, gives to them more than ordinary significance. There is no systematic plan of logical development or sequence in these meditations. They are desultory reflections, although it would be easy to put the material of these two pamphlets into some orderly and didactic shape. But as they are they furnish ample and apt material for pastors and religious instructors who appreciate the necessity of urging ecclesiastical vocations upon the young and their home guardians. The form of expression is popular and hence calculated to attract the hearer. Let priests see that such things are read, if they themselves have not the way or opportunity of preaching by sermon or conduct to the boys who move about the sacristy and school.

SIMPLE CATECHISM LESSONS. By Dom Lambert Nolle, O. S. B., of Erdington Abbey. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1910.

We would earnestly recommend the use of this Catechism for young children preparing for their first Confession and for Confirmation. There are ninety-six sketches of simple lessons on the means and foundation of salvation. It is a book especially useful for children who do not attend the regular parish catechism courses, and whom a grown person is to prepare separately. The method applies equally well to converts, and we fancy that, once known to the clergy, the book will become a favorite manual for instructing the average applicant for the Sacraments of the Catholic Church.

BUDS AND BLOSSOMS. By the Right Rev. Charles H. Colton, D.D., Bishop of Buffalo. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 296.

LA VIEILLE MORALE A L'ECOLE. Par Joseph Tissler. Paris: P. Téqui. 1910. Pp. xliv-411.

"Buds" that are packed with living thought and beautiful truths. The reader has only to peep beneath the sepals where they meet to discern how much of the true, the good, and the fair is latent there which the light of his own mind and the heat of his own heart will at once unfold. "Blossoms" outspread, enclosing ripened seeds ready to drop on fertile ground. "Thoughts," they all are—*Pensées* in which the French language is rich, and in which our English is growing richer. They cover a wide range of subjects, most of them religious, all of them vivified by religious light and instinct. A good "five-minute book", such as Manning used to advise his priests to have at hand. One to leave on the office-room or parlor table. The waiting visitor will lose no time in reading it until we come down. A book to give away to Catholic or non-Catholic, for the thoughts are far-reaching, sound, sensible, well-expressed, rhymed sometimes in verse, rhythmical mostly in prose.

The French book—the title suffers if Anglicized—is a series of "thoughts" centering on education, educators, and the educated; the principles, ideals, models; the agent, the patient. They are all in the form of addresses—those to children supposing, we infer, maturity of understanding. They are charmingly written, but do not lend themselves to off-hand preaching. They are suggestive and inspiriting rather than knowledge-making. They prepare one to think before speaking. They put a finger on the sore spots of the educational organism; but with the other hand they point out the proper salve. Virility is their dominant note.

Literary Chat.

Those who are familiar with the Stonyhurst Philosophical Series recognize the growth in breadth and depth that has characterized the undertaking. While the earlier volumes are excellent, popular, and readable presentations of their respective subjects, the more recent are relatively thorough treatises, broad and comprehensive works which, while scholarly and scientific, both in matter and method, have nevertheless been kept by their expert authors well within the ability of the average intelligent reader to comprehend. This is

notably the case with the volumes on Psychology and Political Economy, both of which easily take a first place in the literature of their subjects.

By the side of these two treatises must now be placed the latest accession, *Theories of Knowledge*, by Leslie J. Walker, S.J., M.A. The work is not one which the reader is likely to take with him in his vacation rambles, nor does it lend itself to drowsy swinging in a hammock. It calls for serious reflective attention. For this reason we postpone till cooler days any detailed account of its character and contents. For those, however, who can do strenuous thinking during "dog days", or who like to get their materials at hand for the Fall months, it may be well to say that *Theories of Knowledge* is on the whole the most thorough, if not the most comprehensive, work on epistemology to be found in English. It is the only one indeed in which the neo-scholastic theory—Realism—receives adequate treatment. The opposing theories, Absolutism and Pragmatism, are fully and fairly exposed and criticized. The work fills a long and deeply felt gap in the literature of Catholic philosophy. (Longmans, Green & Co.)

In connexion with the foregoing may be recommended *Knowledge, Life, and Reality*, by George Trumbull Ladd, LL.D. (Dodd, Mead & Co.). Professor Ladd, it need hardly be said, is a veteran in the philosophical camp, and has done yeoman service. A long list of solid works attaches to his name, of which works the one just mentioned is a sort of synthesis summing up the results of many years of reflection and teaching. The book will therefore be found well worth the reading by mature students and especially by professors of philosophy. One misses in it, of course, scholastic precision in terminology, and the thought itself is not always perfectly transparent. On the whole, the book abounds in sound views and principles. The following may serve as illustration: "The devotees of philosophy must observe two conditions, if they wish to receive its deserts under its own name. They must neither think nor teach with arrogance and conceit of superior and conclusive wisdom; nor must they imagine by partial views or verbal antics or tricks of fancy to satisfy fully the cravings of the human soul for truth and for reality. It is well also to remember that there is room for common-sense even in the very midst of the profoundest thinking and the loftiest speculations. The philosopher's walk may be under the sky and in the open air; but it should not be in the ring of the circus or of the menagerie. The philosopher's chair may be placed in the woods, or in the study, or on the academic platform; but it should not be placed on the theatrical stage or in the cell of the mad-house. If ever there was an age which needed sane, methodical thinking, based on a due regard for the claims of science, history, morals, art, and religion, it is the present age. That the verdict of the future will confirm the judgments arrived at by such thinking is as sure as the unity of reason, through all time and under all conditions, can make anything sure" (p. 528). All this is not strikingly profound, but it is eminently sane advice, much needed even though unheeded by the monists, the pragmatists, the Nietzscheans, and the Bergsonians.

The appropriateness of Professor Ladd's plea for "common sense" in philosophy is signally confirmed by an article in the current *Hibbert Journal* from the pen of Professor James. The quondam brilliant psychologist has taken the "philosopher's chair" and seems to have transferred it from "the academic platform" of Harvard to "the theatrical stage", if not to "the cell of the mad-house". Evidences of this abdication of "common sense" have not been wanting in both of his recent books, *Pragmatism* and *The Pluralistic Universe*; but in his latest Hibbert contribution he appears to glory in "the irrationalism" of philosophy—in the exhibition of a concrete illustration of the assertion that "rectilinear mentality in philosophy . . . will never do" (p. 741).

Professor James writes "not for the ignoble vulgar", but only for those "dialectic-mystic souls who have an irresistible taste . . . for higher flights of metaphysics". Impressed by the sense of duty incumbent on "a good reader to summon other readers to the enjoyment of any unknown author of rare quality whom he may discover in his explorations", he informs them that for years his "own taste, literary as well as philosophical, has been exquisitely titillated by a writer the name of whom [Mr. James rightly surmises] must be unknown to the readers of his article." He therefore "no longer continues silent about the merits of Benjamin James Blood".

Mr. Blood resides at Amsterdam (New York), and so long ago as 1874 printed privately at that unclassical town his "maiden adventure" entitled *Anæsthetic Revelation*, whereof Dr. James says: "I forget how it fell into my hands, but it fascinated me so 'weirdly' that I am conscious of its having been one of the stepping-stones in my thinking ever since. It gives the essence of Blood's philosophy. . . It begins with dialectic reasoning, of an extremely Fichtean and Hegelian type, but it ends in a trumpet-blast of oracular mysticism straight from the insight wrought by anæsthetics (!)—and unlike anything one ever heard before."

John Stuart Mill somewhere in his letters speaks of "the debauching influence" on the intellect of the Hegelian philosophy. Professor James strongly confirms this assertion. He says: "Dialectic thought of the Hegelian type is a whirlpool into which some persons are sucked out of the stream which the straightforward understanding follows. Once in the eddy, nothing but rotary motion can go on. All who have been in it know the feel of its swirl—they know thenceforth that thinking unreturning on itself is but one part of reason and that rectilinear mentality, in philosophy at any rate, will never do. Though each may report in different words of his rotational experience, the experience itself is almost childishly simple, and whosoever has been there instantly recognizes other authentic reports. To have been in that eddy is a freemasonry of which the common password is a 'fie' on all the operations of the simple popular understanding. In Hegel's mind the vortex was at its liveliest, and anyone who has dipped into Hegel will recognize Mr. Blood to be of the same tribe. 'That Hegel was pervaded by the great truth', Blood writes, 'cannot be doubted. The eyes of philosophy if not set directly on him, are set toward the region which he occupied. Though he may not be the final philosopher, yet pull him out, and all the rest will be drawn into his vacancy.'" What "the great truth" is by which "Hegel was pervaded" is not explicitly set down. But how a mind "swirled" round in "a vortex" can be pervaded by any truth is not easy to understand. Still more how another mind similarly swirled and at the same time under the spell of an anæsthetic is capable of discerning truth at all, still less of deciding whether his own or Hegel's mind is "pervaded by the great truth"—this is a problem the solution of which may best be reserved for cooler weather. It is but just, however, to recognize that while Mr. Blood's philosophy is decidedly "mystical" and "oracular", "it is full of verbal felicity", and is "sometimes poetic"; not indeed "dissimilar", as the brilliant quondam Harvardian psychologist confesses, to the philosophical views of Professor James himself.

Next to personal travel, in point of culture and pleasure comes reading books describing how other folks have done it. With a good narrative of foreign journeyings the stay-at-home may derive many of the advantages, without the disadvantages, of going abroad. Amongst works of this kind *A Vagabond Journey around the World*, by Harry A. Franck (New York: The Century Co.) may be on the whole recommended as both interesting and instructive. It embodies the proof that "a man can girdle the globe without money, weapons, or baggage". Very few, of course, will care to verify this

thesis by personal experience. Most will prefer to read how Mr. Franck accomplished the feat of girdling the earth largely afoot and over unbeaten tracks, whilst at the same time earning with his hands *en route* the means of so doing. Not the least valuable part of the narrative is the information it affords of the conditions of the poor—the employed and the unemployed—in many lands and amongst various peoples. The volume contains a goodly number of pictures. One of these represents two rather sour-visaged monks and bears the legend: "Italy is one of the most cruelly priest-ridden countries on the globe" (p. 58). Mr. Franck is quite a young man, and, it need hardly be said, not a Catholic. Had he been older, more mature in judgment, it might have occurred to him to question whether the soldier who figures in the corner of the same picture, and whose profile he caught as he snapped the monks with his kodak, might not suggest "one of the most cruelly *government-ridden* countries on the globe". From this point of view the monks might appear as "ridden" in the passive, rather than as doing the "riding" in the active voice. There are several other indications of the author's immaturity, not to say anti-Catholic bias, notably at pp. 69 and 75, but they are so small and absurd that we need waste no space on them. They are not likely to harm the reader, though they do belittle the author.

The foregoing book repays reading mostly by the zest of personal adventure. In this respect it vies with the best of fiction. Indeed, one must steady one's faith in the author's veracity for the assurance that he has not drawn on his imagination for some of the incidents he describes.

A book of travel of much more sober experience and plainer narrative is *Labor in Europe and America*, by Samuel Gompers, President of the American Federation of Labor (New York, Harpers). This book is too well known to need commendation here. Mr. Gompers is a man of mature judgment and wide experience, and his descriptions of the conditions of the laboring classes in England, and the leading Continental provinces and cities, reflect these qualities. The intelligent reader who wants to be conversant with the present industrial status of Europe will find what he is looking for straightforwardly set down in Mr. Gompers's narrative. Of special value are his comparisons of the conditions of labor, wages, and living, in Europe and this country. Of course, Mr. Gompers, like Mr. Franck, traveled rather hurriedly and his views are consequently often quite general and perhaps not always exact. Certainly he shows himself not well informed where he alludes to the Ferrer trial (p. 220). Nor does he quite justly estimate the value of "denominational schools" (p. 215). However, he is evidently fairminded and he honestly strives to supplement his personal observations with the best sources of additional information at his command.

Among the recent more noteworthy additions to the general series of brief monographs on "Science et Religion" published by Bloud et Cie., Paris, are: *Petite Histoire de l'Église Catholique au XIX^e Siècle*, by Pierre Lorette, and *Denys d'Alexandrie*, by Joseph Burel. The former of these two booklets contains a very good and useful survey of the life of the Church, internal and external, during the past century. A short bibliography points the way to additional sources. Whether we accept as literally true or as somewhat exaggerated the estimate which Tillemont places on Dionysius of Alexandria as "the greatest ornament" of that see "from St. Mark to St. Athanasius", certain it is that Dionysius merits the title of "Great" in virtue of the powerful influence, intellectual and religious, he exerted on the history of the Church during the second half of the third century. M. Burel has told the story of the life and labors of the illustrious Alexandrine graphically and learnedly. The story though brief is illuminating, reflecting a strong light both on the personality and the times of Dionysius.

Among recent French writers who possess the happy faculty of combining historical accuracy with literary grace M. Marius Sepet deserves a prominent place. He has made the French Revolutionary period his specialty and has already devoted to its study four volumes, each covering a distinct aspect of the cataclysm. He has recently published through Téqui (Paris) an additional volume, viz., on Louis XVI. Although an independent monograph it is complementary to the preceding studies, especially to the volume on the Fall of the Old Regime. M. Sepet reflects in these pages the range of vision of a Gibbon, with the dramatic power of a Macaulay. But he shows a deeper insight into cause and effect, a more conscientious regard for truth, and a keener sense of justice than are to be found in the stately pages of the *Decline and Fall of the Roman Empire* or in the brilliant *History of England*. His portrait of that weak but courageous king, Louis XVI, is true to life, while the forces and circumstances that placed in the hands of the monarch a sceptre he was unprepared and therefore unable to wield, and the causes that led to his barbarous murder are analyzed and set down with stern impartiality, yet with sympathy—with a wealth of fact that instructs and in a style that fascinates. When shall we have Catholic works of this kind on history in English?

It is pleasant to note among those whom the Holy Father has recently honored with the distinction of Protonotary Apostolic, the names of two scholars like Mgr. Alfonsus Bellesheim, of Aachen, and Dr. Bertram O. Bar-denhever, of Munich. The former ranks among the leading historians of the Church of Ireland and England, whilst modern Patristic and Scriptural literature has no more painstaking and erudite contributor than Professor Bar-denhever.

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THE ECCLESIASTICAL REVIEW

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THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

3. APOCRYPHAL ACCOUNT OF THE DEATH AND ASSUMPTION OF MARY.

PROBABLY the original meaning of the term "Apocryphon" is this: A composition which claimed a sacred origin and was supposed to have been hidden for generations, either absolutely, awaiting the due time for its revelation, or relatively, inasmuch as knowledge of it was confined to a limited, esoteric circle. The term, however, soon came to have an unfavorable signification, which it still retains, connoting both want of genuineness and canonicity.³³ It would be an error to say that all the Apocrypha contain naught but fiction; most of them (e. g., the Protoevangel of St. James) are built upon a basis of truth, but we have no definite and reliable criterion by which to distinguish history from myth, fact from fancy. There sprang up about the trunk of the historical canonical Scriptures a wild and luxuriant growth of legends, partly written for edification, partly to propagate the doctrines of some heresy. They are all characterized by weirdness, extravagance, and absurdity.

The *Transitus S. Mariæ*, or "Gospel of St. John the Theologian" written under the name of St. John the Apostle, which describes the death and Assumption of Mary, enjoyed a wide popularity. The Greek version of this apocryphon bears the superscription: "The account of St. John the Theologian of the Falling Asleep of the Holy Mother of God."

³³ T. Reed, "Apocrypha," *Cath. Encyclopedia*, I, 601.

The original text, composed probably in Syriac or Greek, may have originated in the beginning of the fifth century. There are many forms of the legend in Greek, Latin, Syriac, Arabic, and Coptic. The Greek and Latin versions were published by Tischendorf.⁸⁴ One of the Latin redactions is prefaced by a spurious letter of St. Melito, Bishop of Sardes. This version was known early in Rome and was censured by the so-called Gelasian decree in the beginning of the sixth century. The Syriac versions were edited by S. Wright.⁸⁵ The Arabic version by Enger in 1864; the Coptic by Robinson.⁸⁶

A. Walker⁸⁷ has published in English one Greek and two Latin versions in his *Apocryphal Gospels, Acts, and Revelations*. In the MSS. of the various redactions the work is ascribed most frequently to St. John the Evangelist, but sometimes to St. James the Lesser, St. Bartholomew, St. Nicodemus, Evodius, Leucius, St. Melito, John of Saloniki, and St. Dionysius the Areopagite.⁸⁸

The old Syrian manuscript and the edition of the Greek version made by John of Saloniki do not say where Mary died; they do not mention Sion or Gethsemane. According to another set of versions, all the Apostles, including St. Paul, were present at her death and burial, and Mary was taken up to heaven on the very day of her interment, under the very eyes of the Apostles, within the second year after the Ascension of Christ. A third rescension describes St. Thomas as arriving too late and transfers the Assumption to the third day after Mary's death, an adaptation from the corresponding gospel narratives of the Resurrection of Christ.

We present to our readers an extract from the Greek rescension of the legend, adding the principal variations found in other versions:

⁸⁴ *Apocalypses Apocryphae*, 1866.

⁸⁵ *Contributions to Apocryphal Literature*, 1865; and in the *Journal of Sacred Literature*, 1865.

⁸⁶ *Coptic Apocryphal Gospels*, 1896.

⁸⁷ Edinburgh, 1873.

⁸⁸ E. Lucius-Anrich, *Die Anfänge des Heiligenkultus in der Christlichen Kirche*, Tübingen, 1904, p. 512; *Panagia Kapuli*, 43 ff.

AN ACCOUNT OF THE PASSING AWAY OF THE HOLY MOTHER OF GOD
BY ST. JOHN THE THEOLOGIAN.

The Jews, seeing Mary lingering by the Divine sepulchre, came to the chief priests saying: Mary goes every day to the tomb. And the chief priests having summoned the guards set by them not to allow any one to pray at the holy sepulchre, inquired about her, whether in truth it were so. And the guards answered and said that they had not seen such a thing, God not having allowed them to see her when there.

And one day Holy Mary came to the sepulchre and it came to pass that the heavens were opened and the Archangel Gabriel came down to her and said: Hail, thy prayer has been accepted, thou shalt go to the heavenly places by thy Son in the everlasting life.³⁹

And having heard this from the holy archangel, she returned to Bethlehem, having with her three virgins who ministered unto her.⁴⁰

And she prayed saying: My Lord Jesus Christ, hear my voice and send me Thy Apostle John, and send me also the rest of Thy Apostles in whatever country they may be.

And whilst she was praying, I, John, came, the Holy Spirit having snatched me up by a cloud from Ephesus and set me in the place where the Mother of my Lord was lying. And the Holy Mother of God glorified God, because I, John, had come to her, remembering the voice of the Lord saying: Behold thy Mother; behold thy son. [*Now follow long prayers of Mary and John*].⁴¹

And the Holy Spirit said to the Apostles: Let all of you together

³⁹ In the two Latin versions the angel brings to Mary a palm branch from paradise in token of her approaching end. In the second Latin version and one of the Greek versions Mary fears the hatred of the demon. She says to the angel: "I ask that no power of the lower world may withstand me in that hour in which my soul shall go out of my body, and that I may not see the prince of darkness." Lucius (p. 514) thinks that this is the older version of the legend and that the fear of the Jews was substituted for this apparently unbecoming and unnecessary fear of Satan.

⁴⁰ According to the Syrian version Mary leaves Jerusalem, because the Jews prosecute her and threaten to stone her. In the Arabian form of the legend King Abgar of Edessa reports the Jerusalemites to the Roman Emperor Tiberius, because they distress Mary. Tiberius menaces the Jews with torture and death, whereupon the procurator induces Mary to leave Jerusalem. All this seems to indicate that Mary did not spend her last days in the Holy City.

⁴¹ In the two Latin recensions Bethlehem is not mentioned. According to the first, Mary lived at Jerusalem in the house of Joseph of Arimathea on Mount Sion. In one of the versions she died, not on Mount Sion, but at the house of John in the valley of Josaphat. In the first Latin version Mary reproaches John with many tears because he paid no heed to the command of Christ to take care of her. John asks pardon on bended knee. Then the Blessed Virgin gives him her benediction and kisses him.

having come by the clouds from the ends of the world, be assembled in holy Bethlehem by a whirlwind on account of the Mother of Jesus Christ, Peter from Rome, Paul from Tiberis, Thomas from Hither India, . . . Andrew and Philip, Luke, Simon, and Thaddeus who had fallen asleep were raised by the Holy Spirit out of their tombs. . . . And then by the Holy Spirit they all came together. [*Now follow long dialogues between Mary and the Apostles*].⁴²

And when they had prayed there was thunder from heaven and a fearful voice came as if of chariots; and behold, a multitude of a host of angels and powers, and a voice as if of the Son of Man was heard, and the Seraphim in a circle around the house, so that all who were in Bethlehem beheld all the wonderful things and came to Jerusalem and reported all the wonderful things that had come to pass. And the sun and the moon suddenly appeared about the house; and an assembly of the first-born saints stood about the house. And everyone who was under disease and sickness, touching the outside of the wall of the house where she was lying, cried out; Holy Mary, who didst bring forth Christ our God, have mercy on us! And they were straightway cured.⁴³

And the priests of the Jews, moved by the intensest hatred, directed their course to Bethlehem. When at the distance of one mile it came to pass that they beheld a frightful vision, and their feet were held fast; and after this they returned and reported all to the chief priests. And they, still more boiling with rage, go to the procurator, crying out and saying: The nation of the Jews has been ruined by this woman, drive her from Bethlehem. Accordingly, being compelled, he sends a tribune of the soldiers against the Apostles to Bethlehem.⁴⁴

And the Holy Spirit says to the Apostles and the Mother of the Lord: Behold the procurator has sent a tribune against you. . . . The Apostles, therefore, rose up immediately and went forth from the house, carrying the bed of Mary; and immediately being lifted up by a cloud, they were found in Jerusalem in the house of Our Lady. And they stood up and for five days made an increasing

⁴² In the Arabian and the two Latin versions Thomas alone is absent. Also some of the disciples, Nicodemus, Mark, Luke, Dionysius, Hierotheus, and Maximinian, are carried on clouds to Mary's deathbed.

⁴³ In the Arabian form, women from Rome and Alexandria, daughters of princes and kings, come to Bethlehem, to hear and see Mary; they listen to her discourses. 2,080 sick people are miraculously cured by the prayer of Mary. No one, except her Divine Son, could enumerate the miracles she wrought during her stay at Bethlehem.

⁴⁴ In the Arabian legend the procurator sends 30,000 men on horse back and on foot to expel Mary from Bethlehem.

singing of praise. [When the tribune did not find Mary, he imprisoned the Bethlehemites]. And after five days it was known to the procurator and all the city that the Lord's Mother was in her own house in Jerusalem. And the Jews took wood and fire, wishing to burn Mary's house. And when they came to the door, suddenly a power of fire, coming forth from within, burnt up a great multitude of Jews. [And the procurator believed.] And while we were all praying there appeared innumerable multitudes of angels, and the Lord mounted upon Cherubim in great power.⁴⁵

And the Lord remained beside her saying: Behold from the present time thy precious body will be transferred to paradise and thy holy soul to the heavens. . . . [Follows a long conversation between the Lord, Mary, and the Apostles]. And the Lord turned and said to Peter: The time has come to begin the singing of the hymn. And Peter, having begun the singing of the hymn, all the powers of the heavens responded with the Alleluja. And then the face of the Mother of God shone brighter than the light of the sun, and she rose up and blessed each of the apostles with her own hand. And the Lord stretched forth his undefiled hands and received her holy and blameless soul. And with the departure of her soul the place was filled with perfume and ineffable light, and behold, a voice out of heaven was heard saying: Blessed art thou among women.⁴⁶

And Peter, and I, John, and Paul, and Thomas, ran and wrapped up her precious feet for the consecration. And the twelve apostles put her body upon a couch and carried it.⁴⁷

And, while they were carrying her, a certain well-born Hebrew, Jephonias by name, running against the body, put his hands upon the couch; and behold, an angel of the Lord, by invisible power, with a sword of fire, cut off his two hands from his shoulders, and made them hang about the couch, lifted up in the air. And at this miracle all the people of the Jews cried out: Verily He that was brought forth by thee is the true God, O Mother of God, ever

⁴⁵ In the second Latin recension the fear of the demons which Mary showed at the apparition of the angel, reappears and she prays to her Divine Son: "Receive me and free me from the power of darkness that no onset of Satan may oppose me and that I may not see foul spirits standing in my way."

⁴⁶ In a Syrian fragment published by Wright, Mary does not die in her house, but by the command of the Holy Spirit she is carried still alive, to the valley of Josaphat, whence, apparently without having died, she is transported to heaven.

⁴⁷ In the second Latin version the Apostles sing the psalm, "In exitu Israel" on the way. 15,000 Jews accompany the funeral cortege and angels appear with great splendor singing sweet hymns of praise in honor of the holy Virgin.

Virgin Mary. And Jephonias himself, at Peter's command, stood up behind the couch and cried out: Holy Mary, have mercy upon me. And Peter turned and said to him: In the name of Him who was born of her, thy hands will be joined to thy body again. And forthwith the hands hanging by the couch of the Lady came and were re-attached to Jephonias. And he believed and glorified Christ.⁴⁸

And when this miracle had been wrought, the Apostles carried the couch and laid down her precious body in Gethsemane in a new tomb. And, behold, a perfume of sweet savor arose from the holy sepulchre; and for three days the voices of invisible angles were heard glorifying Christ our Lord who had been born of her. And when the third day was ended the voices were heard no longer. And from that time forth all knew that her spotless and precious body had been transferred to paradise.⁴⁹

⁴⁸ In the first Latin version the name of the Jew is Reuben; his hands are not cut off, but his arms shrivel up to the elbows and the man is unable to draw them back from the bier. In the second Latin recension it is the high priest himself who disturbs the funeral. Peter gives him the palm branch from paradise which John carries, and the converted high priest with the palm branch heals all the blind who believe in Christ. In the Arabian version the Jew's name is Juphia; in the second Syrian recension Jephunneh; Peter gives him his staff which sprouts forth green leaves; with this staff Jephunneh heals 5,000 blind men.

⁴⁹ Four of the MSS. give a different account of the burial. While the Apostles were going forth from the city of Jerusalem, carrying the couch, suddenly twelve clouds of light snatched them up with the body of Our Lady, and translated them to paradise.

According to a Syriac fragment of the fifth century (Wright), whilst the Apostles were sitting at the entrance to the tomb, the Lord appeared with St. Michael and 3,000 angels coming on three clouds, and they took the twelve Apostles and the body of Mary into the clouds and carried them to paradise, where at the tree of life the soul of Mary was reunited to her body.

In the Arabian text, Eve, Elizabeth, and Ann appear at the Sepulchre, then the patriarchs and prophets (in the Syrian form, Moses, Elias, Enoch) descend in fiery chariots and the holy angles in twelve other chariots; Mary dies in their presence and is taken up by them into heaven. Also in the Coptic versions our Lord and the saints come in fiery chariots.

In the second Latin recension St. Michael brings the soul of Mary from paradise and reunites it to the body in the grave, whereupon Mary rises and is taken into heaven.

In the Arabian and in the first Latin versions St. Thomas, without any fault of his own, comes late. Soaring through the air on a cloud he meets Mary, whilst she is being carried to heaven by the angels. Mary blesses him and gives him the girdle with which the Apostles had encircled her most holy body (this girdle is venerated in the Cathedral of Prato, Tuscany; feast, 2nd Sunday in July, d. majus). The Apostles reprove Thomas for not having been present at the death of Mary ("truly thou always hast been obdurate and unbelieving; because of thine unbelief it was not pleasing to God that thou shouldst be along with us at the burial of the Mother of the Saviour"). They open the tomb and find it empty; Thomas shows them the girdle, etc. Then they ascend to Mount Olivet, where Christ appears and consoles them.

This confused mass of fancies and contradictions, which spread like wildfire over the entire Church, especially in the Orient, cannot lay the least claim to historical truth. It may express the belief of Christendom in the fifth and sixth centuries that Mary died in the presence of the Apostles and that her tomb was found empty. Not even knowledge of the place where she died can be drawn with certainty from these accounts. The older forms do not mention any place at all; the valley of Josaphat is spoken of for the first time in the Arabic version, which is one of the most recent (ninth or tenth cent.).⁵⁰ This feature was introduced only after popular belief or the shrewdness of guides had connected one of the tombs in the valley with Mary.

We may ask the question: What may have caused these spiritual weeds to spring up so luxuriantly? 1. There were theological reasons; the corresponding dogmatic principles were familiar to the Fathers of the Church and to the faithful in general at a very early date. 2. The very fact that the tomb of Mary was nowhere found, that no church possessed her sacred body, whilst the relics of the martyrs and even of the patriarchs and prophets had been discovered and were venerated publicly, must have roused the imagination of the Orientals, who from the very beginning had produced all sorts of apocryphal legends. 3. There may have been some latent spark of an explicit Apostolic tradition which at present can no longer be traced. But the indisputable fact that nothing was known about the death of Mary in Jerusalem seems to exclude this surmise. 4. The Biblical accounts of the departure of Enoch and Elias, the apocryphal narratives of the assumption of Moses and the departure of St. John the Evangelist, must have led the minds of the people to compare these heroes with the Mother of God. If Enoch and Elias never saw death because they were holy men, why should Mary have died who was holier than any other saint? If St. John the Apostle was taken up bodily into heaven because of his virginity, how can we suppose that the body of the Virgin of virgins should be eaten up by the corruption of the tomb? Furthermore, the belief of the corporal assump-

⁵⁰ Bonnet, *Zeitschrift fuer wiss. Theologie*, 1880, p. 228.

tion of St. John had spread in the Church before the doctrine of Mary's Assumption had developed. Even Scheeben⁵¹ thinks that the apocryphal accounts of the Falling Asleep of Mary are based partly on the older legend of the death and resurrection of St. John the Theologian.

4. THE APOCRYPHAL "TRANSITUS" AND THE ORIENTAL FATHERS.

It is easy to understand that the legend of the Falling Asleep of Mary should have invaded also the patristic literature of the Orient, where it originated.

We meet it first in a Syriac poem of Jacob of Sarug (d. 521), composed at Nisibis in the last years of the fifth century,⁵² and in another poem of John of Birta⁵³ of about the same period. The Apostles are carried on the clouds to the bedside of Mary. Christ and the angels appear and receive the soul of Mary; Peter and John bury the body on Mt. Olivet (not Gethsemane); her tomb is unknown, like that of Moses. The two poets take no cognizance of the corporal assumption; either the legend had not yet fully developed, or they did not dare to repeat it.

At Jerusalem St. Modestus, patriarch of the Holy City (631-634), first ushered in officially the apocryphal *Transitus* in a sermon preached on the 15 August. Having ascertained that the writings of the Fathers give no information on the end of Mary, he very cautiously propounds to his hearers the contents of the apocryphon, omitting some of the most silly miracles; but he refuses to produce the report of the legend about the bodily assumption by saying: "How the Mother has been called back to life by Christ, who has raised her from the grave, is known to Him alone."⁵⁴

The next author who is influenced by the legend is St. Andrew, Archbishop of Crete (d. 721), who had been a monk in the laura of St. Sabas near Jerusalem. Having searched the writings of the Fathers, he says, for information about

⁵¹ *Dogm.*, III, 573.

⁵² *Summa Mariana*, II, p. 782.

⁵³ *Oriens Christianus*, V, 82.

⁵⁴ *Patrol. G.*, 86, p. 3260; *Panagia Kap.*, 96 ff.

the death of Mary, he found only the above mentioned words of Pseudo-Dionysius. He proceeds to give the theological reasons why Mary was subject to death; he says that she died on Mount Sion and that her body was carried to Gethsemane, "where it was entombed for a short while only, because it was transferred very soon." With these vague words St. Andrew dismisses the question.⁵⁵

Of paramount importance for the recognition of the apocryphon in the Orient was the fact that St. John of Damascus (d. before 754) gave credence to it. The Damascene is revered by the Greek Church as its greatest Doctor. No other master mind in the East after his time could at all compare with him. He delivered three homilies on the 15 August, the feast of Mary's Obdormition. In these discourses he represents the corporal Assumption of Mary as an ancient heirloom of the Catholic faith and declares that his sole purpose is to develop and establish, "what in a brief and almost too concise manner the son has inherited from the father according to the common saying."⁵⁶ In reality, however, the Damascene, to strengthen his theological arguments in favor of the Assumption, took up the apocrypha, omitted or modified their grotesque features and dressed up the story with florid Oriental rhetoric. At the bottom of all his sublime oratory there is nothing but the Apocryphon of St. John the Theologian. The great authority of the Damascene brought about a complete victory for the legend in the East. Before his time the ecclesiastical writers did not dare to teach the doctrine of the corporal Assumption plainly and unconditionally. After the age of the Damascene the legend was looked upon in the Eastern Church as part of the universal, Apostolic tradition.

5. THE APOCRYPHAL "TRANSITUS" AND THE WESTERN CHURCH.

The Latin Church has always been slow to open her doors to apocryphal legends. In the beginning of the sixth century, the second form of the Latin "Transitus," which alone

⁵⁵ *Patr. G.*, 97, 1051 ff.

⁵⁶ M. A. Allies, *St. John Damascene*, London, 1898, p. 147 ff.

was known in the West during the Middle Ages, was censured and prohibited by the so-called Gelasian decree.

An author belonging to the Gallic nation which has given to the Church so many new devotions, St. Gregory of Tours (d. 596), accepted the apocryphal "Transitus". In his book *de miraculis* (Lib. I, c. 4, *P. L.*, 71, p. 708) he writes: "When at length the Blessed Mary had fulfilled the course of this present life, and was to be called hence, all the Apostles were gathered together from several regions in her house. And as they learned that she was to be taken from this world, together they watched with her. When, behold, the Lord Jesus arrived with His angels, and, receiving her soul, committed it to the Archangel Michael, and thereupon withdrew. Then at daybreak the Apostles lifted the body with the couch, laid it in the sepulchre and watched by it, awaiting the coming of the Lord. And lo, the Lord stood by them again, and commanded the holy body to be taken up and borne on a cloud to paradise, where now united with the soul and rejoicing in company with the elect, it enjoys the good things of eternity which shall never come to an end."⁵⁷ Here we have the entire Oriental legend in a nutshell. St. Gregory gained his acquaintance with the apocryphon through a deacon who had visited the Holy Land.⁵⁸ The Venerable Bede reproached St. Gregory for having used the apocryphon which he calls a book full of contradictions, as a historical source.⁵⁹ In fact St. Gregory found no followers.

In the next succeeding centuries the doctrine was controverted in some quarters of the West. This opposition was doubtless in some measure due to the great influence of St. Jérôme, on whom, in the first half of the eighth century, had been fathered the spurious epistle to Paula and Eustochium. This letter was for a long time believed to have been written by St. Jerome himself. The author, who was a deep theologian, writes: "If an apocryphal book, entitled 'De Transitu Virginis' should perchance come into your hands, you might take what is doubtful for certain, a work which

⁵⁷ Livius, *op. cit.*, p. 360.

⁵⁸ *Gabrielovich, Ephèse ou Jérusalem*, Paris, 1897, p. 54.

⁵⁹ *Liber Retract. in Act. Apost.*, c. 8, *Patr. L.*, 92, 1014.

many Latins accept too readily, especially since nothing on the matter can be known as certain, except that to-day the Blessed Virgin departed in glory from her body. Her sepulchre, indeed, is shown, and we saw it ourselves not long ago in the midst of the valley of Josaphat. . . . I say so much because many of our friends are in doubt whether Mary was assumed together with her body, or departed leaving her body behind. But how, at what time, or by whom, her most holy body was thence taken away, or whither transferred, or whether she rose again is unknown; although some would affirm that she is already raised again to life and clothed with Christ in unchangeable bliss. This, too, a great many assert also of Blessed John the Evangelist. . . . Our best course, however, is to commit the whole matter to God, to whom nothing is impossible, rather than to wish to settle anything, rashly, by our own authority, whereof we should not approve.”⁶⁰ The author of a homily on the Assumption of Mary, who wrote in the eighth century under the name of St. Augustine, warns his readers against the apocrypha; but to weaken the historical principles of Pseudo-Jerome, he, somewhat timidly, produces the dogmatical reasons: “That the most sacred body from which Christ assumed flesh . . . was given over to be food for worms—since I am unable to think it, I shudder to say it.”⁶¹ Even as late as the ninth century the aversion of the Latin Church against the apocrypha delayed the public and unreserved acknowledgment of the corporal Assumption. The Martyrology of Usuardus (written between 859 and 875) which was the martyrology of the Middle Ages, used also by the Church of Rome, contained the following rubric on 15 August: “The Dormition of Mary, the holy Mother of God: Although her most holy body is not found on this earth, still holy Mother Church celebrates her venerable memory in such a solemn manner, to show that she does not doubt that Mary died according to the condition of the flesh (“*ut pro conditione carnis eam migrasse non dubitet*”).” Where, however, that venerable temple of the Holy Ghost, according to the Divine commission and counsel, is hidden, the good sense of

⁶⁰ *Ep. IX op. S. Hieronymi*, P. L., 30, p. 122. Livius, *op. cit.*, p. 375.

⁶¹ *Opp. S. Augustini*, VI, p. 1150, App.

the Church prefers piously to ignore, rather than to hold or teach anything frivolous or apocryphal ("plus elegit sobrietas ecclesiae cum pietate nescire, quam aliquid frivolum et apocryphum inde tenendo docere").⁶²

From the tenth century onward the Latin Church accepted the doctrine universally ("pie creditur," S. Thomas Aqu.), basing it purely on dogmatic reasons. But Gottschalk, a liturgical poet of the eleventh century (d. 1098), who wrote a very beautiful treatise on the Assumption of Mary, says: "Hanc vero resurgentium sanctorum coronam utrum tu, Mater gaudii, corpore et anima nunc habeas an expectes habendum, nos neque scimus, neque scire digni sumus, neque scire possumus, neque scire fas est carnalibus. . . . Potuit (Christus) inquam si voluit, immo fortassis voluit quia potuit. Non dicimus haec affirmando, sed, quae tibi optamus, exponendo."⁶³ Notker and Abelard refer to St. Gregory of Tours, Albert the Great to Pseudo-Dionysius; all the other writers repudiate the apocrypha.⁶⁴

Commencing about the year 1465 a flood of legends, hitherto unknown, spread over Christendom. A frenzy of false mysticism seized clergy and laity. Objects and practices of devotion and places of pilgrimage were garnished with absurd stories of apparitions, revelations, and miracles; even men of eminent sanctity and great learning were drawn into this whirlpool of illusion. At that sad time, which prepared the way for the Reformation, the apocryphal account of Mary's Assumption also found ready admission in the West. Men like Trithemius, Abbot of Sponheim, and the Bl. Peter Canisius, S.J., ratified it and admitted it into their writings.⁶⁵ At that time also the apocryphal passages from the second homily of the Damascene, containing the "Euthymian History", were inserted in the Roman Breviary, where they still are found on 18 August. Benedict XIV intended to remove them, but his premature death frustrated his plans to reform the Breviary. In consequence of this acceptance of the apoc-

⁶² P. L., 124, 365 ff.

⁶³ Cf. Gottschalk, G. M. Dreves, Leipzig, 1897, pp. 98, 164 ff.

⁶⁴ *Zeitschrift für Kath. Theologie*, 1880, 598 ff. *Diction. de la Théologie Cath.*, 1903, Assomption de la Vierge, 2127-2141,

⁶⁵ Scheeben, *Dogm.*, III, 587.

rypha the attacks on the historical proofs of the doctrine were renewed in the sixteenth and seventeenth centuries. Baronius wrote against these innovations in his *Annals* (ad a. 48). Tillemont, leaving aside the theological aspect of the question, wrote: "Neither the Fathers, nor ecclesiastical tradition, nor the monuments of history are favorable to the belief in the resuscitation of the Holy Virgin."⁶⁶ Nevertheless the apocryphal story at present is found in nearly every devotion book in speaking of the Death of Mary.

6. THE ASSUMPTION OF MARY IN THE LITURGY OF THE EASTERN CHURCH.

The feast of the 15 August is part of the ancient liturgical patrimony of the Eastern Church. About some of the feasts of Mary the Oriental Churches have quite interesting, although unreliable, traditions. The Jacobite Breviary, edited in the patriarchal monastery of Darez-Zaaferan near Mardin in Syria, 1900, in a hymn (p. 22) has the following: "The entire district of Ephesus dripped dew when St. John brought the writings of the Holy Virgin, wherein it is recorded that the memory of the most Blessed (Virgin Mary) shall be kept three times in the year: In January for the seeds, in May for the wheat harvest, in August for the grapes, since in these is represented the mystery of life." The same idea is expressed in the Syrian apocryphal account of the Departure of Our Lady,⁶⁷ from which, no doubt, the notice has found its way into the Jacobite Breviary.

The Arabian form of the "Transitus" (Enger, p. 101) relates: "The Apostles decreed that her [Mary's] commemoration should be kept on the second day after Christ's Nativity (26 Dec.); that the locusts hidden in the earth might perish and the wheat fields of the peasants might prosper; also on the 15 of the month of Aiar (May), for the crown of the year, on account of the birds and the black flies that they might not come forth from the earth to destroy the harvest and that men may not die of hunger. . . . Also her feast has been instituted for the 15 of the month Ab (August), which

⁶⁶ Tillemont, *Mémoires*, I, 499.

⁶⁷ *Journal of Sacred Literature*, VII, 152.

is the time when the fruit ripens on the trees." The Syrians (*ritus puri*) of to-day keep those three feasts of the Syrian legend, together with the Jacobites: 15 January (de Seminibus), 15 May (ad Aristas) and 15 August (Assumptionis, pro Vitibus). The Maronites celebrate them according to the Arabian Transitus: 26 December (Laudes B. Mariae V.), 15 May (de Spicis), 15 August (Assumption). After the introduction of the Roman feast of Christ's Nativity in the East (end of the fourth century), the feast of the 26 December was, before the time of St. Sophronius (d. 638), adopted by all the Oriental churches.⁶⁸ From the two apocryphal accounts we may draw these conclusions: 1. The three feasts, in January, May, and August were celebrated in the Syrian Church as early as the fifth century. 2. They do not commemorate certain events from the life of Mary, and are not connected with the oldest feasts of the ecclesiastical year. 3. They took the place of feasts of pagan nature-worship.⁶⁹ 4. We conclude that the feast of 15 August was kept in the Syriac Church before the Syrians had developed the legend of the Falling Asleep of Mary or her corporal Assumption.

Let us pass from Syria to Armenia. The Armenian Bishop Gregory Asharuni, who, about A. D. 690 compiled a commentary on the Jerusalem lectionary (which he ascribes to St. Cyril of Jerusalem, d. 386), used in the services of the Armenian Church, writes as follows: "Moreover, when the darkness of ignorance, the fog of idolatry, brooded thickly over the land, and kept glad holy day with reek of sacrifice and feasted on Navasard I Armazd and on the 15th (i. e., of Navasard) the lady Anahit and on Sahmi 7th they feasted Wahe Wahean, the gold finding, gold mother demon. . . . However, our Illuminator dispersed the gloom of idolatry,

⁶⁸ Nilles, *Kal. man. Utriusque Eccl.*, Oeniponte, 1896, II, p. 460 ff.

⁶⁹ Were they originally feasts of the Great Mother Kybele, the goddess of blooming nature and fertility? A remark of the Damascene in his second sermon seems to indicate that at his time the people on the 15 August observed customs which were remnants of a Kybele feast: It runs thus: "Let us then also keep solemn feast to-day to honor the joyful departure of God's Mother, not with flutes nor corybants, nor the orgies of Kybele, the mother of false gods, as they say, whom foolish people talk of as a fruitful mother of children, and truth as no mother at all. These are demons and false imaginings." Allies, *St. John Damascene*, p. 192.

and altered the festivals of familiar custom, and on Navasard I he ordered to be celebrated the feast of John the Baptist, and on the 15th⁷⁰ the Annunciation of the Theotokos; and on Sahmi 7th of John and Athenagenes." A similar passage is found in the Armenian menology, written about 1300: "To-day (15th Navasard) is the feast of the Holy Theotokos. Our Illuminator, St. Gregory, when he destroyed the female image of Anahit, the wife of Armazd, and abrogated her filthy feast, appointed and fixed in the church of Hayasdan on the same day the feast of the holy Lady Theotokos; in order that they might forget the abominable feast of filthiness, and glorify the Lord's Mother, Mariam, etc." ⁷¹ The calendar of the lectionary is assigned by Conybeare (p. 511) to the years between 464-468. This calendar on 15 August has this rubric: "15 August is the day of Mariam Theotokos. At the third milestone of Bethlehem is said Ps. 132: 8 ('Arise, O Lord, into Thy resting place, Thou and the ark, which Thou hast sanctified'); Isaías 7: 10-15 ('Behold, a virgin shall conceive and bear a son,' etc.); Gal. 3: 29—4: 7 ('when the fulness of the time was come, God sent his Son, made of a woman'); Alleluja; Ps. 110: 1 ('The Lord said to my Lord; sit thou at my right-hand'); Luke 2: 1-7, which is the Gospel of Christ's birth." ⁷²

The conclusions we draw are these: 1. Also in Armenia the feast of 15 August took the place of a pagan feast of nature-worship. 2. Although the Armenian tradition that it was instituted by St. Gregory in the beginning of the fourth century may be unreliable, it is anterior to the year 464. Since in Armenia the cult of Mary was developed out of an earlier cult of the Virgin Mother Church, no less than out of the cult of Anahit, we may well suppose that the feast was first established by the Catholikos Isaac I after 390, when the pagan worship was finally and permanently destroyed in Armenia (Hayasdan); the Armenian idea may have been to honor the

⁷⁰ Which corresponds to our 15 August.

⁷¹ F. C. Conybeare, *Rituale Armenorum*, Oxford, 1905, p. 510.

⁷² Armazd is the Armenian Jupiter; Anahit is Artemis, the goddess of Nature. Navasard is August, Sahmi is October; St. Gregory the Illuminator of Armenia died about 332.

heavenly aeon, the Church, rather than the physical Mother of Christ.⁷³ 3. The feast of 15 August was not a feast of the Assumption, but of the dignity of Mary as Mother of God, of "Mariam Theotokos," as one calendar says, the other (p. 527) of the "Annunciation of Theotokos." The lessons of the feast glorify the Motherhood of Mary and have no relation whatsoever to her death. 4. The station of the feast at Jerusalem was not the basilica at Gethsemane, but the church at the third milestone of Bethlehem, although both were probably built at the same time, shortly after the Council of Ephesus. Neither the feast, nor the basilica of Gethsemane, had originally any relation to the death or Assumption of Mary.

In the great monastery of St. Theodosius near Jerusalem, toward the end of the fifth century, a feast of Mary was celebrated and pilgrims came to assist at the solemn offices.⁷⁴ This was the Theotokos feast of the Jerusalem lectionary on 15 August. The Church at Antioch, between 512 and 518, kept a solemn memorial of the Mother of God in January.⁷⁵ This was the Syrian feast "B. M. V. de Seminibus" of 15 January.

The Church of Constantinople, which received the liturgical books and calendar from the monasteries of Palestine, celebrated a feast in honor of the Mother of God, before the Council of Ephesus; we have a sermon, preached on that festival (a. 429) by the presbyter Proclus, in presence of Nestorius, the Patriarch of Constantinople. (*Patr. Graec.* 65, 679 ff., 715 ff., 722 ff.; Lucius, *op. cit.*, 484.) This must have been the Theotokos feast of the lectionary, 15 August. And this fact proves, 1. that the Syrian and Armenian tradition is right in assigning the origin of the feast to a date earlier than the Council of Ephesus; 2. that also at Constantinople the feast of 15 August was originally not a feast of the obdormition or Assumption of Mary.

From the testimony published by Conybeare it appears that

⁷³ For this peculiar connexion between Mary and the Church see the hymn for the dedication of a Church, Conybeare, *op. cit.*, p. 21, also p. 511.

⁷⁴ *Vita S. Theodosii*, Bolland., Jan. 1, p. 590.

⁷⁵ *Römische Quartalschrift*, XI, p. 77.

of the original three Syriac feasts of Mary, in Jerusalem and Armenia, only the feast in August was adopted. By the Egyptians (Copts), however, the January feast was taken up and kept 21 January. The difference in the date is explained by the variations of chronology in ancient times; it was difficult to transpose a date of one calendar to the corresponding date of another calendar. At an unknown period (sixth century?), as the doctrine of the corporal Assumption deepened and grew in the Church under the influence of theological reasons and the apocrypha, the Eastern Churches connected with one of the existing feasts of the Mother of God the idea of her death and Assumption. In Syria, Palestine, and Armenia, the 15 August became the feast of the Falling Asleep of Mary, in Egypt and Abyssinia it was 21 January. As early as the seventh century the Copts and Abyssinians solemnized a commemoration of the Holy Virgin on the 21st of every month.⁷⁶ Especially in Abyssinia this monthly feast is kept with great pomp and several special festivities are connected with it throughout the year. Before the period, however, when the Coptic form of the apocryphal "Transitus" was written, the Christians in the valley of the Nile adopted from the universal Church the feast in August and keep it on the 16th. For many centuries they commemorated the death of Mary in January, her Assumption in August, believing that she remained in the tomb 206 days. Now they have changed the January feast into a commemoration of the Dedication of the first church in honor of Mary.⁷⁷

The Byzantine historian Nikephoros Kallistu, relates that the Emperor Maurikios (582-602) issued a decree commanding that the Feast of the *κοίμησις* of Mary be kept in all the churches of the empire on 15 August. Although this information is given by a historian of a late date (Histor. eccl. 17, 28), it must not be altogether set aside. Maurikios may well have given official recognition to the festival and by so doing settled the question of the day when it was to be kept.

⁷⁶ Joh. Selden, *De Synedriis*, 3, c. 15, p. 204-247; Card. A. Mai, *Nova Coll. veter. Script.*, IV, 15-34.

⁷⁷ Nilles, *Kalend. Utriusque Ecclesiae*, II, pp. 700 and 703. Personal letter from P. Baeteman C. M. of Alickiena, Abyssinia, 8 Dec., 1908. Wuestenfeld, *Synaxarium der Kopt. Kirche*, 1879, p. 262.

7. THE ASSUMPTION OF MARY AND THE LITURGY OF THE LATIN CHURCH.

The oldest feast which the Roman Church kept in honor of Our Lady was the Theotokos feast of the Octave of 1 January. Its station was the Liberian Basilica (S. M. Maggiore), probably from the period of its reconstruction by Sixtus III after the Council of Ephesus and its dedication to the name of Mary. In the beginning of the seventh century the station of this feast, which to-day still bears the characteristics of a feast of Mary, was transferred to the Pantheon (S. M. ad Martyres).⁷⁸

We have no information concerning the period when the Roman Church accepted from the Orient the feast of 15 August. All we know is that it was celebrated at Rome along with those of Our Lady's Nativity and Annunciation under Sergius I, in the year 689.⁷⁹ It is contained in the Gelasian Sacramentary; this fact points to the end of the sixth or the beginning of the seventh century, the pontificate of Gregory I, since the Gelasian Sacramentary represents the Roman liturgy of the seventh century. St. Gregory may have brought the feast to Rome from his visit at the court of Constantinople. It was first kept only at St. Maria Major, but also there it was originally only a feast of the Theotokos. The formulary of the Gelasian Mass does not mention the Death or Assumption of Mary.⁸⁰

The feast is contained also in the Gregorian Sacramentary which represents the liturgy of Rome of the eighth to the ninth century. Although we have the Gregorian Sacramentary only in its gallicanized form and the Mass of the Assumption seems to be of Gallican origin, supplanting the original mass of the Gelasian Sacramentary, it is entirely free from apocryphal influences. The object of the feast is the Death and Assumption of Mary, which are expressly mentioned in the *Secreta* and in the procession prayer "Veneranda".⁸¹ It was reserved to the sixteenth century to introduce the apocrypha into the Roman liturgy.

⁷⁸ Batiffol, *Histoire du Breviaire Romain*, p. 134.

⁷⁹ Probst, *Sacramentarien*, Muenster, 1892, p. 261 and 264.

⁸⁰ Probst, *op. cit.*, 264 ff.

⁸¹ See the Mass in Livius, *op. cit.*, p. 363.

Whilst the Roman Church adopted the Syro-Grecian feast of August, the Church of Gaul inserted in her Calendar the Syro-Egyptian feast of January, which was probably due to the influence of John Cassian in the first half of the fifth century, who introduced many usages peculiar to the Egyptian monks into the monasteries founded by him in the south of Gaul.⁸² The particular day of the feast in Gaul was 18 January, a variation of date (15 January, 21 January, 18 January) easily explained by the difficulties of chronology. This feast is first mentioned by St. Gregory of Tours in the sixth century. He writes: "The feast is celebrated in the middle of the eleventh month (i. e. January). Now there are relics of Our Lady kept in the Oratory of Marsac (Clermont in the territory of Avernum)." Then he relates a miracle which he witnessed there during the vigil of the feast.⁸³ St. Gregory does not say that the object of this feast was the Assumption of Mary. The documents of the Gallican Liturgy, however, prove that originally also in Gaul this January feast was a commemoration of the Maternity of Mary, and was, as elsewhere, later on changed into a feast of the Assumption. Mabillon has published a seventh-century lectionary from Luxeuil which contains the lessons—*In festivitate S. Mariae*, after the 2nd Epiphany Sunday. The Epistle is de Virginibus, 1 Cor. 7: 25-40; the Gospel of the Visitation.⁸⁴ Muratori edited the Gallican Sacramentary of Bobbio, which has two masses in January in honor of Mary. The first bears the inscription: *In S. Mariae Solemnitate*. The Gospel relates the Finding of Jesus in the Temple; the lengthy prayers celebrate the dignity of the Mother of God, i. e. her Maternity, but not a word of her death or Assumption. The second mass: *In Assumptione S. Mariae* (Gospel of Mary and Martha), in all its prayers treats of the death and bodily Assumption of Mary, on the basis of the apocryphal "Transitus" ("cui Apostoli sacrum reddunt obsequium, Angeli cantum, Christus amplexum, nubis vehiculum, assumptio paradisum").⁸⁵ Evidently the first is the older mass composed for the original

⁸² Baeumer, *Geschichte des Breviers*, p. 96 ff.

⁸³ *P. L.*, 21, p. 713, *De Miraculis*, c. 9.

⁸⁴ *P. L.*, 72, 180.

⁸⁵ *P. L.*, 72, 474 ff.

feast of the Theotokos; the author of the second mass was laboring under the influence of the apocryphal account of St. Gregory of Tours. The first mass was, through liturgical conservatism, retained in the Sacramentary after it had been discarded and put out of use. In the Gothico-Gallican Missal, edited by Mabillon,⁸⁶ the new conception of the feast and the apocrypha are in full possession. Under the title *Depositio* or *Pausatio S. Mariæ* the feast is found, 18 January, in some forms of the Martyrology ascribed to St. Jerome, in the gallicanized Martyrologies of Lucca, Corvey, etc. It seems, however, that the Visigoths of Spain always kept the feast on 15 August, although their liturgy had come to them from the south of Gaul. The mass of the Gothico-Mozarabic Missal is entirely free from apocryphal influence; the long meditative prayers are based on purely dogmatical grounds. When Charlemagne substituted the Roman liturgy for the Gallican rite in France, the feast of the Assumption was transferred to 15 August, which has since, for one thousand years, remained the date accepted by the entire Church.

II. THE DOGMATIC ARGUMENTS.

I. MARY'S DEATH.

That Mary died is a universal belief in the Church, although it cannot be proved convincingly either from history or revelation. Death is a punishment for sin; but Mary was exempted from original sin, therefore also from its penalty, Death. Again, her death cannot be proved as a consequence of her mortal nature, for in her case the claim of nature is superseded by a supernatural claim to immortality, resting upon her Divine Motherhood. But because Christ died, it was fitting that Mary should also die, lest the Mother be thought privileged above her Son. Mary, then, died because Jesus died; but her death, being neither expiatory nor penal, nor yet the effect of disease, was probably painless. Since the Middle Ages the belief prevails that she died of love, her great desire to be united to her Son dissolving the ties of body and soul.

⁸⁶ P. L., 72, 225 ff.

2. THE INCORRUPTIBILITY OF MARY'S BODY.

Death is an evil not degrading in itself; under certain circumstances it is even honorable. Corruption of the body, on the contrary, is of itself associated with the notion of dishonor. Hence corruption of the body is incompatible with the dignity and position of Mary, the Mother of God. The body of the Mother of Christ and the Bride of the Holy Ghost could not fall a prey to vile corruption. The Fathers love to connect Mary's incorruption after death with her virginal integrity during life.⁸⁷ As the virginal body of Christ could not decay in the tomb, so too the body of His inviolate Virgin-Mother could not be subject to putrefaction;—that body which by a special privilege was not a *corpus peccati* and consequently not *corpus mortis*.

3. THE BODILY ASSUMPTION OF MARY.

Having demonstrated that it would be absurd not to admit the incorruptibility of Mary's body, we arrive at the Assumption of her body into heaven by a short step. To the ecclesiastical writers the incorruptibility of her body and its speedy resurrection are correlative ideas. If the separation of her body and soul had lasted for weeks or months, or even years, this would have meant a victory of death quite as much as the decay of the body. If Mary in conformity with her Divine Son was to pay the penalty of death, her dignity as Mother of God and ever Virgin demanded that her body should be resuscitated within a short period and taken up into heaven. If amongst the proofs for the Immaculate Conception of Mary the theologians have admitted the syllogism of Duns Scotus—*Decuit, potuit, ergo fecit*—the reasons of decency for the Assumption are so weighty that we are justified in expecting the miracle of the Assumption from the Omnipotence of God.

That in reality the sacred body of Mary was, in the first centuries at least, *in confuso* believed to be no longer on earth, is confirmed by the fact that, notwithstanding the well-known cultus of the martyr's relics from the earliest times, no desire or curiosity was evinced to obtain the relics of Mary (except in the awkward fabrication called the "Euthymian His-

⁸⁷ Scheeben-Wilhelm-Scannell, II, pp. 218 ff.

tory"), nor was there even any anxiety to ascertain where her body might be found. And whereas the Church has uniformly claimed to possess relics of the bodies of almost every other Saint of the Apostolic age, nowhere has it been alleged that there existed any corporal relic of the Blessed Virgin.

Not a few eminent theologians, of recent date especially, maintain that the Catholic truth of Our Lady's integral Assumption is proximately definable, not only as being contained implicitly in the revealed deposit, but also because its scientific development is fully accepted and sanctioned by the Church's authentic magisterium, and the doctrine has the consentient belief of all the faithful, at the present time, and has had the same adhesion for many centuries past.⁸⁸

F. G. HOLWECK.

St. Louis, Mo.

APOLOGETICS FOR THE COMMON MAN.

I.

THE professional Catholic apologist of to-day has before him an almost superhuman task; one, indeed, that he cannot hope to perform without strenuous toil, undying patience, and, above all, light from on high; a task truly appalling in its magnitude, bewildering in the vast mass of detail that demands attention, exorbitant in its calls upon time and self-devotion. The professional apologist, then, must be an expert. He must specialize, not only in Philosophy and Sacred Theology—though first and foremost in these—but also in some branch or branches of the many-sided physical science of the day, which, despite many professions of neutrality and of prescinding altogether from questions of religion, loses no opportunity of attacking religious belief, not merely in its details, but at its very basis. And indeed, even if it would, science can never remain isolated upon a plane wholly separated from that occupied by religion. For physical investigation cannot escape metaphysics, and metaphysical enquiries essentially involve the great questions of man's origin

⁸⁸ Livius, *The B. V. in the Fathers*, p. 366.

and final destiny. Thus our faith has to face not physical science alone, but philosophies which would give an altogether different account of the meaning and end of human life from that which universal tradition has delivered to us, and Catholic Faith has illumined with a supernatural light. Many hands must be put to the defence; and we can scarce imagine even a modern St. Thomas Aquinas summing up in the writings of one short life-time all that philosophy, science, and theology have to say upon the world, upon God and man, and the dealings of the Creator with His creatures. "We want a new treatise 'De Anima'," writes Fr. Joseph Rickaby, in his English version of the *Summa Contra Gentiles*,¹ "to be written by some 'Aquinas Modernus', who shall be at once a profound Aristotelian and an expert biologist, and shall consecrate his life to this one study of soul".

But this is only one portion of the vast territory that has to be covered; and many laborers, each in his own place, must work at the appointed task.

But what of the common man? What of those of us also who, without expert knowledge in any high degree, are yet bound to keep as nearly as we can in touch with modern problems and difficulties, that we may have something to say to those who come to us for help?

For those problems and difficulties soon reach the crowd, and are put to the people in their ugliest form, with anti-religious conclusions ready drawn out and presented as if unanswerable and decisive of the question. Not all can be specialists; yet apologists we all are bound to be in some measure, under pain of resigning ourselves to ineptitude in the face of the enemy. But this means loss of souls to God and His Church; for, although a strong faith and that common-sense philosophy which has its roots in human nature itself happily save great multitudes from capture by the specious arguments of unbelieving theorizers, yet increasing numbers, we must fear, are deceived to their grievous hurt. Each, then, in his place is bound to do something, and to do that something well; qualifying himself to meet the needs that arise about him, and to bring to the knowledge of

¹ P. 168, note.

others what has been said on the side of truth and right by those whose task it is to take the lead.

Physical science and anti-Christian philosophies have their popular apologetic in great abundance, by means of which the discoveries of scientists and the world-theories of modern philosophers are quickly made known and spread abroad. Did the purveyors of popular science content themselves with registering ascertained results, we should have nothing to fear on that score; but too often they go far beyond the original investigators in deducing consequences hostile to religious truth, and in attributing the character of demonstrated certitude to what are only more or less probable theories. What is to be said on the other side is calmly ignored; and there is none of that patient waiting till apparent contradiction shall be reconciled, which is the mark of a truly scientific mind. Such popular writers have none of the modesty that has characterized the greatest minds in science, nor do they appear to learn it as time goes on from those rapid changes of ground in the scientific explanation of the world and of history which a few years will often witness. Their readers, more excusably, though not less wrongly, are ever ready, in spite of all experience, to take up the last word of their informants as the final and irrevocable verdict of those who *know*.

The Catholic religion, also, must have its popular apologetic; based, indeed, always on unchanging ancient truth, but so adapted as to meet the special needs of every period. This is a necessity, and one which at the present time is being met nobly and efficiently. The great and precious gift of a simple, child-like faith, so deeply embedded in the hearts of our people, must have thrown about it strong defences against the insidious assaults that are so determinedly and continually made in the name of modern enlightenment. It must be shown to Catholics how they are *right* in having simple and child-like faith in the teachings of their great Mother the Church; that they are right, moreover, in holding to that elementary common-sense philosophy to which the Church herself has ever clung, and which has its proofs in the spontaneous natural reasonings of that intelligence given by God to all men alike for their constant guide. It would be well if no such necessity existed; but exist it does. The public press, popular novels,

magazine articles and stories are so full of the current thought of the day that no one can wholly escape its influence; and this thought, now as always, is not long in finding its way even into the very language that men daily speak. The inevitable infection of morals has followed, and a number of novel-writers—chiefly women, it would seem—are carrying out the materialistic speculations of the age in the immoral principles and conduct attributed to their heroes and heroines. These novels are essentially books “with a purpose”, and a truly pernicious purpose. They do not merely narrate evil doings in the good old way so as to show their evil consequences and inspire the reader with a wholesome disgust for the ways of vice and crime. On the contrary, they boldly present the sins of their characters as in reality no sins at all, but reasonable and justifiable actions, inspired by a sensible and courageous revolt against what the authors are pleased to term the artificial conventions of society. It may be hoped that most people at present would shrink from adopting such immoral falsehood as the standard of their own lives; yet there can be no doubt that works of the kind referred to are widely read for motives of curiosity and a desire to look, at least, upon forbidden fruit. When entrance has been thus effected by appeal to a very weak spot in human nature, the breaking down of principle is sure in time to follow if the pestilence be not stayed. It is already discernible, moreover, that the loose views cunningly presented in a setting of romantic glamor by certain writers of fiction are gradually creeping into newspapers and journals, there to reach a far larger circle of readers and so to spread the evil far and wide.

Thus, although for very many, as we have said, the principles of faith and the dictates of conscience and sound sense suffice to render them secure in the truth, very much damage undeniably is being done by the infiltration of materialistic or at least un-Christian science and philosophy amongst the rank and file of the people; and even those who have no predisposition to unbelief and immorality may often unawares imbibe notions of the most misleading character, that will take off the keen edge from their faith, if they do not prove a complete dissolvent of all religious belief whatsoever, and as a consequence will do equal harm to moral life and conduct.

The danger is but too real. Few priests, probably, have not to lament sad defections, plainly due to the tendencies of modern thought, with its purely mechanical view of the universe, logically issuing in un-religious ethics and a theory of human society without God, or at best offering some vague and nerveless substitute for faith in an Almighty Creator and Providence, wherewith to delude those who would fain keep some kind of religion after they have thrown over all that gives religion its value as the highest form of truth.

There is, in fact, no department of study and investigation which is not now made plausibly to tell against Christian faith. Physics, History, Psychology, the development of Religion itself in the life-story of the human race—all these are forced to contribute their part to the attack upon supernatural revelation; while those philosophers who still profess to value metaphysics as a mode of truth-seeking have gone astray into such strange vagaries of thought as to destroy all confidence in the power of human reason to attain anything of truth but the merest shreds and tatters.

Nor do the "New Theology" and Modernism, with their Pantheistic tendencies and denial of an objective revelation, succeed in their attempt to make peace between Religion and the extreme section of the modern "scientific" school. Cutting away from Christianity its historical foundations, leveling revelation to a vague and merely subjective impulse from the unknown and unknowable Divinity within man; putting aside, moreover, that clear distinction between the Creator and His creatures upon which orthodox Christianity has ever strongly insisted as upon a matter of life and death, and introducing a kind of sovereignty of the people into the sphere of faith and morals, these newest theories of religion have but made confusion worse confounded; nor can we look to them for any efficient aid in the face of the problems of the hour. The fact that Modernism has been championed, unfortunately, by men formerly eminent in the Catholic world, counting amongst them scholars, masters of a winning style, writers peculiarly able in putting forth suggestive thoughts that carry people further than they seemed at first to tend, has made all the more necessary the education of the faithful at large in the ancient traditional truth and its historical and rational defences.

It is impossible for most lay persons, and for very many busy priests, to enter into a detailed study of all those sciences the actual or alleged conclusions of which are made to do duty as weapons against the Christian and Catholic Religion. It is as much as most can do to keep themselves barely informed of the latest theories, and of their real or supposed bearing upon questions of faith.

It is necessary, therefore, that we Catholics should have a firm grasp of the root principles of our religion, and of that sane philosophy which it presupposes; that we should have in hand a ready weapon which may be turned in every direction to meet attack at any point: in other words, we need to have, in convenient form, a broad system of Catholic apologetic, not dealing with the minutiae which occupy the attention of experts, but affording a standing-ground whereon the ordinary Catholic may take up his position without fear of dislodgment. Far be it from the present writer to suggest that this is a new idea; or that this popular apologetic is not now, at least, forthcoming in abundance. Nevertheless, in the bewildering variety of present problems, and with the ever-present danger of well-meant but mistaken attempts to reconcile modern "mentality", as it is sometimes called, with ancient truth—a mixing of oil and water which will never give a homogeneous result—it may not be amiss again to draw attention to the subject, and to indicate roughly the lines upon which such an apologetic must be constructed.

It may be objected that it is impossible to reduce the defence of the Catholic Religion to the compass of a general system available for the ordinary mind; that apologetics to-day are concerned with the careful investigation of special facts or theories; that the only thing for the common man to do is to shut his eyes and trust to the experts to make things right. But, unfortunately, the common man very soon hears all about the facts or theories that are supposed to abolish the "superstitions" of the past; and he needs some kind of answer to them. Moreover, I would reply to these objections by pointing out that, multitudinous as are the details with which modern research deals, and many as are in consequence the points of debate with which the professional apologist is concerned, yet, after all, the Catholic system *is* a broad

human system, in which Divine Revelation does not destroy, but builds upon the teachings of right reason; that, therefore, by making our people well acquainted with the fundamentals of their religion and its eminently common-sense philosophy, and clearly showing to them both the irrefutable truths of reason and the undeniable facts of history which form the rational justification of faith, we shall be supplying them with an impregnable line of defence upon which to fall back when a dangerous assault is made from some unexpected quarter.

To illustrate my meaning, let me take the case of the supposed production of living from non-living matter by artificial means, which Mr. Butler Burke not long since was thought to have accomplished. This undoubtedly gave a shock to the religious sensibilities of many at the moment. The famous experiments by Pasteur and others which had been held to constitute so unanswerable a proof of the impossibility of abiogenesis seemed to have been discredited. No longer, it seemed, could we appeal to the dictum of Alfred Russel Wallace—co-inventor with Darwin of the theory of Natural Selection—to the effect that life, and the spiritual faculties of man's nature, demand the intervention of a Creator to account for them; for life, at least, appeared to have been now successfully evolved from non-living matter. But, even had it not been denied afterward by Mr. Butler Burke himself that his experiments issued in the result at first attributed to them, no Catholic need have been disturbed. Apart from the fact that spontaneous generation was universally accepted up to the middle of the seventeenth century in certain cases, such as that of the appearance of worms or insects in putrefying dead matter; and that the idea suggested no difficulty concerning the Creator to the minds of the most orthodox,² no Catholic would have felt alarm who had a grasp of those elementary and inevitable processes of natural reasoning by which are established the necessity of an Intelligent and Personal First Cause to account for all things that are,

² It is said, indeed, that Francesco Redi, the first to proclaim the doctrine of biogenesis, was even accused of controverting Scripture, because of the history of the bees that were supposed to have been spontaneously generated in the carcass of the lion. Judges 14:8. Chambers's *Encyclopædia*, Art. Spontaneous Generation.

and the impassable nature of the chasm that separates the rational life of man from the irrational existence of other living creatures. Even though holding personally, as one supposes most people still to hold, that the spontaneous passage from inanimate matter to living organism never has been and never will be made, any well-informed Catholic would have recognized that, utterly improbable though it is, the verification of the theory of abiogenesis would never render less than wholly impossible either the first origin of life apart from a Creator—in whatever way the Creator might be held to have worked—or the introduction of *rational* life into creation without the direct intervention of an Intelligent and Personal God.

It remains now briefly to indicate what with all due diffidence the present writer would suggest as the character of that popular apologetic to which we should direct the attention of our Catholic people. It is to be found in greater abundance now than formerly in those manuals which are provided for clerical students. Until lately it could be justly said that works in English dealing with the subject were scarce. That reproach is being rapidly taken away. A great apologetic literature of a popular nature has grown up in France, and it must be conceded, I think, that the English-speaking peoples are still behind French Catholics in this matter. There is room, for instance, for a periodical in English devoted to apologetics similar to the excellent *Revue Pratique d'Apologétique* commenced in 1905, and issued every fortnight by Messrs. Beauchesne and Company of Paris. This review is indeed "practical", is "up-to-date", and scrupulously orthodox, whilst avoiding that too reactionary attitude which would fain be more Papal than the Pope, and more orthodox than the Church, despite the warnings of history, which has shown us more than once the phenomenon of heresy arising from the obstinate attachment to the "letter that killeth", and accusing both Pope and Church of countenancing novelty when they were in truth exercising their Divinely-given commission in the explication of the doctrine delivered to the saints. The Catholic Truth Society of London, England, has done work of incalculable value in the matter under discussion. The series of manuals for Catholic priests and students published by Messrs. Longmans under the title of

"The Westminster Library", and that published by Messrs. Sands & Co., in England, and Messrs. Herder of St. Louis, entitled "Expository Essays in Christian Philosophy", as well as the excellent "Westminster Lectures" that have aroused keen attention amongst non-Catholics of various sections, may all be mentioned as instances of the growth of that popular apologetic which is now so necessary.

It must not be forgotten that the people whom this apologetic has to reach vary very considerably in education, and consequently in regard to the difficulties which they feel concerning the Catholic and Christian Religion. One instance of the good which comes out of evil is to be found in the fact that the modern attacks upon faith have brought out with increasing clearness the truth that real Christianity is synonymous with Catholicism. As systems, the non-Catholic religions have largely failed to meet the objections brought against divine revelation. Their vacillating policy, their weak concessions to the enemy, have contrasted very unfavorably for them with the firm stand ever maintained by the Church Catholic. When Pius X condemned Modernism, it was widely recognized by those not of the fold that he stood forth as the champion of the very foundations of Christianity. Thus the proverb has been verified that it is an ill wind that blows nobody any good. The apologetic literature to which I have drawn attention is calculated to meet the wants of many classes. It ranges from the simplest treatment of the truths of religion up to that which will be of value to persons of considerable education. It will be necessary, probably for a long time, to supply answers to those strange and unexpected difficulties which so frequently meet a missionary priest in his daily intercourse with those amongst whom his lot is cast. It is disheartening to a young man, just home perhaps from Rome, or from some Catholic University, primed with all the wisdom of the schools, to find that he has to meet absurd questions about Maria Monk, or "Bloody Mary", or the alleged wickedness of conventual and monastic establishments; about permissions to sin upon payment of a "consideration", or concerning confession as a merely formal cancelling of old scores that have been run up with an expectation of complete immunity in view of the weekly or monthly squaring of ac-

counts with the priest. Purgatory, Indulgences, Celibacy, the use of vestments, "empty ceremonies", the supposed prohibition of Bible-reading, the imagined position of the priest as a barrier set up between God and individual souls—all these still afford scope for the most absurd misunderstandings and misrepresentation. But, speaking generally, we may say that the spread of education, the increased intercourse between Catholics and their fellow-citizens, and the very nature of modern problems have lifted religious controversy above the level of former days. There are, indeed, difficulties, more common and less trivial than those just referred to, which still seem very real to some minds, and need serious attention. Bad Popes, historical events like the Massacre of St. Bartholomew, or the doings of the Spanish Inquisition; the use of Latin in the Liturgy, the misapprehension of the real meaning of Papal Infallibility—to instance a few out of many—all require careful treatment. But the main battle does not now rage about these points, concerning which Catholics need education less for their own sakes than for the sake of others whom they may help; the real warfare centres round great fundamental questions concerning which the faithful need to be fortified, lest they themselves fall under the fatal influence of doubt and scepticism.

In laying the foundations of a compact system of popular theology—for the scheme suggested in this paper would be nothing less; nor need the name indicate those portions of theological science which are the exclusive province of professed theologians—there can be no doubt that active practical religion must receive its full share of attention. True and solid piety must go hand in hand with the study of religion on its intellectual side. To say this is in no way to depart from that principle to which the Church has always held with tenacity; namely, that there is a complete intellectual and historical justification for faith. Grace does not destroy, but perfects nature; and the man who is in God's grace will perceive intellectual truth the more readily and clearly for it. Actual grace also has its part in enlightening the mind of the enquirer who is a man of good will. As a general rule, then, the religious man will also be the most truly scientific in religious enquiry.

All will recollect the importance placed by Cardinal Newman upon sound moral character as an indispensable guide to religious truth. It is possible for a bad man to take an interest in Christianity from the intellectual point of view, and to appreciate its arguments; but without carrying Christianity into practice he is not likely to do much good to himself or to others; nor could his faith be expected to survive an attack from the intellectual side when seconded—as is usually the case in instances of apostasy—by the assaults of passion or self-interest. However necessary it may be that theological treatises for ecclesiastics should be written in strictly scientific and intellectual form for the purpose of professional education, it seems to the present writer that an appeal to the moral nature of men should run through works of popular apologetic. Mere moral declamation, in truth, will not suffice as a substitute for clear argument; but argument need be no less clear for including what theologians have termed the “affective” element. It does not detract from the cogency of those proofs which are adduced for the existence of God, that the author or speaker who presents them should add a word upon God’s Fatherhood and Love, or contrasts the lot of man as a unit in some great evolution-machine with his position as the dear child of a personal and loving Creator. The intelligence, indeed, must first be reached, but the heart must also be touched if truth is to energize and save and make men free. Surely the force of Cardinal Newman’s apologetic work is due not only to the inimitable clearness of his style, and the intellectual keenness of his presentment of the case, but also, and in the highest degree, to that constant appeal to the heart which accompanies all that he addresses to the mind.

For Catholics, the safeguarding of whom in the face of attack is the chief subject of consideration in this paper—although their influence over others is also to be kept in mind—it seems to the writer that a somewhat full and very clear exposition of the nature and position of the Church of God as the “Pillar and Ground of the Truth” is the very best intellectual foundation that can be laid. We have not to begin by proving to Catholics that God exists. Certainly they must be supplied with arguments that will turn the point of mater-

ialistic objections and shield them against the plausible atheism or disguised pantheism which permeates popular literature; but a keen appreciation of the glory and beauty of the living Church, a view of the general current of her great history, with its consistent witness to truth, its evidence of the universal adaptability of that truth to the needs of men in every age and place; a realization that in a great teaching Church is to be found the only method consonant with man's own nature by which true religion can be effectively imparted and preserved; and that, as the Vatican Council has declared, she herself constitutes a standing proof of her supernatural origin and a witness to God and to the unseen,³ will be found the most efficient antidote to the poison of error. One well-grounded in the Catholic Doctrine concerning the Church; one especially who has been led to look at the Church as a great actuality in which that doctrine ceases to be merely theoretical, and is seen in working order, will have a standpoint from which he can look forth with patience and calmness upon the tossing waves of controversy, and a set of principles that will enable him to wait not only with patience, but with unswerving confidence for the ultimate solution of such questions as are still in process of being thrashed out. He will realize that the Church has gone through many a great crisis of doctrinal war, and has ever emerged triumphant over difficulties and perplexities, vanquishing, with her living deposit of truth, the disintegrating and dissolving forces of error.

With the Catholic Doctrine concerning the Church of God is intimately bound up that of the nature of Divine Revelation, of which the Church is the sole accredited organ. In the question of Revelation, also, is involved the relation of the Bible to the Church. It is especially necessary in our day that a Catholic should be clear as to the twofold source of Divine teaching which the Catholic Church has at her disposal; of which, moreover, she alone is the authorized exponent and interpreter. I refer, of course, to the Church's own Divine tradition, and to the written revelation that we have in the Sacred Scriptures.

³ Cf. Vat. Conc., *Constit. De fide Catholica*.

Because of the long controversy with Protestantism, which made necessary a constant appeal to Holy Scripture as the only way of convincing those who, still retaining their belief in its inspiration, had thrown over the authority of the Church; as a result, too, of modern criticism, which has again concentrated the attention of multitudes upon the Bible, Catholics have been tempted, perhaps, to forget in part that the Bible is useless for the purpose of constructing a system of religious belief apart from the Church, and insufficient, in some cases, satisfactorily to prove individual doctrines without the Church's constant and living Tradition. "The Bible and the Bible only" will scarcely prove, for instance, the doctrine of Indulgences. Many of the fundamental dogmas of the Catholic Faith would fare ill in controversy did they depend solely upon the written Word. Yet there is a tendency amongst Catholics sometimes to be disturbed if they cannot answer the Protestant demand to bring full and clear proof of every Catholic doctrine from the pages of Holy Writ. It must be made plain to them that the Almighty did not intend men to learn their religion only from a Book, even though that Book is inspired and the very Word of God. When the true relationship between Church and Bible is well understood, the sting is thereby extracted from those difficulties which modern criticism has raised.

It is true that here we tread upon a path beset with dangerous pitfalls; and all care must be used to avoid belittling the Sacred Scriptures as a support of Catholic Dogma. We may not, with the Modernist, reduce the statements of Holy Writ to the position of mere formulations of the subjective spiritual experiences of the writers, nor deny the solid historical basis which the Gospels and the rest of the New Testament give to Christian Catholic belief. We have, with the Church, to take the middle way between the two extremes of exclusive reliance upon Scripture to the detriment of Tradition, and the Modernist supposition of so great a change in the ideas of the first generation of Christians that no one but those latest of heretics can find any visible connexion between the few elementary notions which Modernists will admit to be found in the New Testament, and the body of doctrine demonstrably held by the faithful of the first centuries. In truth, though

we may legitimately appeal to the Gospels and Epistles as genuine historical documents, and find in them, even prescind- ing from their inspired character, a sufficient witness of the facts of our Blessed Lord's life, and of the foundation and marks of the true Church, we must not carry that process of prescind- ing too far. Having laid the historical foundations which Modernism so ruthlessly would cut away, we must thenceforth read Scripture in the light of the Church's living and continuous teaching. To quote from a recent Pastoral Letter of one of the Bishops of England:⁴ "Jesus Christ Himself we Catholics, at least, know only through the Church. Her tradition, like Mary's, is the memory, treasured in her heart and cherished by the Brooding Spirit, of His Person- ality and Work. She knows 'Christ crucified', and knows Him thoroughly. She pretends to no other knowledge, but of this she claims a monopoly. Even the Gospels yield no true image of Him apart from her. They are themselves im- bedded in her tradition, and her teaching is the only authentic commentary upon them. Therefore all attempts to reconstruct a portrait of her Master different from hers are foredoomed to failure, and those who make such attempts are too often guilty of 'vain babbling', of 'profane novelties', and of 'oppositions of knowledge falsely so called'."

In this sense did St. Augustine declare that he could not believe in the Gospels apart from the testimony of the Church Catholic. To the Church, indeed, the Gospels and the whole of the New Testament belong. The sacred writings of the New Law grew up in her bosom. In a true sense they are the first written records of her Tradition; differing, indeed, from later written witnesses to that same Tradition in the important fact that they are Divinely-inspired, and hence immeasurably superior to all Christian writings that followed them. But they, too, came forth as witnesses to facts and doctrines al- ready known to the Church and taught by her in her daily preaching. The Church herself was organized and at work for some thirty years, probably, before a line of the New Testament was written. To her also, by inheritance, equally

⁴ The Right Rev. F. W. Keating, Bishop of Northampton: Lenten Pastoral, 1909.

belong the Scriptures of the Old Law. It was hers to take them too, and, as being in herself the embodiment of that fulfilment of the Law which Christ came to preach and to accomplish, to interpret them in accordance with that relation which they bear to her as type to anti-type, as shadow to substance, as prophecy to its fulfilment.

Never must we lose sight of the divinely established harmony that exists between Holy Scripture and the Church; a harmony in which the two give mutual support to one another. We might even say that the Church is more necessary to Scripture than Scripture is to the Church, but that it is better to take both as gifts from God, and therefore both necessary and both together affording irrefutable testimony to the Truth. This much we can and must say and insist upon—that the true relation of the Church to Scripture, and of her living Tradition to the written Word, involves her sole right, as it does her sole competency, to say what Scripture means.

We may not demand, indeed, nor is it necessary, that the Church should at once come forward with a solution to every difficulty that is brought forward. To ask this would be evidence of an impatient mind. God's Providence, using human instruments in His work of enlightening the Church, does not over-ride their human and natural mode of action. Hence time is necessary for the Church to come to her authoritative decisions. But when and where those decisions are needed, in good time they will come; and the loyal Catholic will bide the Church's time, serenely confident in those principles which have here been roughly sketched, and conscious that never, till the end of the world, shall fail the voice of the Holy Spirit speaking through the Pastors whom He has put to rule, to guide, and to teach in the House of God.

[TO BE CONTINUED.]

H. G. HUGHES.

Norwich, England.

LET US MAKE TIME FOR THE STUDY OF POSITIVE THEOLOGY.

AMONG the questions that, just now, appeal to the ecclesiastical educator, there is none more comprehensive in its practical results than that of determining a suitable course of studies in our major seminaries. It is a question fraught with interest, not only to the present generation, but to those of the future for whom God is even now preparing the saving means of grace through the ministry of His priests. "Go teach all nations" is indeed a Divine message which gives them authority to speak in His name; but the fulfillment of that command presupposes in them a wealth of knowledge, not infused from above, but acquired by long and patient study. It is necessary, then, that the priests of the New Law be men of learning, and hence the corresponding necessity of a long and careful application to study on the part of those who aspire to the priesthood.

The trend of present-day methods is to extend as far as possible the time devoted to the study of Theology. The word has gone forth from the Vatican; it has been taken up by many bishops, and where formerly one year of philosophy and three years of theology were considered sufficient, now six years are needed to complete the regular Seminary course. It is needless to dwell on the advantages of this extension, which indeed is a necessity in view of the demands made upon the priest in these times of much reading and general culture.

Whilst, however, it is desirable to insist on the longer course, it cannot be ignored that since in many dioceses there exists a great scarcity of priests, whilst a large number of souls are craving for bread with none to break it to them, it would be a real hardship to insist always on the longer course. There are other reasons, such as the poverty of many dioceses or of the candidates who, whilst studying in the Seminary are obliged to defray their own expenses, which will induce many bishops, howsoever desirous they may be in theory to give their priests a long training in the Seminary, to shorten the course and ordain candidates in their third year, or even before that time.

In these circumstances it is pertinent to inquire, how the

course of studies can be arranged in our major seminaries so as to afford the students in a short time a sufficient grounding in Positive Theology, not only to meet their immediate requirements, but also to serve as a basis of useful study through life. A recent contributor to the REVIEW opened up the question in these words: "Is it practicable within the time now at the disposal of students for the priesthood, so to manage that, without falling below our present standard in other regards, the seminarians may read all, or at least a considerable portion, of the Holy Scriptures in such way that he may be said to have a grasp upon them, and that they really enter into his intellectual life; and can there be added to this a general introduction to Patrology, followed by the reading of a concatenated series of entire works so devised as to tap Tradition at commanding points, and so distributed as to render appeal to the more commonly cited spokesmen of the ancient Faith something more to him than the shadow of a name?"¹

That the want here expressed has not long since been supplied is due, at least in a great measure, to the absence of a system of coördination or unification in the schools of theology. In the major seminaries we do not meet with that useful and highly interesting individual, whose acquaintance we made in the earlier days of our college life: viz. the Prefect of Studies. That is to say, there is no master mind pervading the classes of theology, bringing them in relation one with the other, staying the exuberant enthusiasm of this professor, who proudly thinks that his particular subject is the "one thing necessary" for the future priest; and stimulating the lingering and heedless process of that other, who, perhaps dissatisfied with his subject, regards it as of only secondary importance to the sacred ministry. The want of this supervising influence in the major seminary leaves professors usually to their own initiative, and the various schools are apt to degenerate into units that make for individualism instead of coördination, and develop a corresponding tendency to produce specialists rather than theologians. Not that specializing is to be despised in all cases; but what our semi-

¹ ECCLESIASTICAL REVIEW, December, 1909, p. 667.

naires are supposed to produce, and what the world is waiting for, is not the priest who shines in this or that branch of science, but he who is the all-round man, armed cap-à-pie for the ministry. If his life is to be a continual study, by all means let him specialize, when he has the time; but first of all let him have the necessary general information before he assumes responsibility for souls.

Hence it is the opinion of the present writer that our major seminaries should have a Prefect of Studies, or if that term smacks too much of the Humanities, a Director or Master of Studies, whose duty would be to superintend the mode of teaching in the schools. It is necessary that he be a man of varied parts, even a genius, if the world hold any such nowadays; but in any case, the brightest mind in the institution, the one best supplied with general information, so that he may enter any class in the school and find himself perfectly at home. Among the duties that would claim his attention would be to arrange the program of studies, to apportion to each professor the subjects to be taught, specifying in every case the amount of work to be done during each semester; and so keep in touch with all the classes that he may be able to tell on any day how far the school has travelled along the theological way. He would thus have it in his power to keep watch on the students through the class-work, and with the knowledge obtained in this way he could easily prevent their devoting too much time to matters that appealed to their fancy, to the neglect of other subjects equally important.

Another duty of the Master of Studies would be to see to it, that the students acquire a maximum of Positive Theology in the shortest measure of time, and with the least possible waste of energy. This is indeed his chief duty, and the one that calls for the greatest share of efficiency. To coördinate and systematize the work of the schools so as to ensure a well-balanced result postulates abilities of no mean order, and from the success that will attend his efforts in this particular may be judged his aptitude for his position.

I venture to propose as merely tentative a plan that might be modified according to the circumstances of time and place. It might help at least to some extent in solving the difficulties

that here confront the Master of Studies. To simplify his duties and at the same time produce more efficient results, it would be necessary for him to divide the course of studies into what may be called fundamental and advanced work. The fundamental studies would comprise the primary tracts of Moral Theology, the questions of Revealed Religion, the Church, and, generally speaking, those matters usually styled "*De Locis*," together with the introductory questions of Canon Law. To these must be added Ecclesiastical History, Sacred Scripture and Patrology. Care, too, must be taken to insist on the importance of all these subjects; in fact they should be placed upon an equal footing, because to attach special value to one of them at the expense of another would be to render a well-balanced course impossible. The fundamental study of Church History should not be concerned with historical events, but rather with their philosophy, their bearing upon dogma and discipline, and their argumentative value in their relation with both. In like manner the Course of Sacred Scripture should be merely introductory. It would deal with the authenticity of the Books, the nature and extent of inspiration, the mode of interpretation, and their intrinsic value as a proof of doctrine. A similar rule would be observed in the study of Patrology. The authority of the Fathers would have to be fully discussed, synoptic readings would be examined containing short sketches of their lives grouped by centuries for the sake of clearness; the names and outlines of their principal works would be considered; these and the like considerations would occupy the students of Patrology during the time devoted to fundamental work. Meanwhile it would be the duty of the Master of Studies to show how all these different subjects coalesce to form the foundation of the edifice in which the future priests are to live their lives, and act their part as guides for the faithful.

After a year, or better still a year and a half, devoted to these fundamental subjects, the future missionaries are ready to enter upon what we have called the advanced work of the Seminary. Now the duties of the Master of Studies become more numerous and more weighty. He must superintend the different schools so as to keep up equal emulation in all

the subjects, and particularly must he endeavor to restrain the tendency for Dialectics, which frequently turn especially clever students from the true founts of theology, and lead them to waste time and energy in vain and subtle argumentation. With Moral Theology he cannot do much. The present methods for this subject are perhaps as good as any that could be suggested, and to inaugurate a change in this particular might result in more harm than good.

But in Dogmatic Theology a change might well be effected, by insisting more on the positive aspects of the matter. Dogma should be taught in conjunction with Sacred Scripture, Patrology, and Church History, their mutual relations so preserved that the four may be said to constitute only one course, though each may have a separate professor. In the school these four should run, as it were, in parallel lines, each professor keeping ever in view the work done by the other three, so that it will be true to say that all four teach the same doctrine but from different viewpoints. To illustrate, let us suppose that the students, having finished the fundamental work, take up the question of the Incarnation. It would then be the part of the professor of dogma to explain the intrinsic nature of this mystery, its relation to other points of doctrine, and, bearing his hearers along the path of Scholastic Theology, establish the truth of the mystery by the usual dialectical methods followed in the schools.

At the same time the professor of Sacred Scripture would delve into the pages of Holy Writ in search of the same doctrine. He would trace it from the promise made in the Garden of Eden all down the inspired pages until "The Word was made flesh and dwelt among us." Deftly his investigations will bear him along the self-same road traversed by his co-laborer in the school of dogma, till every view put forth by the latter finds full confirmation in the course of Sacred Scripture.

A like duty would fall to the professor of Patrology. As the one scans the pages of Holy Writ, the other ransacks the writings of the Fathers to find their views concerning the subject under consideration and let in the light of venerable antiquity to confirm and consolidate the proofs already advanced in the other schools.

Finally the professor of Sacred History would have his corresponding part to play, at least in the greater number of dogmatic questions. In the case here adduced he would trace the doctrine of the Incarnation down the History of the Church. He would point out the errors that arose from time to time concerning it, he would enter into the details of the various controversies that were waged around it, and describe how the Church spoke in solemn definition, setting the seal of her supreme authority on the questions at issue. And all the while the professors should keep in touch with each other, not merely in the sense that they are engaged in teaching the same subject in a general way, but aiming at singleness of choice and uniformity of progress with regard to its divisions and subdivisions, so that the students in all the schools may be dominated by one central thought, to the formation and support of which each professor would in turn contribute.

This unification or coördination would depend largely on the efforts of the Master of Studies. Once a week he might call the professors to a conference, where they could compare notes with regard to the work done, and at the same time agree upon a line of concerted action for the following week or ten days. Naturally the professor of dogma should hold the key to the situation. Upon him it would depend to set the pace for the schools; but under the guidance of the Master of Studies he could so temper his zeal that his associates would be able to keep up with him, and thus the work would advance uniformly, and as it were in unison.

What has been said here with regard to the Incarnation applies with equal force to the other points of doctrine. The nature and attributes of God, the Blessed Trinity, the Creation, the Sacraments, the future state; these and all such questions may be subjected to the same treatment, and scarcely one of them that would not be more firmly grasped and more securely held under a system such as this. Each in turn would furnish the Master of Studies splendid opportunities for the exercise of his powers of coördination, and place within easy reach of the students rich treasures of Positive Theology.

The first obstacle that stands in the way of adopting the

plan here set forth is the want of suitable text-books. This is indeed a difficulty, but it is not one that would last for any considerable length of time. In this, as in all other cases, the demand would create a supply. The text-books so common nowadays are nothing more than the surplus energy of professors crystallized into book-form, and there cannot be any reason to suppose that the same energy would not continue even in changed conditions, to find outward expression in printed pages. Hence if the plan were once adopted text-books would soon follow, and in the meantime it would not be too much to ask of any up-to-date seminary that it furnish the students with advance-sheets either printed or lithographed, so as to render unnecessary the bugbear of dictation.

It may be said, too, that our plan does not differ in reality from that now in vogue in our major seminaries, because our text-books actually contain abundant quotations from Scripture and the Fathers. No doubt; but somehow the student's mind and memory do not get hold of the matter. The method I suggest is not content with isolated quotations, but seeks the whole sum of doctrine at its true sources. It would guide the student by way of authority, giving him the views of his ancestors in the faith, and thus making him conscious heir to the accumulated thought of the ages.

Three years of such study should give the future priest a fair share of Positive Theology. He would have learned to trace the doctrines of faith back through the history of God's Church; he would have come into speaking terms with the Fathers who begot that faith in the early ages, and would have discovered in Holy Writ the same faith ushered in upon the world and swathed in the swaddling clothes of inspiration. He would thus become acquainted at least with the geography of the "Theological Places"; and, if in the future, his taste for study should tempt him to visit these favored lands, he may pluck luscious fruit or lovely flower, according as he desires the solid food of the hungry soul, or simply the mental pleasure of an esthetic traveller.

J. C. MACMILLAN.

Cardigan Bridge, Canada.

LUTHER IN PROTESTANT PICTORIAL AND BIOGRAPHIC
PORTRAITURE.

IF the number of monuments, memorial pictures, commemorative medals, biographies, odes and satires, eulogies and lampoons, be taken as the standard of measuring an individual's importance and worth, then perhaps few men present stronger claims on our attention than Martin Luther. Luther monuments, pretentious and modest, rear themselves not only on the native sites and haunts of Luther in Saxony and Thuringia, but in not a few other localities in Germany, Scandinavia, and Austria—places where the hero of this adulation never set foot, in fact were unknown to him even by name. In Saxony and Thuringia portraits of Luther adorn almost every church, parsonage, and schoolhouse. But also in the Scandinavian countries, in the Baltic Provinces, with the Lutherans of America and Australia, his picture is frequently the only ornament that the church or school can show.

But far more astounding than monument and picture is the extent of the Luther literature. In the eighteenth century, it already was deemed expedient to make an inventory of this literature. But these initial efforts were highly unsatisfactory. A better success rewarded the labors of Ernst Gustav Vogel in 1851.¹ However, in spite of his painstaking diligence and scrupulous care, much escaped his industry, and unfortunately the nearly numberless mass of pamphlets, dissertations, eulogies and satires, which even during Luther's lifetime had sprung up with a tropical rankness, were not incorporated. All the same, he was able to enumerate more than thirteen hundred books and treatises on Luther. To-day a complete collection of Lutherana would certainly show more than two thousand volumes, and this without including the more or less valuable contributions in the daily press, in weekly, monthly, or quarterly magazine publications.

But equally astounding in its extent is the polyglot and diversified character of this literature. The field of belles-lettres is represented by a countless number of lyric and epic poems, a half-dozen historical romances, and no less than a dozen Luther dramas in German, Swedish, and Italian. The

¹ *Bibliotheca biographica Lutherana.*

catalogue of educational literature opens with a stately array of more than two hundred biographies in Latin, German, English, Dutch, Danish, Swedish, French, and Italian. Not a place or phase in his life but is the subject of some recondite dissertation. We have erudite, not infrequently ponderous books and treatises on the year of his birth, the house of his birth, the town of his birth; on his parents and grandparents; his wife, his children and grandchildren; his sicknesses and travels; his inner and outer mode of life and habits; on the poems, monuments, and medals dedicated to him; essays and dissertations on his learning, monastic and reformatory career; on his philosophical, political, social, economic, pedagogic, and esthetic views and tendencies; on his musical and poetical accomplishments; on his significance in the development of the German language and literature. In fact there is hardly an event or feature in his life, no matter how trivial, which has not at one time or other challenged the actually formidable industry of the historical specialist, and no sphere of human activity in which, by way of supplement, it was not attempted to fit the views of the Reformer. Even his casual observations on the piracy of books and the unsealing of letters have not escaped the scrutiny of inquisitorial research. The question as to what he drank, how and when he drank, forms a small special literature of its own.

Many of these books and treatises to-day possess only an archaic value. Nevertheless a considerable part of this literature is the product of modern writers, and has even a contemporary origin. In the course of the last seven years no less than five Luther biographies and five Luther dramas have made their appearance—besides a volume on the youthful Luther, Denifle's great controversial broadside, and an immeasurable number of works on specialized lines of Lutheran research. It may sound enigmatic, but still it is true, that there is more written, and the battle waxes warmer to-day over Luther, than over Goethe or Schiller, Napoleon or Bismarck.

But is the Luther thus enshrined in the memory of men, the *real* Luther, or merely an idealized figment or repulsive caricature, that has nothing more in common with the real Luther than the name and historic vesture?

I. Luther has the attribute of being one of the few mortals whose face, at least in Germany, is known to every one, and no matter in what representation it may show itself it is instantly recognizable. This is not owing to the fact that so many Luther portraits are in existence, but because all of them have the same stereotyped form and expression. Almost all of them show us a portly man, of full years, with a broad peasant face, prominent jawbones, a shock of curly hair, a somewhat flabby countenance, and small, piercing eyes. This type is so well established, and the public has so familiarized itself with it, that even Ernst Rietschel did not dare deviate from it when he created the famed monument at Worms. His artistic conscience assured him that the Luther of the year 1521, who faced the historic Diet, was entirely different from the one who now dominates the Lutherplatz in Worms. The same type with a consistency and recurrence not usually found among modern artists is still religiously preserved. On it as a basis, physiognomists in all scientific seriousness still base their observations, and ethnographers, with a precipitancy somewhat characteristic of the joyous science, established the thesis that a strong admixture of Slavic blood coursed in the veins of the Reformer!

The historian, at the very outset, instinctively entertains strong suspicion and doubt about such popular types. But is this suspicion and doubt justified in the case at hand?

The Luther head is certainly no free creation of the artist's fancy, like Dürer's Charles the Fifth, that immortal replica of medieval art. The inquiry must go back, as every student of Luther knows, to the many hundred portraits ascribed to the brush of the elder Lucas Kranach; and as his model is to be taken—a fact we read with some interest to-day—the altar-piece in the municipal church at Weimar. Here, it is claimed, Kranach represents the Reformer as he lived and will continue to live in the memory of the popular mind.

But what art compendiums and history primers offer as critical finalities do not always satisfy the claim of modern art criteria. In the company of a capable leader of our own day,² let us review the art legacy of the elder Kranach, and

² Paul Flechsig, *Kranach Studien*.

we experience surprise after surprise. In the first place, we discover, not without a sense of amazement, that this legacy has as yet been far from critically inventoried. We discover furthermore that of the many hundred Luther portraits handed down to us from the sixteenth century only three portraits in oil and two copper engravings can be ascribed to the elder Kranach. We discover finally that the classic representation of the accepted type—the Weimar altarpiece, far from being the work of the elder Kranach, was demonstrably that of Lucas Kranach the Younger, painted two years after his father's, and nine years after Luther's death. Now the younger Kranach was admittedly a competent artist, but was not to be classed with his renowned father. If we subject the doubtlessly authentic "Kranach's" to a close scrutiny, we observe at a glance that they have nothing in common with the typical Luther head. Even staunch Lutherans who, to use a colloquialism, know the Doctor's face as well as the face of their father will show no signs of recognition. The typical Luther head (by which we mean the commonly accepted one) first makes its appearance on the so-called *Epitaphium Lutheri*, a wood-cut manufactured for popular distribution a short time after Luther's death. This wood-cut no doubt had its origin in the workshop of the Kranachs, but was hardly the product of the elder Kranach, who at the time of Luther's death (1546) was at the advanced age of seventy-five years. It was the work of the younger Lucas, who even then had been for some years the soul of the paternal business. But even here Luther's portrait is markedly different from the well-known portraits of Schwergeburth, Gustav König, Spangenberg, or even in Wartburg Luther Gallery or Weimar. The features are more severe and seamy. The mouth is firmly closed. In the middle of the forehead the hair curls itself into a tuft. Between the eyebrows a sinister frown shows itself, and over the right eye there impends a huge wart.

The greatest surprise that awaits us, however, is perhaps the knowledge that *not one* of the old, and doubtlessly authentic Kranach portraits, harmonizes with the traditional description of Luther's person. Not one of them depicts the erect, bold, defiant, rigid carriage of his person; that he in-

clined more to the rear than the front. Not one of them gives us even an approximate description of the dark, forbidding eyes, which glimmer and flash with such star-like intensity that they cannot be steadfastly encountered. This characteristic, straight-laced carriage of his body, the falcon eyes, lion eyes, basilisk eyes, which did not escape the attention of foe or friend, the elder Kranach likewise signally failed in reproducing.

If the two Kranach's failed to give us this faithful portrait, and they were two of the greatest artists in Germany at the time, how much less the obscure painters who on 18-21 February, 1546, had the dead Luther as a subject. One of these, Lucas Fortenagel, of Halle, was, as the false perspective of his well-known picture "Luther on his Deathbed" shows, unable to cope satisfactorily with even the technical difficulties of his task, and the unknown modeller in wax to whom we owe the celebrated death-mask of the Reformer, now in possession of the Marienbibliothek at Halle, was certainly not a shining mark in his profession. The great German portrait painters of the period—Dürer, Holbein, Amberger, never saw Luther. Dürer, it is true, expressed a desire to make a portrait and copperplate of him; but he never carried out his design.

This failure was an evident loss to Luther specialists, and we may at least measurably appreciate the extent of this loss when we compare the portraits of Melanchthon from the Kranach studio with Dürer's copperplate and Holbein's red pencil sketch. The Kranach portrait is most depressing. It represents Melanchthon as a half-famished, cadaverous, even despicable figure, which fails to inspire any other motive than pity, if not contempt. Even in the Wartburg frescoes he leaves anything but a favorable impression. But a glance at the Dürer and Holbein portraits, reveals Master Philip as a man of mental activity, with glimmerings of genius and a healthy vitality—altogether an engaging figure.

We must accordingly console ourselves with the knowledge that not only have we not many, but really not a *single* authentic portrait of Luther; and not many hundred, but only a few, Luther engravings from the hands of the great artist Kranach. In these few authentic ones, which we have thus

far known, and which depict the Reformer at the height of his power, we search in vain for the typical Luther head. For its creation we must go to the younger and not the elder Kranach. This states with sufficient clearness that it is not the spontaneous product of the artistic imagination, like Dürer's Charles the Fifth. Out of the canvas looks the countenance of the old, irascible, sick, and embittered Luther. But the younger Lucas had already begun to idealize away the traces of old age in his subsequent representations of the Reformer. This is amply proved by the Weimar portrait. His example was slavishly followed by all the more modern artists, who idealized the already idealized type more and more, and devoted themselves assiduously in brushing away the brusque and aggressive features which still linger in the younger Kranach. It can be stated without fear of contradiction that the most popular and widely circulated of these modern "ideal" portraits, "Luther in his Fur Coat", which decorates so many churches, lacks verisimilitude to a degree that would prevent even the Doctress Katharine from knowing her husband in it.³

II. What harm is there, however, even though all these Luther portraits which painting or engraving have produced, and will no doubt continue to produce, are so unlike the original, if only biographic and historic literature give us the true and real Luther? But does literature fully and satisfactorily meet the demand? No student of Luther would have the rashness to answer in the affirmative. A closer examination of the literary Luther portraits gives us the identical result that a closer examination of the pictorial portraits does. True, these literary portraits, so far as they are designed for larger circles, have a common similarity; in the same proportion as they give us the dissimilarity of the original. They, likewise, in the strict sense of the word are not portraits, but only reproductions of a commonly accepted type. Only we must draw a distinction between two types: the idealizing and interpretative, in which hero worship is the inspiration;

³ Those interested in the psychologic and physiognomic study of the Luther portraits may read Denifle's *Luther Physiognomie*, published as a supplement to his *Luther und Lutherthum*, pp. 815-828, Mainz, 1904.

and the literal and real, which modern research and historic objectivity force on us.⁴

In the history of the ideal type, we find, to a great extent, a reflection of the spiritual development of the Protestant world since the sixteenth century. Every period of time fashioned the traditional picture of the Reformer according to its own ideals; every period discovered new lineaments in his countenance or brought into prominence less known ones. In the sixteenth century the Reformer is more than a mere man. He is acclaimed as an inspired personality, whose advent is foretold in the Bible and by the seers of the Middle Ages, as the Prophet of Germany, called by God Himself, enlightened by superior wisdom and strengthened by extraordinary power as the Vessel Elect. The religious appraisal of Luther's person and work permeates the oldest biography of Luther; the Luther sermons of John Methesius even intrude themselves into the Formula of Concordance. This ideal type has the character of an article of faith with Luther's votaries, which, like other articles of faith, must be taught circumstantially, maintained vociferously, and develop themselves systematically.

Pietism assumes a different attitude toward Luther's person and work. It also claims a præemptive right to the Reformer, and accordingly applauds him as a man of unwearied prayer and a champion of the church, nay even as the direct founder of the little pietistic annex in the larger Protestant church. But it experiences a secret and apprehensive anxiety that this man does not precisely adjust himself conveniently, not to say logically, to their models of pietistic holiness, and as a result cannot escape the mild animadversions, if not severer censures, from the pietistic viewpoint. The historian of Pietism, Gottfried Arnold, in his portentous and splenetic work, delineates him as the model of a true evangelical Christian and teacher during the first seven years of his reformatory work—the period of pressure and opposition. With the later Luther he finds much to take exception to, and, as far as consistency permits, to disown.

⁴ The subject is treated more exhaustively by the writer in the *American Cath. Quart. Review*, 1901, pp. 582-601.

Now that which gave offense to the Pietist—his frank and blunt worldliness, his brutal treatment of his adversaries, his denunciatory opposition to all Catholic devotions—is precisely what made the “ecclesiastical rehabilitator the idol of the advanced and rationalist thinkers”. They lauded him as the apostle of enlightenment and reason in juxtaposition to “superstition and unreason, whereby, through the autocratic domination of the priests, religious and moral teaching was marred and blunted”. As such he was the precursor of freedom of thought and conscience. Even as late as 1817, in an old night-watchman’s song, we hear the refrain:

Hört Ihr Herrn und lasst Euch sagen
Der Geist ist nicht mehr in Fesseln **geschlagen**,
Gedenket an Luther, den Ehrenman,
Der solche Freiheit Euch gewann.⁵

In the same year the rationalistic-dogmatic theologian Wegscheider dedicated the second edition of his Dogmatic Theology to the manes of Martin Luther as the founder and champion of “freedom of thought”.

However, even in the high-tide of Rationalism, other voices were muttering loud enough to obtain a hearing. Justus Moser and Gottfried Herder made the discovery that Luther embodied the most exalted type of a—German patriot. They hailed him not only as “a co-reformer of our liberal [*aufgeklärten*] Europe”, but above all “as a patriotically great man”—in fact the chief creator of a national cultus. This nationalistic conception, wrought out most adroitly, attained the character of a national hysteria during the wars of German freedom. The “brain-storm” took an especially strong hold in academic circles, where the Reformer was exhumed as the true pattern of a typical German, the ideal exponent of German piety, German manhood, and German liberty of thought.

In the nineteenth century this naïve mode of idealization, which pell-mell invested the hero with one’s own ideals, lost ground. But it is far from dead, or even somnolent at this day. If we no longer feel inclined to take Luther in his en-

⁵ Hark ye, gentlemen, and let me tell you, the mind is no longer riveted in chains. Think of Luther, the noble man, who has secured for you such a freedom.

tirety, we can detach him in sections. Of course in all these appraisements there was as great a divergence of opinion as there was a clash of judgment. The strict new-Lutherans peremptorily dismiss the young Luther as "a personality as yet undeveloped, tossed hither and thither in subjectivistic extravagances". To them the model, exemplar, and master is the old Luther. On the other hand liberal Protestantism will have nothing to do with the old Luther. Only the Luther who burned the Bull of Excommunication, who fearlessly proclaimed his "loyalty to conscience" before the Emperor and empire at Worms, who occupied the stage of Germany between 1517 and 1523, is dear and sacred to its heart. But unfortunately this Luther is not the real Luther. "Luther"—and it is Adolph Harnach who is speaking—"Luther in those joyous but brief days of the Reformation, was pushed beyond the limits of his being. But very soon, as it could not be otherwise, he relapsed into his narrowness. All the charges laid at the door of his adversaries, the conversion of the Gospel into a creed, the stickling over the letter of the Bible, the neglect of the moral for the doctrinal, of all this he was himself guilty."

Aside of this in liberal Protestant circles the older nationalistic conception still enjoys great popularity. It relegates the Reformer Luther to the background and brings the German patriot and national hero Luther to the forefront. Gustav Freytag's *Life of Luther*, which attempts only a portrayal of the German citizen Luther, dissociated from the theologian Luther, is a characteristic example of such a conception and tendency. Even the latest of the larger biographies, that of Adolph Haussrath, discloses in many places this national and liberal historical viewpoint. For it is no secret to even a casual reader, that precisely the religious conflicts of the Reformer are those in which the brilliant author is least successful and which he advisedly slurs.

In the majority of the popular Luther biographies of recent date, another peculiar characterization of German *Bürgerthum* makes itself conspicuous. The brusque and brutal, the uncouth and violent, the vulgar and gnarly features of the Reformer's physiognomy are cunningly brushed aside. The lion is metamorphosed into a tame boudoir cat. It is true

he rages at times, but his roar is of little or no consequence. It is the rage of the German domestic despot, who fumes and storms, clatters and shouts, but is as harmless as a pet kitten.

In this portraiture we must not overlook another school—that of revolutionary radicalism. To discredit Luther's doctrine it assailed his person and habits, his speech and conduct, and drew a picture of Luther that had as much in common with the ideals of the evangelicals as night has with day. The Luther portrait of revolutionary radicalism traces its original outlines to Thomas Münzer. Broadly executed, and boldly enunciated, we first find it in the nineteenth century by the authors of the radical bourgeois and social democracy.

The appraisalment of the Reformer rests solely on his hatred of the radical politics and socialistic tendencies of Münzer and his followers, as well as his inexplicable and indefensible attitude during the Peasants' War. It brands him as the "dull, soft-living flesh of Wittenberg"; again, as a blood-reeking executioner, self-prostituted tool of the nobility, populace-hating parson. True as the arraignment may be in part it loses much of its force, for radicalism has barely a bowing acquaintance with the criteria of history.

We can not enter into detail on the eliminations and emendations this new biographic impulse has given the life of Luther. How in the minuteness of its research it brought to light such apparently unimportant, but all the same new facts, as for instance that Luther was baptized on 11 November, 1483, on the groundfloor of the tower of SS. Peter and Paul's Church, Eisleben, by the probable pastor, Bartholomew Rennebecher; that at Erfurt he lived in the *Georgenbörse* at the Lehman's Bridge; that the uncle on whose aid his parents counted when they sent him to Eisenach was Conrad Hutter, the sexton of St. Nicholas's Church; that when on the Coburg Luther wore spectacles and cultivated a good-sized beard, etc. All these data are of interest to the Luther student, hardly less than the endless discussion of what gave occasion to his visit to Rome in 1510, or why all writers of note promptly reject the falsely attributed words placed in his mouth at Worms in 1521: "Here I stand; I can not do otherwise, so help me God. Amen,"—or whether the hymn "Eine feste Burg" originated in 1521, 1527, or 1528, or

what were the exact facts surrounding his death on 18 February, 1546.

In this study such details, interesting and valuable as they may be, need not be entered upon, but even the casual reader can not fail to observe that they are contributing factors in bringing about a better and fuller appraisal of the life, personality, and activity of Luther. It can safely be stated that, even abstracting from the incalculable contributions made in this Luther portrait by that great Catholic triumvirate—Döllinger, Janssen, and Denifle—who have virtually made it an imperative necessity to re-write the life of Luther if not the Reformation itself, we to-day know more about the Reformer than others have known, and that what we know is more authentic and trustworthy; in fact, the portrait we now have of Luther is more like the real and true Luther than that possessed at any time since his death.

By this we do not claim that the biography of the real and true Luther has thus far been written. Luther, like Japhet in search of a father, is still searching for faithful portraiture, pictorial or biographic.

H. G. GANSS.

Lancaster, Pa.

DE LICETATE CUJUSDAM OPERATIONIS.

(A Criticism.)

The present paper, by an English priest, is a criticism of P. Rigby's article, advance copy of which had been sent to a few theologians before the July number appeared. The writer had not seen the Rev. Th. Labouré's excellent commentary in the same issue, which largely anticipates the conclusions and suggestions here expressed.—EDITOR.

I AM not in a position to say how other readers of this REVIEW have been affected by the discussion on the subject in question; for myself I frankly confess that I do not know precisely where I stand! On reading the paper by Father Donovan, one's first thought was: How very satisfactory a solution of a crying difficulty! Then there came Monsignor De Becker's emphatic condemnation of the doctrine suggested in the above-mentioned paper. This made me reconsider the question and wish that a fuller discussion

of it could be attempted, as it was clear that there were strong arguments both for and against the view held by Father Donovan. There then came the quiet, reasoned paper by Father Rigby. At first I thought he was going to uphold the licitness of the operation proposed, and I plead guilty to a sense of satisfaction at the thought. But then to my dismay he showed his hand and with pitiless logic dissected the theory into shreds! I took a walk after reading that paper; for it called for digestion; it was stiff reading; it was packed with argument, and the writer was clearly a canonist and a theologian. But somehow—I mean no disrespect—one has a kind of instinctive dread of your speculative canonist and your book-theologian.

As I walked briskly along I could not but recall the familiar adage which my old Professor of Morals was never tired of dinning into our ears: *Sacramenta sunt propter homines*. What a very broad principle it seemed in those early days of inexperience! What a glorious principle it seems now in the light of all the sin and misery with which missionary life has made us only too familiar!

Before returning home I called upon an old priest whose knowledge of souls was unsurpassed—though your “New Curate” fresh from his Ballerini, Bucceroni, Noldin, etc., would probably vote him “out-of-date.” I put the case to him and waited whilst he smoked a reflective pipe.

“The new ideas seem to me dangerous,” he said as he knocked out the ashes. “I do not like these new-fangled notions!”

This was just what I had expected he would say, but I had cherished a lurking hope that his long experience of the seamy side of poor human nature would have led him to jump at a solution which seemed to cut more than one Gordian knot. But he was inexorable.

“No,” he reiterated; “I don’t like it. These modern folk are too fond of avoiding unpleasantnesses. I sometimes think recent theologians forget God and grace when they are so busy inventing loopholes of escape from ills which are really due to the absolutely material lives men lead nowadays.”

It seemed hopeless to argue with such a man, and I began to wish I had not come! However, I made one last attempt:

"Father Rigby's paper," I said, "is too medieval for me. His doctrine is practically built up on an article of St. Thomas and on a decree of Sixtus V. The world has moved on since those days and we cannot afford to be behind the age."

"Not even in Moral Theology?" he queried with a whimsical smile. "Besides," he added, "I should not call Sixtus V medieval, you know. He lived after the Council of Trent."

We smoked in silence for a bit, and then the old man said:

"Don't you think, too, that the remedy you propose smacks a bit too much of Socialism?"

"And what if it does?" I blurted out. "We are all Socialists nowadays!"

"I thought as much," said the veteran sadly, as he put away his pipe, "and I am beginning to feel glad that my days are numbered and that I shall not live to see the day when the State is allowed to ride rough-shod over the rights of the individual."

With that we parted and I resumed my solitary walk home. When I reached my presbytery my housekeeper told me a young couple were waiting to see me about putting up their banns. I went into the little instruction-room and there found a girl whom I had long known as one of the best of my small tribe of Children of Mary, and a weedy-looking young fellow whom I had never seen before.

"Well," I said, "what can I do for you?"

Mary hung her head and blushed, while the ruffianly-looking fellow twirled his dirty cap and appeared to wish he were miles away.

"I don't think I have seen you before," I said. "Where do you come from?"

"Please, Father," chimed in Mary, "John doesn't come from these parts. Him and me has been keeping company and we wants to get married—and please, Father, John don't belong to our Church."

It was the old story, a mixed marriage; the girl was the pick of my flock, the man—well, he looked a gaol-bird.

"All right, Mary," I said, "just step outside and go and chat with the housekeeper while John and I have a talk."

Mary slipped out, pleased to escape from a trying situation, and "John" and I faced one another. There was an awk-

ward silence whilst I took stock of him. I may not be as old as Father N— whom I had just been visiting, but I do know a gaol-bird when I see one. "John" shifted his feet uneasily and studied the pattern of the carpet.

"Well," I said, "where did you meet Mary?"

"Over B— way," he answered, without looking up. B— was a town some miles away, with an unenviable reputation.

"Over B— way?" I remarked. "And what were you doing in B—?"

"John" gave me a furtive glance and remained mum.

"Look here, John," I said, "I have known Mary ever since she was born, and I am not going to say 'Yes' to your marrying her till I know something more about you. She is a good girl and I want to know what you are."

After some palavering, John told me of some one living in B— from whom I could get information about his "past," and then I showed the couple out with a kindly word, promising to let them hear from me in a day or two.

John's "past" was all I expected. He was a criminal who had "served his time" in more than one gaol. He was now free, but the police told me that he would certainly fall into their clutches before long.

"His is a bad stock," said the Inspector to whom I had applied; "his father and mother before him were 'bad uns,' and so were their fathers and mothers. It is a pity," he added, "that we cannot wipe out the whole brood!"

Then by my own fireside once more I read over again the controversy "*De liceitate cujusdam operationis*."

I sighed as I laid it down. If Father Donovan was right, my difficulty was solved. But was he right? Father Rigby said—and Father N— agreed with him—that he was fundamentally wrong! I picked up Father Rigby's paper once more and read it carefully through. I don't think I ever did such hard thinking, even in my student-days! Perhaps, however, my quondam Professors would say that does not mean much!

And this was the result of my "thinking." The paper in question says that vasectomy is wrong and that it cannot be lawfully insisted on by the State.

Now it seems to me that vasectomy is lawfully practised by

the State, and that St. Thomas's article on "Mutilation" (II.2a. 2a.2e., lxv, 1) shows this clearly. The Saint is asking whether it can ever be lawful to deprive a man of any member. After putting forward certain arguments which seem to declare it unlawful, he quotes the precept of the Old Law "An eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot."¹ He then proceeds to argue thus: Since any particular member is a part of the whole human body, it is ordained to the whole just as the imperfect is ordained to the perfect. Hence we have to deal with the members of the human body according as is most advantageous for the whole. Now a member of the human body is regularly (*per se*) useful to the whole body; but it may sometimes accidentally happen that it is harmful to it—a putrefying member, for example, leads to the corruption of the whole body. Hence, if any particular member is healthy and in its natural state, it cannot be removed without harm to the whole body.

But since the whole man himself is ordained to the whole community as to his end—for he is a part of it—it may happen that the removal of a member, though detrimental to his body as a whole, is yet really for the gain of the whole community; for example, when such mutilation is imposed upon anyone as a punishment, and for the prevention of crime.

Before continuing the extract, it should be noted that St. Thomas's argument is of course based on the idea of mutilation *as a punishment*, but it is none the less true that his principle is of universal application. He proceeds:

Hence, then, just as anyone may be lawfully deprived—by the public authority—of even life itself for certain graver crimes, so also may a man be deprived of some member for minor offences. No private person of course can do this—even if the offender is willing to submit to it; for this would involve an injury to the community, since the man himself and all his members belong to it.

These are strong words and yet they are not so decisive as the doctrine laid down in the answers St. Thomas furnishes to the difficulties he himself proposes. St. John

¹ Exod. 21:24.

Damascene had defined sin as "a departure from what is natural in favor of what is unnatural." It might, then, be argued that the integrity of the human body is something natural and that any violation of this integrity is unnatural. St. Thomas's reply is well worth our attention: "There is nothing," he says, "to prevent what is contrary to an individual nature being for the good of universal nature, just as death and corruption in nature are contrary to the particular nature which is corrupted. Similarly, to deprive a man of some member—although contrary to the individual nature of the body so mutilated—is yet quite natural when reference is made to the common good."

Again, he objects that, according to Aristotle, the parts of the soul are related to the parts of the body as the whole soul is related to the whole body. But only public authority can deprive a man of his soul by killing him. Consequently only the same public authority can deprive a man of some individual member. He replies that the life of the whole man is not ordained to some particular good of that individual man, but rather that the converse is true, namely that all that a man has is ordained to his life; hence in no case can any but public authority deprive a man of life; since to the public authority belongs the duty of seeing to the good of the whole community. But on the other hand the removal of some particular member may be conducive to the salvation of the individual man; consequently cases may arise wherein he has the right to deprive himself of some particular member.

This last reply would almost seem to show that a man might lawfully submit to vasectomy for the sake of his soul, but St. Thomas is careful to preclude this by saying that, in accordance with the statutes of the Council of Nice,² any such mutilation is prohibited. And he argues that no member is to be removed for the sake of the body's health save when this can be safeguarded in no other way. But the salvation of the soul can always be procured in other ways; since sin is subject to the will.

But are we to apply the doctrine of this *responsio* of St. Thomas to the operation in question? To do so seems to me

² Part I, Sect. iv, Can. 1.

an *ignoratio elenchi*, for the whole point is that the people whom it is proposed to subject to this operation cannot *de facto* reform themselves. Neither can the State compel their wills. And we are not exaggerating when we say that they cannot reform themselves; for it is undeniable that many degenerates have no will-power: it has been vitiated by self-indulgence. We cannot, then, in their case appeal to the doctrine given by St. Thomas, precisely because the fulcrum is wanting. The question, then, comes to this: Seeing that these men have not the will-power and that the State cannot control their wills, can the State step in and *will* for them?

Again, the writer of the paper bases his denial of the rights of the State to impose this operation upon undesirables on the principle that, since self-mutilation is unlawful, *a fortiori* it is unlawful for the State to impose it. And he proves his principle by invoking another principle, viz. that the spiritual good of an individual outweighs any rights which the State may claim. Of course it is clear that the man is not for the State, but the State for the man. But surely it is possible to push this principle too far. As the principle is stated it would seem impossible to avoid the conclusion that any crank might insist that a particular course of action was for his spiritual good and hence beyond the control of the State. This opens up a vista of Smythe-Piggotts and "Agápemones" etc., which it is appalling to contemplate.

And what about suicide? If we are to insist on the application of the writer's principles, we should have to argue that since it is illegal for anyone to commit suicide it is *a fortiori* illegal for the State to inflict capital punishment—a doctrine entirely opposed to the teaching of St. Thomas in the article quoted above.

Further, while the State does not directly seek to impose this operation on undesirables for their *spiritual good*—with which it has no direct concern—it yet does so indirectly. For, *pace* the writer of the article, there can be little doubt that such an operation does give many a man who is enslaved by his passions a new lease of moral life. Priests will, we fancy, readily bear witness that self-restraint has in certain cases become a moral impossibility; and though no experienced priest would dare to assert absolutely that conse-

quent acts of self-indulgence are always necessarily mortal in themselves, yet even on the most lenient view of them they undoubtedly imperil a man's chances of salvation. It is surely possible to conceive of men who have become wrecks both physically and morally by self-indulgence and who seem, while loathing their degraded state, to be beyond—we say it with all reserve—the reach of the Sacraments. It is claimed for the operation in question that it will restore the virility of such men and will also give them a chance of recovering their moral equilibrium. In this sense, then, the State might well claim that in insisting on this operation it is doing a man the greatest charity both physically and morally.

We do not, of course, deny that there are certain degenerates who, as St. Thomas would say, sin *ex certa malitia*, who love their sin and who would resent any attempt to deprive them of the gratification to which they have become slaves; it is to such that St. Chrysostom's words apply (quoted on pp. 70 and 76 footnote, July number). But surely there are a number of cases to which those words do not apply.

Once more, the article we are criticizing insists that people who have undergone such an operation sin grievously every time they seek the "*remedium concupiscentiae*." But since the Church allows marriage to women who, whether before or after marriage, have undergone operations which deprive them of all hope of offspring,³ it is surely legitimate to argue that women who have undergone such operations—whether voluntarily or because imposed by the public authority—do not sin "*etiam in subsequenti usu matrimonii*." But if this reasoning is sound, then the whole argument of the article—at least in the case of women—falls to the ground.

The case of lunatics seems to us to demand special attention. There are many lunatics who, save for the fact that it is undesirable that they should have offspring, might well be at liberty. Father Rigby argues that we have no right to insist on the performance of an operation which, whilst enabling us to give such people their liberty, shall yet ensure that they do not propagate their species—for the sole reason that it is always within the bounds of possibility that they

³ See the two Decrees quoted in the article.

may recover the use of reason. Presumably we must concede such a possibility, for we have no right to exclude even miracles from our calculations. But now let us put the argument from the standpoint of the State. 1. These lunatics involve an enormous annual expense. 2. There is no taint which is so clearly and demonstrably hereditary; hence the State is not only allowed but is positively bound to do all in its power to obviate the propagation of such a scourge. 3. Perform this operation upon them and what follows? The future of the State is safeguarded; heavy expenses to the community are saved; the material well-being of the lunatics themselves is vastly improved. It is not inconceivable, even, that they may recover their mental powers, but—and it is here that Father Rigby's difficulty comes in—if they do recover they will find themselves deprived of something to which they have a right and the deprivation of which may even lead to the loss of the Kingdom of heaven. But surely we cannot expect the State to be governed by the consideration of such remote contingencies as these! They *may* recover; they *may* lose their rights to the Kingdom of heaven. Indeed this last contingency seems to us a very remote one. For take the case that a lunatic who had not undergone such an operation, but was a slave to his passions, recovered. He would recover his physical but not his moral liberty; he is a slave to degrading passions; his chances of gaining heaven are, as far as we dare judge, remote; and he is to be let loose upon the world to propagate his detestable species to the lasting detriment of the State which is unhappy enough to be his proud possessor! But put the case the other way: he emerges from confinement with his mental balance restored—largely owing, perhaps, to this very operation; he has no longer the same incentive to self-indulgence as of yore; he has every chance of becoming a useful member of society—but he cannot hope for offspring; neither can he exercise a right which is inherent in human nature and the deprivation of which will possibly lead to his losing the Kingdom of heaven. Again we repeat that this last is only a remote contingency, except in the case of those who are so utterly depraved as to have put themselves out of court; it surely cannot be allowed to outweigh every other consideration.

Must not facts come before contingencies? And there are two other factors which have to be taken into account when deciding upon the case of these lunatics: 1. Can they be considered moral persons, i. e. persons with moral rights? Emphatically no! And we do not say this merely because they may have—as is only too often the case—reduced themselves to their present state by self-indulgence, but because, no matter what the cause of their condition, they are incapable of exercising duties toward the State and therefore the State ceases to have the same duties toward them as heretofore, and is consequently not bound to treat them as moral entities. 2. It is claimed that on recovery from their state they have equal rights with any sound and healthy man to beget children; and this, be it noted, solely on the ground that the exercise of this right may be necessary for their attainment of the Kingdom of heaven. But let no one imagine that such people will beget sound children. It is a well-known fact that even the most temporary aberration may leave its traces on offspring.

Furthermore, who proves too much proves nothing. But would it not follow from the argument on pp. 6-7 that a man could not submit to this operation even to save his life? A false conclusion; therefore presumably false premises.

But the most serious feature of the article can hardly have escaped the attention of priests for whom the question of "race-suicide" is a burning one. For it seems to us that the data furnished in the article lead inevitably to a conclusion which Father Rigby would presumably reject, but which has to be faced. *Semel admissa liceitate usus matrimonii in casu quo uxor oophorectomiam subiit, num adest ratio negandi licentiam subeundi tali operationi quando proles numero sufficienti jam habetur?* En quaestio gravissima! Operatio de qua disputatur est theologice indifferens et non per se mala. Atqui actio in se indifferens ex fine bono justificatur. Finis bonus autem in casu esset evitatio onanismi; constat autem quod peccatum istud nefandum multis durantibus annis patrat a sponsis qui propter rationes (!) sufficientes liberos nonnisi paucos desiderant. En quaestio a theologis nostris pensanda!

NEO-SCHOLASTICUS.

DE VASECTOMIA.

Idearum collisu salit lux
atque veritas.

I.

IN articulo meo "De Vasectomia," mense Julii ab ECCLESIASTICAL REVIEW edito, liceitatem vasectomiae sustinebam contra R. De Becker, I.U.D.: quia rationes ab Ill. Dom. allatas suadentes mihi non videbantur, cum (1) mutilatio gravis non solum ad salvandam vitam individui, sed etiam pro bono communitalis fieri possit; et cum (2) homo qui vasectomiae subiiciendus videtur non simpliciter *innocens*, sed societati *nocivus* dicendus sit.

In eodem numero (ECCL. REV., July) edebatur articulus a R. P. E. Rigby, O.P. scriptus contra vasectomiae liceitatem. Pars istius articuli de qua¹ nunc aliqua verba dicere volo, nempe illiceitas vasectomiae prout a potestate civili peractae, sic resumi potest: Finis ad quem volunt medici vasectomiam ordinare, videlicet evitatio degeneratorum, est omnino licitus. Medium ad finem, nempe vasectomia a potestate civili peracta, esset licitum quid si in quaestionem veniret solum *jus naturale* individui, quia istud jus cedere debet juri quod habet societas ne nascantur defectivi infantes. Attamen *simpliciter illicita* dicenda est vasectomia quia a Statu peragi nequit quin violetur *jus spirituale* individui. Etenim in conflictu juriū ordinis diversi, spiritualis nempe et temporalis, minus jus (scilicet jus temporale societatis) cedere debet majori (juri spirituali individui).

Quid de isto novo quaestionis adpectu circa liceitatem vasectomiae?

¹ Ista de vasectomiae liceitate quaestio est tam extensa et tot adpectus praebet ut, claritatis causa, melius esse judicavi nonnisi unum punctum hoc in articulo tractare. Amplius, declaro hanc non esse meam intentionem ut omnimodam liceitatem vasectomiae affirmem. Propter illam praecise multiplicitatem considerationum quae circa istam quaestionem fieri possunt, accidere potest ut una vel alia sit quam non attenderim et quae illiceitatem dictae operationis probet. Hoc in casu evidenter applicandum esset principium: "Bonum ex integra causa, malum ex quocumque defectu". Id solum quod intendi in meis articulis est demonstrare liceitatem vasectomiae contra rationes ab aliis auctoribus usque nunc in ECCL. REV. allatas, cum istae rationes non mihi probentur. Si contra liceitatem vasectomiae alia nova dentur argumenta, tunc secundum istorum argumentorum valorem judicanda erit quaestio.

Diversimode responderi potest. (1) Non est admittendum quod in quocumque casu jus temporale unius semper cedere debeat juri spirituali alterius. Cfr. S. Alphonsum, Cap. II de Matri., Dub. II, Certum est 3°. Ut ergo demonstraretur illicita vasectomia, deberet probari assertum auctoris, jus nempe Status, quod dicitur temporale, necessario cedere juri spirituali hominis ad actum coniugalem. Hoc enim, si doctrinam S. Alphonsi sequamur, nullo modo probatur simplici affirmatione: jus ad copulam esse remedium concupiscentiae; neque principio: Societas propter hominem, et non homo propter societatem. (2) Illiceitas copulae post vasectomiam non sufficienter ab auctore probatur saltem pro iis qui ante operationem erant matrimonio iuncti. Opinio contraria potest optime sustineri secundum principium generale quod "impotentia superveniens non reddit illicitam copulam."

Sed haec materia essent plurium articulorum. Arguam nunc transmittendo non concedendo sive illiceitatem copulae post vasectomiam, sive principium, "Jus temporale Status, tamquam validiori, juri spirituali hominis ad copulam cedere debet," et demonstrare conabor (1) in conflictum venire jura non diversi ordinis (temporalis nempe et spiritualis) sed ejusdem ordinis; (2) in isto conflictu, jus hominis spirituale juri societatis cedere debere.

I.

His positis, videndum est ante omnia de natura jurium quae in conflictum venire dicuntur.

Secundum R. P. Rigby, jus *spirituale* individui, in nostra quaestione, est "jus respiciens finem ultimum hominis, actum procreativum vero tanquam medium ad hunc finem conducens, in quantum videlicet est unicum legitimum concupiscentiae remedium, quod quidem remedium saepe saepius ita necessarium est homini ut illo ablato vitam honestam ducere vix valeat." Et hoc jus optime quidem *spirituale* vocatur cum respiciat animam, partem spiritualem hominis.

Ex alia parte, jus Societatis, quod in § III jus *temporale* vocatur, est jus quod habet Societas ad impediendum ne infantes procreentur degenerati. Et ex § I, istud jus in eodem ordine poni potest ac jus naturale hominis filios generandi.

Sed quidnam significat "jus naturale" in sententia R. P. Rigby?

Cum ex una parte *spirituale* stricto sensu accipiat, uti nunc diximus, et cum ex alia oppositionem ponat inter "jus naturale" et "jus spirituale", iste terminis "naturale" evidenter sensu stricto sumi nequit, cum nulla sit oppositio inter naturale et spirituale stricto sensu sumpta quando agitur de homine. Si termini "naturale" et "spirituale" stricto sensu sumpti applicarentur bruto, tunc utique adesset oppositio inter utrumque: a "natura" enim bruti omnino excluditur "spiritus." Sed quando homini applicantur, non solum non excluditur, sed e contra in "natura" hominis omnino includitur "spiritus." Et consequenter jura "naturalia" hominis includunt etiam jura eius "spiritualia" quae ipsam naturam humanam sequuntur.

Ergo in ista expressione "jus naturale," "naturale" alio sensu quam stricto sumi debet. Et praecise secundum sensum ex tenore totius articuli resultantem, R. P. Rigby sumit "naturale" pro "materiali," pro respondente "parti materiali" hominis, uti "spirituale" "parti spirituali" respondet. Tunc utique est oppositio in homine inter "naturale" hoc sensu et "spirituale," inter "jura naturalia" et "jura spiritualia."

Ad "jura naturalia" hoc sensu revocantur jura fortunae, possessionis, sanitatis, etc., omnia quae directam ad corpus hominis relationem habent.

Ad "jura spiritualia" omnia jura quae directe ad animam se referunt.

Hac divisione et oppositione tali modo accepta, R. P. Rigby ponit inter "jura naturalia" jus hominis ad actum procreativum "in quantum respicit fructus omnes temporales exinde obtinendos," necnon jus quod habet Societas in actum generativum hominis privati.

Ex eo optime sequitur (illo "transeat" de quo supra facto) quod si hoc jus Societatis in conflictum venit cum hominis jure ad actum generativum in quantum ut "spirituale" consideratur, jus Societatis, utpote inferioris ordinis, juri hominis spirituali cedere debet.

Sed ad veritatem rei quod attinet, num jus Societatis per respectum ad actum generativum "jus materiale" (naturale,

sensu R. P. Rigby) dici debet? Nonne potius inter "jura spiritualia vero sensu" collocandum est? — Etenim bonum Societatis quod in discrimen adducitur ab istis hominibus qui vasectomiae subiiciendi dicuntur, estne bonum "materiale" vel bonum "spirituale?"

Loquendo de actu generativo non "spiritualiter," in quantum est remedium concupiscentiae, sed solum "materialiter" considerato, per respectum nempe ad effectus temporales, maxima est, uti patet, imo specifica differentia inter actus generativos, necnon inter eorum effectus, prouti ab homine fiunt vel a bruto. Id quod est effectus generationis in bruto est animal simpliciter: generatur brutum. Actus autem generativi humani effectus non est corpus solum animale, sed est homo, ens nempe materiale simul et spirituale.

Unde malo, quod ex effectu actus generativi humani societati provenire potest, duplex fons assignanda est: (1) Valetudo simpliciter physica infantis generati; (2) character moralis quem infans iste haereditate acquirat. Societatis ergo bonum correspondens, quod degenerati generatio in periculum adducit, dici nequit bonum simpliciter "materiale," corpus vel temporale quid solum respiciens, uti casus esset si ageretur de bruti generatione; sed dici debet bonum "morale," cum in causa sit interesse morale Societatis cuius destructioni adlaborabit pessimus character moralis degenerati.

Et de facto, id praecisè quod periculo Societati est, id quod affertur tanquam ratio vasectomiam justificans, non est tam pessima valetudo corporea istorum individuorum degeneratorum quam illorum innata, haereditaria corruptio moralis quae minatur se extendere in gremio Societatis, et quotidie fructus suos affert, omnia civium jura moralia nihili faciens. Ergo jus Societatis praeservandi istud bonum sociale quod periclitatur dici nequit jus "materiale," ac si bonum, objectum juris, solum materiale esset, respiciens solum corpus, solam conservationem physicam speciei aut materialem solam prosperitatem hominis; sed jus "morale" dicendum est cum respiciat bonum totius hominis, bonum animae pariter ac bonum corporis.

Rursus inter istud jus "morale" Societatis praeservandi speciem humanam a degeneratione et jus "spirituale" hominis utendi actu legitimo conjugali tanquam remedio concupis-

centiae, nullo modo est illa differentia ordinis quam supposebat R. P. Rigby in suo argumento. Utrumque enim respicit bonum animae, unius vel multorum. Differentia est solum in modo quo utrumque se habet ad illud animae bonum.

Sequens modus videtur solus qui possibilis remaneret salvandi istam differentiam ordinis inter jus Societatis et jus individui per respectum ad actum conjugalem (differentia quae omnino requiritur ut stet argumentum allatum). Deberent termini sumi hoc modo: "Naturale" stricte, prouti sonat; "Spirituale" pro "Supernaturale," hac ratione nempe cum homo ad finem supernaturalem pervenire debeat, medium ad hunc finem obtinendum, i. e. vitatio peccati per actum conjugalem, supernaturale dicendum est.

Sed facile responderetur hoc non probari intentam differentiam ordinis. Etenim jus ad actum generativum est jus naturale quod immediate naturam hominis sequitur, et jus ad vitandum peccatum concupiscentiae per actum legitimum procreativum est jus pariter naturale, quia etiam abstrahendo ab elevatione ad statum supernaturalem, homo tenetur naturalique jure uti potest ad peccatum vitandum.

Illud jus ergo supernaturale dici non potest nisi eo modo quo aliqua naturalia animam respicientia possunt et debent dici supernaturalia propter eorum ordinationem ad finem hominis ultimum qui de facto est supernaturalis. Sed tunc evidenter etiam Societatis bonum naturale spirituale de quo supra, debet pari modo dici supernaturale. Illa enim mala quae praevenit vasectomia sunt non in ruinam quamcumque individuorum ad Societatem pertinentium, sed etiam in ruinam eorum aeternam, in quantum destructio morum honestarum habet damnationem aeternam animae tanquam immediatam consequentiam uti patet. Et Societas civilis etiamsi directe sit ad felicitatem temporalem individuorum, tamen est ad istam prouti directam ad aeternam: et haec est ratio cur Societas civilis non potest a Religione abstrahere et athea esse, omninoque tenetur ad removendum, in quantum potest, id quod sese felicitati aeternae subditorum opponit, ad destruendos malos mores, ad veram Religionem fovendam, etc.

Ergo jus "naturale" Societatis et jus "spirituale" hominis in eodem ordine esse videntur cum ex utraque parte agatur de bono spirituali, de bono animae, de felicitate non solum temporali sed etiam aeterna.

II.

Negata differentia ordinis inter jus individui ad actum conjugalem, remedium concupiscentiae, et jus Societatis conservandi moralitatem in sinu suo, non statim exinde sequitur licitum esse Societati actum conjugalem alicui impedire. Stat enim principium universale: "Non est faciendum malum ut eveniat bonum." Si ergo in se malum est alicui subtrahere istud concupiscentiae remedium, nunquam hoc erit faciendum etiam ad Societatis moralitatem salvandam. Quaeritur ergo utrum intrinsece malum sit aliquem privari jure quod possidet ad legitimum actum conjugalem in quantum est concupiscentiae remedium?

Ratio propter quam hoc intrinsece malum videri posset est ratio allata a R. P. Rigby: Omnis homo suum finem ultimum attingere debet et intrinsece malum est illum privari medio ad hunc finem obtinendum necessario. Sed "istud medium (actus conjugal) est unicum legitimum concupiscentiae remedium, quod quidem saepe saepius ita est necessarium ut illo ablato vitam honestam ducere vix valeat."

Si verum esset actum conjugalem esse "unicum legitimum concupiscentiae remedium"; tunc utique concludendum foret hominem privari isto unico remedio esse intrinsece malum, cum omnino teneatur ad peccatum vitandum. Sed ita res non se habet: Actus conjugal) est solummodo unum ex mediis quae ad vitandum peccatum et sic ad vitam aeternam attingendam adhiberi possunt; et de facto multi sunt qui concupiscentiam vincunt sine remedio isto. Ergo, saltem sic in genere, nequit dici actus conjugal) "unicum legitimum remedium concupiscentiae," vel etiam "medium necessarium ad sedandam concupiscentiam."

Et ad hoc ut difficultas totam vim suam habeat, quaestio restringi debet ad certam individuorum categoriam, inter quos illi computantur qui vasectomiae subiiciendi viderentur, ad categoriam nempe eorum quibus actus conjugal) est medium *moraliter* necessarium ad concupiscentiam legitime sedandam.

Estne intrinsece malum tales homines privari jure suo ad legitimum actum conjugalem?—Responsio negativa plurimode evidens apparet.

Ante omnia, cum ista "moralis necessitas" non sit "im-

possibilitas," isti homines simpliciter possunt, adjutorio Dei supplente, tentationes concupiscentiae superare sine remedio actus conjugalis. Ergo cum privatio talis remedii evidenter neque in se ipsa sit peccatum, neque necessitet hominem ad peccatum, dici non potest intrinsece mala.

Insuper a legitimitate praxis argui potest ad legitimitatem principii in praxim adducti. Sed omnis homo, etiam ille cui actus conjugalis remedium est moraliter necessarium, potest voluntate propria renunciare juri suo ad istum actum conjugalem et castitatem vovere.

Amplius potest homo, contra voluntatem suam, privari, propter reatum, jure suo ad copulam, uti patet in conjugate qui, propter incestum, lege ecclesiastica privatur jure debitum petendi.²

Imo Status, in casu qui quotidie occurrit, aliquos homines privat, sinon directe jure suo ad actum conjugalem, saltem possibilitate illo jure utendi sive per longum tempus sive etiam per totam vitam. Agitur nempe de illis qui, propter reatum, in carceribus vel ergastulis detinentur. Dicendumne erit istos nullo motu concupiscentiae a prima die ingressus in carcerem jam amplius agitari? Nonne spirituale jus habent ad concupiscentiam sedandam per actum conjugalem qui eis moraliter necessarius esse potest eodem modo ac aliis? Vel dicendumne est Status ad hoc ut illos in carcere retineat nullum jus habere, ex eo quod aeternae salutis suae tales individui sufficienter providere non possunt? Haec conclusio jure meritoque videretur nova in re morali et non credo multos esse auctores qui hanc sustinerent.

His omnibus videtur sufficienter probari assertio nostra, nempe "aliquem hominem privari jure suo ad actum conjugalem legitimum non esse intrinsece malum."

Unde quaeritur finaliter utrum Status possit necne, ratione boni morales publici, hominem isto jure suo privare, vasesectomiae illum subiiciendo? Et respondendum videtur affirma-

² "Si non voto, sed sola lege ecclesiastica ratione incestus prohibetur (quis a debito petendo), ratio propriae incontinentiae—si periculum in mora est, nec brevi peti potest dispensatio—causa est, cur probabiliter debitum conjugale petere possit." (Lehmkuhl). Dicitur *probabiliter petere possit*, quia cum agatur de lege ecclesiastica poenali, *probabile* est quod in periculo magno incontinentiae, spiritus legis non sit tali modo poenam urgere. Sed, absolute loquendo, posset urgere uti implicite affirmant auctores qui hanc sententiam "probabilem" solummodo et non "certam" tenent.

tive. Etenim, secundum rationes a R. P. Donovan allatas necnon optimam dissertationem hac de re in § I a R. P. Rigby traditam, maximi momenti est pro Societate impedire hanc extensionem nunc vigentem individuorum degeneratorum. Ergo motivum boni publici est omnino sufficiens ad legitimandum vasectomiae finem. Alia ex parte, demonstravimus jura quae in re nostra in conflictum veniunt esse ex utroque campo jura moralia, jura spiritualia, animam spectantia, sive animam unius individui, sive animas multorum in Societate; et consequenter si unum jus cedere debet, erit jus privati hominis coram jure totius Societatis.

Nulla ergo videtur adesse ratio cur Potestas Civilis non possit vasectomiam certos degeneratos privare possibilitate recurrendi legitime ad actum conjugalem, etiamsi hic consideretur tanquam remedium concupiscentiae, eodem modo ac legitime illo actu conjugali privat carcere detentos. Inter utrumque casum enim videtur, quoad hoc, adesse paritas.

N. B.—Possemus etiam ad hominem arguere negando, ex ipsius R. P. Rigby dictis, ipsum suppositum ejus argumentationis. Sic enim in articulo proponitur argumentum:

Homo habet jus spirituale “respiciens ultimum finem hominis, actum procreativum vero tanquam medium ad hunc finem conducens, in quantum videlicet est unicum legitimum concupiscentiae remedium, quod quidem remedium saepe saepius ita necessarium est homini ut illo ablato vitam honestam ducere vix valeat. Actus igitur procreativus nonnullis hominibus, est, vel saltem potest esse, fere necessarius ad ipsorum salutem.

“Porro, omnium jurium hic in terris existentium maximum est jus hominis ad ea quibus indiget ad salutem consequendam.

“Si igitur jus ‘spirituale’ hominis impossibile videtur cum quolibet jure societatis, istud, non illud, alteri tanquam juri validiori cedere debet.”

Major valet “unice” si homines de quibus agitur (illi nempe quibus applicanda videretur vasectomia) verum peccatum concupiscentiae committere possunt; secus enim nullo modo salus animae eorum periclitaretur neque posset dici actus procreativus “medium necessarium” ad peccatum vitandum et animam salvandam.

Sed nonne applicandum est parentibus degeneratis id quod R. P. Rigby de prole degenerata affirmat? "Cum morbus non sit nisi malum physicum, proles cui corpus debilissimum aequae ac proles sana valet Deo servire. Immo, absolute loquendo hoc verificatur et in prole ad crimina proclivi; nam proclivitas qua ea proles afficitur, non est nisi materialiter mala, et crimina si quae patnaverit, certe non erunt perfecte—et forsitan nullo modo erunt—voluntaria, proindeque saltem gravis et forte omnis peccati erunt expertia, Deusque optimum non expectabit ab eo cui optimum non dedit."

Ergo crimina (etiam actus contra castitatem) degeneratorum sunt saltem non gravia et forsitan omnis peccati expertia. Si propter defectum voluntarii nequeunt peccare degenerativi, quomodo actus procreativus erit ipsis "medium necessarium" ad peccatum vitandum et animam salvandam"? In talibus individuis non potest dici actus conjugalis medium salutis, et consequenter, si vasectomiae subjiciantur, privabuntur "jure naturali ad filios procreandos," sed nullo modo privabuntur "medio ad salutem sive utili sive a fortiori necessario."

Rueret ergo argumentatio R. P. Rigby de illicetate vasectomiae. Sed, uti dixi, nihil est nisi argumentum ad hominem, et ei nullam veritatem objectivam attribuo, quia non est admittendum degeneratos non esse capaces propter voluntarii defectum, peccatum committendi. Si enim actus eorum boni sufficienter voluntarii sunt ut sint etiam moraliter boni, uti R. P. Rigby admittit, cur eorum actus mali non possent esse sufficienter voluntarii ut malitiam moralem participant?

Antequam finem ponam isti discussioni, pauca verba addere volo de abusibus qui, secundum fautores illicetatis vasectomiae, necessarii et propemodum infiniti consecuturi essent affirmationem licetatis dictae operationis.

Omnino notandum est in disputatione ista agi de veritate objectiva rei: utrum in se sit licita vel illicita vasectomia? Et cognitio istius veritatis nihil habet videndum cum abusibus vasectomiae in praxi. Non dicimus vasectomiam licitam esse in quocumque casu, sed solum in casibus necessitatis ab hominibus prudentibus determinandis secundum regulas morales. Et si hoc fit, nullus erit abusus.

Quaestionem ponere liceat: A quibusnam personis venient

abusus in re vasectomiae? Num venient ab illis qui, conscientiae suae consulere volentes expectant solutionem quaestionis de liceitate vel illiceitate istius operationis ut sciant quid possunt agere vel non agere? Evidenter non. Abusus ab aliis venient qui, parum vel nihil curantes de morali, de conscientia, et sic porro, vasectomiae operam dabunt prouti voluptas, proprium interesse, vel voluntas dictabit, nihil attendentes ad liceitatem vel illiceitatem istius operationis. Ergo solutio, etiam affirmans liceitatem vasectomiae, nullo modo apta est ad generandos dictos abusus qui ab alia prorsus causa dependent. Sed, supposito quod de facto a theologis admittatur liceitas vasectomiae, personae honestae inter eos qui a Statu talium rerum curam habent, poterunt efficaciter publicum bonum, secundum semper leges prudentiae et moralis, procurare quin suam conscientiam laedant. Quaerenda est simpliciter veritas, et si licita est vasectomia, haec liceitas est omnino declaranda, atque a solutione vera nullus deterrendus est suggestionem istius phantasmatis vani innumeros abusus ab ipsa veritate pullulantes imaginationi depingentis.

TH. LABOURÉ, O.M.I.

San Antonio, Texas.

THE STORY OF A MODERN CAPUCHIN.

IV.

FATHER MARIE-ANTOINE, who had led so many pilgrimages to Lourdes and other sanctuaries, made two personal pilgrimages to Rome, where his uncle, Frère Floride, was procurator-general of the Brothers of the Christian Schools and postulator of the cause of their founder, St. John Baptist de la Salle, though he did not live to witness the fruition of his labors. He went barefoot, *en vrai pèlerin*, to St. Peter's to venerate the shrine of the Apostles; was one of thirty thousand pilgrims who made the Way of the Cross in the Colosseum; was present at the canonization of the Japanese martyrs; was one of three or four hundred received in general audience by Pope Pius IX, as well as of a number

of French priests who had a special audience of that saintly Pontiff; and visited the principal sanctuaries in Rome, particularly those associated with St. Francis. The canonization of St. Germaine, the little shepherdess of Pibrac, to whom he cherished a special devotion, at once personal and patriotic, drew him a second time to the Eternal City in 1867. The little shepherds and shepherdesses of Mount Cenis, whom he encountered on his way across the Alps, and with whom he said the rosary as he walked alongside them while they were leading their flocks, edified him by their conversation. "Father," said one of them in sufficiently intelligible French, "I was born on Mount Cenis; in all my life I have known only these mountains, and I don't envy anybody anything in the world. My happiness is to pray, to go to Communion, and to tend my flocks. What is there, in fact, on earth? To be born, to suffer, and to die; that's our whole life in this world; which is only a journey, a passage to heaven. Pray for me, Father, you who have the happiness to offer the Holy Sacrifice and receive Communion every day." At Turin he met and embraced a kindred spirit in Louis Veuillot.¹ Needless to say with what emotions he saw Assisi for the first time: how he fell on his knees at the sight of the dome of St. Mary of Angels and the buttresses of the Sagro Convento, took off his well-worn sandals and walked barefoot over scenes sanctified by the footprints, blood, and tears of the seraphic saint. From Assisi he went to Foligno, where he venerated the body of the Blessed Angela, and then to Loreto, where he said Mass at the altar of the Santa Casa, and on his knees made the round of that sanctuary, which further deepened his devotion to Our Lady.

As a Toulousian and a son of St. Francis he rejoiced in the

¹ After reading Veuillot's *Vie de Jésus*, he urged him to write, as the complement of that beautiful book, "the life of the man who was His living copy on earth and almost like His new incarnation, whose life, by its striking and providential conformities with that of Jesus, is incontestably the most marvelous and the most supernatural of all the marvelous, superhuman, and supernatural, lives of the saints, who are the glory of the Church and humanity." He traced the outline and suggested the title: "Life of St. Francis of Assisi, renewing the Life of Jesus". It is greatly to be regretted that the great Catholic writer, who was such a consummate master of style and had all the necessary qualifications, did not leave us a book, which would certainly be a masterpiece, worthy of the subject and the author.

triumphs of St. Germaine, whom he called, "*sa douce petite sœur*." He was standing under the portico of St. Peter's, between the equestrian statues of Constantine and Charlemagne, when Pius IX advanced, borne majestically on his throne, blessing his children, and preceded by more than five hundred bishops; a spectacle he likens to the Invisible Head of the Church, borne on the clouds to bless the good and confound the wicked.² People had flocked in crowds to Rome that year not only for the canonization of the shepherdess of Pibrac, but likewise to glorify the Fisherman of Galilee. A tridium in honor of St. Germaine was celebrated at St. Louis-des-Français, three days after the Petrine panegyrics, and another at the Cathedral of Toulouse. Père Marie-Antoine's zeal and enthusiasm found ample and congenial scope for their exercise; and he always spoke of those never-to-be-forgotten days of 1867 in terms of ecstatic delight. In 1877 a statue of St. Germaine in the Place Saint-Georges was unveiled, but it was afterwards removed from its pedestal by those irreligious and unpatriotic Frenchmen who have proscribed the monks and overthrown the Cross. He had another statue of her erected in the chapel of the Little Sisters of the Poor at Poitiers, and a similar monument was raised by the Toulouse Capuchins near their Convent; while in 1898 one of the crosses brought from Jerusalem by the pilgrimage to the Holy Land was erected in Pibrac, the reliquary of St. Germaine borne on the shoulders of priests and laymen preceding it. Père Marie-Antoine was then bending under the weight of half a century of labor, his face furrowed with deep wrinkles. Wherever he went, giving missions, he proclaimed the praises of St. Germaine; her humility and simplicity furnishing an inexhaustible theme for sermons, lectures, and exhortations. No name, except that of St. Anthony of Padua, was more frequently on his lips.

St. Anthony, in his eyes, personified all that was poetic and picturesque in the Franciscan legend. The embodiment of the Franciscan spirit, the eldest son of St. Francis in the order of distinction if not in the order of time, ennobled by the Crusader blood, the blood of Christian heroes, which

² *Le Concile et l'Infallibilité*, p. 98.

flowed through his veins, he was still more ennobled by the halo of sanctity, shown forth to the world in the miraculous marvels which gained for him the name of the wonder-worker of Padua. Leo XIII called him "the saint of the whole world"—*il Santo di tutto li mondo*—and Père Marie-Antoine greatly helped to make him more and more known by propagating devotion to him far and wide. One of the chief methods of propagation was the work of "St. Anthony's Bread," begun in a back shop in Toulon by Mlle. Louise Bouffier—a work characteristically Franciscan in its simplicity and directness, involving, besides the distribution of food to the poor, the exercise of the theological virtues. He first heard of it in 1892, two years after it was started. He at once put himself in communication with the pious originator and published in the *Semaine Catholique* of Toulouse, a letter detailing the work which he received from her. The result was that, in place of being local and almost private, the devotion became widespread and public. Letters and money for the purchase of bread poured in upon Mlle. Bouffier who, in 1892, received 5,943 francs in thanksgiving for favors received through the intercession of St. Anthony, which enabled her to provide food for twelve hundred old men and orphans. This expansion of the devotion fired the enthusiasm of the good Capuchin who wrote to M. Jouve, the interesting chronicler of the proceedings in the back shop: "Who would have thought, dear friend, that at the close of such a guilty century, in the midst of this universal disorder and our dense darkness, God would cause this beautiful ray of sunlight to dazzle our eyes, that in the midst of a deluge of so many evils He would make this beautiful rainbow appear—the work of Bread for the Poor! Truly the finger of God is there!" On 9 December, 1893, returning from Lerino, after preaching a retreat for the Cistercians, he visited for the first time the humble back shop, transformed into an oratory, the scene of many marvels which he unceasingly made known wherever he went. It was early in the morning. Mlle. Bouffier and her co-workers met him at the railway station, heard his Mass, received Communion at his hands, and then accompanied him to the oratory. When he opened the poor box it contained, in gold and notes,

239 francs and 80 centimes, the receipts from the previous night. They knelt before the saint's statue to return thanks, when the postman handed in a registered letter containing notes for fifty francs for some favor received. There were nine other letters, each containing from five to ten francs. This was at seven o'clock in the morning, and there were four deliveries every day. He admired the confidence, disinterested zeal, and Christian sentiments of Mlle. Bouffier, who, far from wishing to monopolize the work, desired nothing so much as its extension. "Ah!" he often exclaimed, "if this devotion of the bread of the poor were established in every city, it would be the salvation of France, for charity covers a multitude of sins." With this end in view he hastened to bring out his pamphlet, *The Great Glories of St. Anthony of Padua*, which had an immense circulation, more than half a million copies being printed in a few months. Soon every pious person learned to know St. Anthony: he was talked of everywhere; his statue was placed in every church; and in every part of the world abundant alms were collected for supplying bread to the poor. Periodicals to propagate the movement, notably the *Echo de Saint-François et de Saint Antoine* in Toulouse, to which Père Marie-Antoine was the principal contributor, were issued. Writing, however, did not satisfy him; he preached St. Anthony wherever he went, he became St. Anthony's traveller, traversing all France, north, south, east, and west. From every place came requests to erect and bless statues of the saint and to establish the work of St. Anthony's Bread. Applying to it the words, *O admirabile commercium!* he told the story of this miraculous propagation in the Alhambra at Bordeaux, which became the centre of the work, and to which he went for several years in succession to confirm and consolidate it, attracting crowds eager to hear its history from one who had become its apostle, particularly the aged and poor whom he one day led through the streets of the city proclaiming in a song that, through charity and devotion to St. Anthony, the social question was already solved. At Poitiers, where he established the devotion, the amount dropped into the poor-box at the foot of St. Anthony's statue in the Church of St. Porchaire in one year, from May, 1893 to May, 1894, reached a total of 15,000 francs.

As we have seen, he was early drawn to devotion to St. Anthony, his name-saint, and he never missed an opportunity of drawing other hearts to him. For the basilica of Saint-Sernin, in Toulouse, where the great Franciscan wonder-worker preached and performed miracles, he procured from the church of Cuges in Provence a relic of his illustrious patron's skull, translated with solemn ceremonial on Sunday, 14 June, 1891. Some time before that he had gone on a pilgrimage to Padua, where he coöperated in restoring to its pristine prestige the cult of St. Anthony with Dom Locatelli who, encouraged by Leo XIII, had founded an Antonine Academy from which issued a learned review devoted to the study of the saint's works, the sources of his history, and the works of art all over the world which owed their origin to this cult. Under the title *The Saint of Our Epoch* he wrote a booklet in furtherance of devotion to his patron.

But the new centres of this devotion did not cause him to forget the ancient ones, particularly the celebrated grottoes of Brive, sanctified of old by the sojourn of the Franciscan thaumaturgist. After Brive the famous place of pilgrimage in his honor is the church of Cuges, midway between Marseilles and Toulon, to which Cardinal Guy de Montfort made a gift of the saint's skull in 1350, having in that town been miraculously cured by St. Anthony of a malady which placed his life in danger. When preaching in the Friars' chapel at Marseilles, Père Marie-Antoine organized a pilgrimage to venerate the precious relic. He was also at Padua on 24 February, 1893, when they kept the feast of the Holy Tongue. "Nowhere," he says, "have I seen a saint so much loved; nowhere have I seen so many pray and pray so well; nowhere have I seen so many men at the foot of the altars, so pious and so recollected! It is a real miracle, and it has lasted for six centuries. I could not, without shedding tears, see pilgrims continually surrounding that tomb. . . . I felt in Padua a happiness I hardly expected: that of being reconciled to humanity. Poor humanity! I see it so often everywhere going adrift! Here, thanks to St. Anthony, it still preserves what I thought forever lost: greatness united to simplicity, and chastity united to affection; here I find it worthy of itself and of God. Here at last I find men in their

place: in the church they are up front; there they pray so well and better than women, and they are always in greater numbers. At the pilgrimage made for the Pope, on the 31st of last January, there were more than nine thousand, and they all received Communion at the venerated tomb: I have been assured that it was the same at all the great pilgrimages." St. Anthony was never absent from his thoughts. "All this night," he wrote to a high Roman personage, "I have dreamt of St. Anthony alone. The joy I felt awoke me, and immediately an idea, which I believe quite holy, quite providential, came into my mind. It is too beautiful but for St. Anthony to have brought it himself from Paradise: it is that of consecrating to him all the Catholic children of the world." He wished the initiative to come from the Holy See; but the Cardinal-Vicar objected that St. Aloysius was already the patron of youth. Père Marie-Antoine then suggested that he should be given the title of special patron of children preparing for their first Communion and guardian of their perseverance, but it was pointed out to him that St. Paschal Baylon was the patron of all Eucharistic devotional works, and consequently of First Communion. He had to content himself with promoting reunions of children at the feet of his favorite saint, consecrating them to him, and preaching little sermons suitable to their understanding which were afterwards published under the title, *Les deux mendicants du divin amour*, in allusion to an apparition of our Lord to St. Anthony.

He loved children and was never so happy as when in the midst of them. This led him to consider deeply and attentively every question affecting home life. For the guidance of parents in the up-bringing of their children he wrote a *Practical Treatise*, very up-to-date and very modern, in which he touches upon all such questions, particularly that of education, the great question of the day in every country, more especially in France where it lies at the root of all social and even political problems which are simply the outgrowth of bad or misdirected education. He inveighs in scathing terms against those parents who entrust their children to godless teachers—tender lambs led to moral slaughter—which he stigmatizes as an enormous crime. Neutrality is

denounced as an absurd, illogical, and criminal invention.³ The neutral school he discovered already depicted in the words of St. Augustine—*subtilia multa tractantes, ratiocinationes acutissimas concludentes . . . mactare et occidere*—and over the door of such a school should be inscribed "Slaughter-house of souls." He is just as frank and outspoken when indicating what he conceived was faulty in Catholic education as given in France, recommending Catholic teachers to modify their method, to put more strength and virility in their education, to mould the characters of the children so as to fortify them against the dangers that await them on leaving school, to ground their piety on the spirit of sacrifice. Circumstances having brought him into relationship with the superior-general of one of the large institutes that supply Catholic teachers, he took the occasion to open his mind freely on the subject. "The culture of the intelligence in your schools," he wrote, "seems, for some years, to increase to the detriment of that of the heart. They seem to be more solicitous to make the children scholarly than pious and solidly virtuous. Prayer and the catechism have not so much care bestowed on them as writing, arithmetic, geography, etc., and seem to be assigned a secondary position. Here is what I read this very day in a Catholic paper in one of our large French cities: 'Among the good Brothers are some who unfortunately put the certificate of studies in the first place, and the good God and the catechism in the second.'"

This gives us the key to the enigma which has long puzzled many people outside of France. This feeble and faulty education helps to explain the glaring anomaly of a Catholic country, where Catholics enormously preponderate, returning to power again and again men the avowed enemies

³ The recent action of the French Government in withdrawing cases against school teachers for breaches of the law of neutrality from the jurisdiction of the ordinary courts, shielding with its authority those godless teachers who use their positions to sow the seeds of scepticism in youthful minds—a proceeding which has been described in a joint pastoral of the French hierarchy, representing four cardinals, fifteen archbishops, and sixty-seven bishops, as "the expropriation of the family and the confiscation of the children"—fully justifies the strong language in which the Capuchin missionary denounced this hypocritical neutrality. French parents are compelled to send their children to these schools from their seventh to their thirteenth year and have practically no redress against the teachers who abuse their office.

of religion, under whose rule the Church has suffered such persecution. Such men would be speedily wiped out of political existence in Ireland. The Irish priest who scornfully refused the decoration of the Legion of Honor proffered him by the French Government, showed the different spirit that animates another branch of the same Celtic race. Religion and patriotism have never been and can never be divorced in Ireland; education, permeated with a thoroughly Catholic and national spirit, has tempered and strengthened the *vinculum*. But French Catholics need only look across the Rhine for an object lesson in militant Catholicism. There, by disciplined organization under able leadership, German Catholics have made themselves a power, recognized, reckoned with and respected. They have had to face persecution, too, but they opposed to it a solid, unbroken front; and the greatest European statesman of the nineteenth century suffered defeat at their hands. The ebullient religious enthusiasm, too often as evanescent as the effervescence on champagne, which the Capuchin missionary witnessed in his apostolic journeys through the country, was somewhat superficial and deceptive. It sprang too much from the emotions of the moment, and was not sufficiently rooted in depth of conviction and resoluteness of purpose. "Upon the children he loved so much," says his biographer, "he saw the enemy pounce like the vulture upon its prey. The people, alas! abused and seduced by the phantasmagoria of the words, instruction, progress, and light, let the law which delivered up the souls of their children to godless educators be voted. And this treasure, the most precious of all, was hardly defended. To stop the enemy who recently invaded our churches at the time of the inventories, there were struggles and bloodshed; Catholics faced prison and death. To defend the souls of the children there was not even a fine. And yet, as Père Marie-Antoine said, it was the vital question on which depends the future of individuals, the family, and society. He, at least, was not one of those who remained dumb in presence of the outrage; his voice, ringing as a trumpet alarm, was raised, and with one word he characterized and stigmatized the law—'Satan, schoolmaster!' It was the title of the preface to his little book on education. Don't talk of calumny or exaggeration, it is literally true.

The better to wage war on the catechism, Satan has become a schoolmaster!"⁴

It is not with the sword, like Herod, but with the ferule of the schoolmaster that this modern massacre of the innocents is effected. He traces to the education given in the State schools, which ignore God, the soul, and immortality, the abnormal criminality of French youth. He shows how, once the restraining influences of religion are withdrawn, all the passions are let loose; how the new educational laws are elaborated in the Masonic lodges, where the grand master of the University, who proposed them, had lately said "Religion is no longer wanted in the schools; it is time to free man from all fear of God and death"; how all godless instruction is Satanic instruction, all godless education an immoral education. He does not hesitate to call this law "the crucifixion of Christ in the souls of the children, the greatest crime of the nineteenth century." He opposed it with might and main and refused absolution to parents who sent their children to these schools. He could not understand how one should submit to an unjust law; to him it was *ipso facto* null and void. He did not fear, in such a contingency, to enter into conflict with the authorities. He was once summoned by telephone to answer before the Commissary of Police for interfering with the operations of the divorce law by using his influence to get a man who had divorced his wife and contracted a civil marriage with another woman, to leave the latter and resume cohabitation with the former. When the Commissary talked of respecting the civil laws, he boldly replied: "They are respectable when they themselves respect the laws of God; but when they violate them, they forfeit all right to respect."

It was this love for children, this solicitude for the preservation of the family from all contaminating influences, that aroused in him a holy wrath and made him anathematize in vigorous language a vice which he called "the cancer of France," a vice that dries up the sources of life, and is fast killing the nation, which is committing physical as well as moral suicide. The words Juvenal uses regarding the deca-

⁴ *Le Saint de Toulouse*, p. 356.

dent Roman Empire, hastening to its ruin from internal moral rottenness—*sævior armis, luxuria incubit*—might be applied to contemporary France; at least that portion of France which has discarded Christianity and given itself up to unbridled license. Vice has laid a heavier hand upon France than the arms of the conquering Germans. Outraged nature is avenging itself in a diminishing population. Neither war nor pestilence ever made such continuous ravages. "In the midst of peace," comments Père Ernest-Marie,⁵ "we are every year losing battles; and France is gradually descending to the rank of a third or fourth-rate European nation. When will it stop its fall? What humiliations await it at the bottom of the ditch toward which it is rushing! All serious minds are now alarmed at it. Philosophers, legislators, and economists are seeking remedies and have only palliatives. Religion alone, with its moral code and its Sacraments, can stop the disease and cure it." Père Marie-Antoine would be no party to a conspiracy of silence on this delicate but vital question, and, despite reproaches and criticisms from adversaries of his method, he continued to denounce this particular vice, but with tact and prudence. In a letter or report written at the request of an eminent bishop he specifies that there was, at least, a third more births in every parish after his missions. He would have wished Rome to lay down for bishops and confessors uniform rules on this subject; which was very difficult, the solution of cases in which the conscience is concerned depending upon a multitude of personal and local circumstances. In default of this he had printed and distributed in large numbers to the clergy, the replies of the Sacred Penitentiary on this important point, and drew up a little moral code, very brief and very clear, touching the duties of married persons, exhorting the curés to give copies of it to those whom they joined in matrimony. One of his letters tells how this practice was adopted in a whole diocese and with excellent results.

His interest in children, particularly of the poorer class, was unflagging. After relieving their material wants, he inquired into the surroundings of those exposed to stagnate in

⁵ Op. cit., p. 36.

religious ignorance and contract the vices of the streets. Nothing repulsed him, neither their rags, nor their physical uncleanness, nor the moral misery which had already left its blighting mark on some faces. He was not content with a chance meeting in the street; he made appointments to see them again, and if he had not time to catechize them himself, confided them to some charitable soul. They were so numerous that the orphanages of the district were not sufficient. After some unavailing efforts to meet this need, toward the close of his life Providence placed within his reach, quite near him, a means of obtaining his object in an orphanage in charge of a community of nuns, but it was suppressed at the time of the expulsions in 1903. He had planned the establishment of an agricultural orphanage near the sanctuary of Notre-Dame du Pech de Lavour, to be called the Seraphic Work of Our Lady of Lourdes, but his death hindered its accomplishment.

An old Capuchin who was several times guardian and provincial and was a missionary companion of Père Marie-Antoine, says: "After long reflection, I have concluded that of all the religious I have known, he came nearest to my ideal of our Seraphic Father. It was chiefly his love of the poor that led me to that conclusion. I do not misappreciate the other virtues he practised to a transcendent degree for more than fifty years, and without ever failing—his spirit of faith, his zeal for souls, his charity toward the companions of his labors, his dominion over his body, all that, and many other things too, differentiated him from the generality of good religious. But to me, his primary and characteristic grace has been his love for the poor. How often I have thought that there is nothing in the world brings man nearer to God and makes him participate so much in the divine action."⁶

This love of the poor, even more than his preaching, made him popular in Toulouse, where beggars, the needy of all sorts, children who wanted bread, men who wanted employment, wives who interceded for their husbands, crowded round him in the streets every time he went out. The parlor of the friary became the great employment bureau of the city.

⁶ Father Exupère of Prats-de-Mollo.

When he had just arrived, fatigued after a long journey, there would be ladies of rank who had come in their carriages to ask his prayers, and about fifty poor people trying to stop him in the passage, clutching at his habit. The custom, traditional in the Order, of giving soup to the poor at the Convent was religiously observed, Frère Rufin, a saintly old lay-brother, who had been an artist and had fought at the barricades in Paris in 1848 before he put on the habit, performing this function as a religious act and with a simple-hearted blending of reverence and affection for the poor, very rare in these modern times of mammon worship. The recipients of this charity were often a motley crowd drawn from the submerged tenth, from city slums, and included anarchists, gaol-birds, and rabid enemies of the very religious who fed them. The police often found among them people who were "wanted": Père Marie-Antoine always, but in a different sense. What was to them a trap was to him a net with which he fished for souls. He would talk to them in the patois they understood, nourishing their souls as well as their bodies, until men who habitually lived outside of law and religion, were moved to conversion. Orphanages, dispensaries, and hospitals were every moment besieged with applications from him on behalf of his numerous protégés. Money multiplied in his hands as in those of the Curé of Ars. "It is the consolation of my life," he said, "to see that my vow of poverty, far from hindering me from relieving the poor, has enabled me to do it more abundantly. When I became a religious, it was one of my regrets, it was a great weight on my heart; but God has provided and, since my profession, I have been able to employ hundreds of thousands of francs in this work." Faithful to his Rule, he did not administer this money himself, but through the medium of Madame Guiraud, a holy widow of the Côte-Pavée, a superior of the Third Order in Toulouse, and her pious servant, Rosalie Landes. Her house was like a branch convent, to which, with their tickets or notes, there daily proceeded an interminable procession of poor people, sent by the Capuchin. His heart was always drawn toward the poor in every city, town, or village in which he preached. If, in passing through the country, he chanced to meet a wagon of mountebanks or

gypsies, he would stop and talk to them to see whether their children had been baptized, whether they knew their catechism, and had made their first Communion. In M. Lafeuillade, the founder of two *œuvres*, one aiming at the moral uplifting of soldiers and the other of the poor, who made himself a catechist and organized pilgrimages, he found a man after his own heart, with whom he had many points of contact. When his illustrious friend, Mgr. Goux, on one occasion had blessed the table spread for the poor and wanted to lead Père Marie-Antoine to the priests' refectory, the Capuchin said: "What would St. Francis say? My place is here, in the midst of the poor." And he remained and took his meal with them. When the expulsions emptied the convent of its religious, it practically became a branch of the night-refuges of the city, where they continued to distribute soup to the poor at the door, and to all who came vegetables and fruit from their garden to which the liquidator could lay no claim.

He not only resembled St. Francis in his love of the poor, but in many other ways. "Don't do things by halves," wrote M. Izac, the superior of the Toulouse Seminary, to the Abbé Clergues, when the latter was about entering the Capuchin novitiate. "It is necessary to be a perfect religious, or to have nothing to do with it." Lacordaire was of the same mind. "When a Frenchman goes in for being a religious," said the great Dominican, "he goes in for it 'neck and heels.'" Père Marie-Antoine was a religious of this type. "He was a monk from the first hour," says his Capuchin biographer, "a monk from head to foot, a monk to the marrow of his bones, and applied himself with an indefatigable ardor to practise all the characteristic virtues of a son of St. Francis." Of these none is more characteristically Franciscan than poverty, genuine holy poverty, not a counterfeit presentment of it. He often looked back with fond regret to what he called the Rivo-torto of the Côte Pavée, to the poverty of the mean little room in which they would not afterward lodge a domestic; a poverty on a level with that of the deserted hovel near Assisi, on the road from Foligno to Portiuncula, nigh the borders of the winding stream which flowed down from Monte Subazio where St. Francis and his

first companions had hardly room to sit, where they lived on alms and the produce of their labor, and were sometimes reduced to feed on roots. When the Toulouse convent he founded was built, his cell was on the top floor, and he slept on a small straw mattress laid on three boards, his sleep being restricted to a couple of hours. The habit he got at his profession was the only new one he ever received: it was worn until it was threadbare, pieced and repieced; and when it became necessary to renew it, he begged to be allowed to replace it with another old one, selected one the other friars did not want, and, to make it suitable to his height, added at the bottom separate strips and bits of stuff, which made him even more externally like St. Francis whom he already resembled interiorly. It was in this shabby habit he entered cathedral pulpits and drawing-rooms and sat at bishops' tables. His only luggage in travelling was a little black bag, congested with a lot of things packed into it, including an omelette on which he dined *en route*. He was so well known on the railways that he travelled without a ticket; no ticket-collector ever thought of asking him if he had one; and, when they saw him coming toward the line, the train would be stopped to take him up. "Oh! don't be surprised," he would say, "all those employés know me. They see me so often! They are all my children. How many of them I have placed! How many I have married! How many avail of my journeys on the line to make their confession in some corner of the station!" He always travelled in the cheapest coaches, ensconced in a corner where he read his breviary, meditated, or wrote. Quite apostolic and Franciscan, he took no money in his purse. Of the money he was allowed, by dispensation, to receive, he applied none to his personal use; did not buy a newspaper or even a bit of bread when travelling, but waited until he reached his destination, sometimes far off, for refreshments.

In the early epoch of his religious life, the only vehicle he used is what Friars Minor call "St. Francis's carriage": he walked. To go on foot from Marseilles to Toulon or from Toulon to Marseilles was child's play to him. When he was going on a journey he would tell them he was going to harness his two little horses, meaning his sandals. In this way

he went from town to town, and village to village in all the departments in the vicinity of Toulouse. If, later on, he relaxed this practice, it was on account of the urgency and multiplicity of his journeys and the growth of corns on the soles of his feet, from his going about so much on foot. Twenty times he made the tour of France, and went to Italy, Spain, and Jerusalem. His ordinary mode of locomotion in the latter part of his life, when his wearied limbs refused their service, was a cart with a hood over it and an ass harnessed to it, which the people called "Père Marie-Antoine's motor-car."

Although exempted from the offices of the choir, he never absented himself from midnight Matins, however late at night he arrived or however early in the morning he had to start. Père Ernest-Marie, in some of the chapters of his captivating book, gives us graphic glimpses of his inner life. The people regarded him as a saint, and through veneration or, as his biographer calls it, "indiscreet devotion," stealthily cut off pieces of his habit, which at first somewhat angered him, and he rebuked them when he discovered it; but as he grew old, he smilingly let them do as they pleased, only shrugging his shoulders. A Jesuit once, falling into conversation with a Capuchin when travelling, spoke of Père Marie-Antoine as a saint. "Yes, a saint," said the Capuchin, who happened to be the Provincial, "but we don't want too many of his kind." "Oh! as to that, make your mind easy, Father," replied the Jesuit with a touch of fine irony; "there will never be too many Pères Marie-Antoine."

The source of his sanctity was his spirit of prayer, of constant interior recollectedness, habitually dwelling in what St. Catherine of Siena called the cell of the soul. "Continually out of the convent for the needs of his ministry," says a prelate⁷ who was for some years his superior in Toulouse, "he never lost the spirit of God, and his fervor suffered no injury." Although the busiest of the community, he was the one who devoted the most time to prayer. When not specially engaged, he was sure to be found in choir before the Blessed Sacrament. In parishes where he preached, he was the first in the church in the morning, the

⁷ Mgr. Nardi, Bishop of Thebes, Postulator general.

key of which he got from the sacristan the night before; early comers thought they beheld a phantom when they saw the tall figure erect near a pillar, kneeling in one of the stalls, or oftenest prostrate before the altar, or reciting the five Paters and Aves with his arms extended. His Mass was singularly impressive and edifying. He never ascended the altar without associating with the Holy Sacrifice the Blessed Virgin as co-redemptress of the world. When he met a peasant on the road or was accompanied by a domestic or lay brother to the railway station, he got them to join him in saying the rosary as they proceeded. "Rarely" writes Père Ernest-Marie, "have been found united in one single man overwhelming external works and fervent interior spirit, zeal and prayer, work and rest, the active and the contemplative life. He was asked one day where he made his dwelling, and whether he really had one, he who was always up hill and down dale in search of souls; and he could answer in all truth: 'My dwelling! Where do I make my dwelling, but in the bosom of God.'" Like the Curé of Ars, he longed for solitude, to go into the desert and rest a while. "They always thought the active life was my delight," he writes among his notes; "a great mistake; I have never begun a mission or any work without immediately suffering in my soul, and doing most painful violence to myself. I always hear a voice which says to me as to Martha: 'Sollicitus es et turbaris erga plurima.' Why such an active life as this? Why not take the wings of ecstasy and taste the sweet delights of the contemplative life? Ah! it is because another voice has sounded in the ears of my heart, coming from the Heart of my Divine Master: 'Sitio! Sitio! I want souls! I want souls! I have not made thee My apostle for repose. I have not made thee a soldier for ecstasy! Always keep the trumpet, the sword, and the pen in thy hands! March, march to the conquest of souls. Work and bring Me hearts.'" Some years later he wrote: "Here I am more than ever leading the life of Martha, and my heart would be so glad to find at last that of Mary, of which it feels great need. I dare not manifest the wish to my superiors so long as I do not feel myself physically and morally incapable of working for the salvation of souls, because our Seraphic Father tells us that nothing is preferable to this divine work, and because

I promised the Lord, ever since the day I understood all the perfection there is in accomplishing His holy will, never to manifest the least wish or personal desire, but to let myself be led blindly by His paternal Providence. Behold me then nailed to the cross by conscience, if I was not already long nailed to it by love; I ask the sweet Jesus unceasingly to immolate me thereon Himself, without favor and without mercy, as long as cowardly, selfish nature cries." When he approached a Benedictine, Trappist, or Cistercian monastery, he felt a holy envy of the monks who, far from the tumult and agitation of the world, enjoyed the peace of solitude and the joys of perpetual prayer. "When I saw him in your parlor in Toulouse," wrote a lady, "I was greatly impressed. He spoke of the renovating Word who would show mercy to France, and, with closed eyes, expressed himself at once with so much force and unction that he seemed to be in ecstasy. I imagined he was reading in the heart of the good Saviour, and I dare not breathe for fear of recalling him to himself. Yes, he was a saint. In approaching him, one became better, in listening to him one seemed to hear and see the patriarch of Assisi, or St. John, the beloved disciple, he was so sweetly good, simple, tender, supernaturally inspired, crucified to love, and, according to his own expression, buried alive with Jesus."

All was not sweetness to him: he had at times to taste the *aliquid amari*. He had his share of that joy of the soul which is an inheritance of the *Familia Franciscana*, which abounds in joyful saints from simple Brother Juniper to St. Paschal Baylon and the Blessed Crispin of Viterbo; but, like them, he had his share of trials too; had to suffer persecutions, reproaches, humiliations, and rebuffs. Sometimes bishops and priests were not sparing of adverse criticism; at other times his companion religious and superiors of his own Order complained. "Wherever he went," says his biographer, "he appeared like a living crucifix. Everything about him preached the cross; his patched habit, his wan face, his bare feet, his spent voice; his whole exterior had something inexplicable which was seizing and subduing. When one saw him with his lofty stature, much bent latterly, but making an effort to raise itself, with his expressive and energetic face, his white beard falling down over his chest,

one could not refrain from comparing him to a prophet. Those who saw him, with sombre visage, his arms raised to heaven, breathing sighs and exclaiming in a choking voice, 'Poor France! poor France! They're assassinating her; they're killing her!' took away the impression that the man was suffering a continual martyrdom, as if one had slaughtered his mother before his eyes. Sufferings! Père Marie-Antoine was never for a single instant without bearing the weight of them. Constituted the great consoler of the poor, the sick, and the afflicted, he loaded himself with the burden of all their trials, the long series of which successively passed before his gaze: his great heart felt deeply all the sorrows God gave him to solace. Weeping with those who wept, he afflicted himself with all their woes, he wore himself out in this perpetual contact with the sufferings of others, and he accumulated such a load that he attributed to it the ravages under which his body, however robust, seemed at last to succumb. 'I have borne so many of them,' he said, 'that my shoulders are bent.' 'My life is a martyrdom!' he again exclaimed, alluding to the miseries which appealed to him for succor, too numerous for him to relieve them all." To these sufferings he had many self-imposed austerities in addition to those involved in the strict observance of an austere rule. Often in the presbyteries in which he sojourned was heard the sound of the lash of the discipline. His body counted for nothing in his eyes, and seemed to have lost the sense of pain. One cold November day, entering a friend's house at Puylaurens, he asked for a needle and thread. "Oh! Father," said the mistress of the house, "we shouldn't let you do the sewing. If it's your habit wants repairing, we'll see to that." "No, it's not the habit is torn; but, since you want to sew, here, do it"; and, saying this, he put his foot, horribly frost-bitten, on a chair, showing great cracks which the penetrating cold had laid open. The lady drew back in horror; but the smiling missionary took the needle, stitched the wounds, and went his way rejoicing.

What crosses were his prolonged vigils and night work! "At whatever hour I went to find him at night, to lead him to the railway station or to a sick-call," declared a lay brother, "I never had to awaken him; I always found him reading or writing, a miserable candle near him, for he had not even a

lamp." This denial of sleep was a continuous penance. He thought it useless to throw himself on a bed for one or two hours, and sometimes spent the night in a chair, working, with an occasional doze. Still with this regimen and this incessant labor he lived to be eighty-two. It is, therefore, very true that penitence does not kill, and that the saints, in mastering their bodies, give them new power of endurance.

Notwithstanding all he suffered, he enjoyed such happiness in religion that, wishful of sharing it with others, he drew into the cloister, which he called the novitiate of heaven, as many as he could, interpreting almost literally the *compelle entrare*. He had a special gift of discerning and deciding vocations, as well as of reading consciences. He recruited such a large number of subjects that some captious critics said he diagnosed a vocation in all his penitents. He had a leaning that way, and did not conceal it. He was afraid that true vocations might be lost in an age like ours, when the world and the devil are so skilful and powerful in making people lax, in withdrawing them from piety, and from the cloister in which it flourishes. "What enlightened and fervent confessor," asks Père Ernest-Marie, "has not felt the need of opposing this tendency and pulling against this current? What obstacles desires of the religious life still meet on the part of families, among whom sentimentality and false delicacy so blunt the will and render souls incapable of any generosity and any sacrifice; on the part even of confessors, too prudent and pusillanimous, who, through calculation or foolish complacency, too easily side with parents, judge according to nature, or hesitate to come to a vigorous decision! It was a great pain to Père Marie-Antoine who thus saw convents depopulated and the sanctuary deserted." At the Eucharistic Congress of Toulouse in 1886, he presented a report on the question of recruiting subjects for the priesthood and the conventual life which he had greatly at heart. In prognosticating a vocation in a penitent, an ordinary confessor risked self-deception: but Père Marie-Antoine relied upon the necessary sorting being done in the novitiate, observing: "If the sower would not cast into the ground the seed that will germinate, he would never sow anything."

He exercised his office of spiritual confessor not only in the confessional but in his voluminous correspondence and

his numerous brochures. In his letters, written *currente calamo* in a stall in the church choir, in the train or while waiting for a train, he still preached, instructed, exhorted: continuing and completing the good work begun in the confessional. His method is epitomized in the title of his pamphlet "Sanctity easy to all." His letters have been compared to those of St. Francis de Sales, whom he resembled not only in his liberty of spirit, breadth of view, and a certain sweet winning way about him, but in his form of expression, full of the charm of poetic imagery and that picturesqueness and piquancy in which French excels, yet withal natural and unstudied. Like him, he preferred the simplicity of the dove to the wisdom of the serpent, and rated a spoonful of honey of higher value than a barrel of vinegar. "He distilled the same balm," says his biographer, "and with the same suavity of touch healed wounds, dilated hearts, enlightened, moved, converted. The burning and seraphic charity with which one felt he was animated communicated itself from place to place and became contagious. There was the secret of the great good it was given to him to effect." Frequent Communion, which he advocated, entered largely into his method of leading souls onward and upward. Long before the decree of Pius X he comprehended and endeavored to realize the desires of the Church in regard to Communion—even Communion to children. "Oh! how I share your views on this subject," wrote a zealous priest to him. "That is what I preach and that is how I succeed, with the grace of our Lord. From the information you are pleased to give me, supported by the authority of your name, I am going to put my hand to the work, to write a new tract, and to preach the Crusade of frequent Communion to children." To one the motive principle of whose action and influence was love, it was easy to understand how his thoughts were centred in the Sacrament of Love and how he strove to direct the thoughts of others toward it. It was love that moulded his own character. It made him irresistible: even the most hardened sinners and most misguided men yielded to its compelling power. Here is one incident of it, related by himself, which shows it: "It was in 1871, in those troublous times! Everything was ablaze; and in the provinces, as well as in Paris, they inflamed to white heat the people against the clergy. I

arrived in Bordeaux by the Bastide station, carrying my habit and walking barefoot. I had to cross the great quay. Now, in the middle of this quay was a group of men of the populace. Were they going to insult me, as they did then everywhere, or let me pass quietly? I saw that it was necessary to show a fair face. I went straight up to them, right into the middle of the group, smiling at everybody, and inquiring my way. That was enough; their faces, at first threatening, became smiling and sympathetic. I had gained a complete victory, and they clasped my hand."

He would cordially embrace, even in the public street, those whom he met. This cordiality, however, cost some of his friends their positions. A magistrate, whom he thus publicly greeted at Montauban, was deprived of his function. The *Semaine Catholique* advised him to embrace all his enemies, the functionaries and persecutors of the religious, as the readiest way of getting rid of them. But generally his friendship boded good, not evil; witness a gendarme, persecuted like himself, denounced and threatened, whose defence he warmly took in hand, found friends who made interest in high quarters for the innocent victim and procured him the Cross of the Legion of Honor, after which he retired to fill an excellent position.

Wherever he went he left behind him not only the reputation of a saint but of the most amiable of men. He made friends in every grade of society. The Catholic élite—M. Belcastel, Louis Veuillot, Leon Harmel—honored him; he received marks of sympathy from the most distinguished prelates; Cardinal Parrochi, Cardinal Vivès y Tuto, and Cardinal Merry del Val corresponded with him, the last-named specially recommending to his prayers the Sovereign Pontiff and the great interests of the Church. He was the object of special affection on the part of Cardinal Desprez; Mathieu took counsel with him in the distribution of his alms; Mgr. Pie, Mgr. Bertréand, and Mgr. de Langalerie often sought to draw him into their dioceses. Pères Caussette, Cros, Secail, and Raynal and Dom du Bourg and Dom Chamard venerated him as a model religious. Age did not cool the ardor of his friendship. It was when already advanced in years he wrote his book, *Sainte Amitié*, which he called the Benjamin of his old age.

His brethren, who loved and venerated him, gave him several marks of their confidence. In the Chapter of 1888 he was nominated Guardian-General and, a little later, Provincial Definitor. The latter office, although it consisted only in advising the Provincial, seemed to him too onerous, and he obtained from the Master-General exemption from every function in the Order. But the Province, wishing to recognize the services of a subject so universally venerated; asked and obtained for him at Rome the title of ex-Provincial. The concession was sent to him on 7 December, 1900, on the occasion of his sacerdotal golden jubilee, the celebration of which was begun in Rome during the Congress of the Third Order. It was signalized by a Latin ode in his honor by the Most Rev. Padre Paole della Pieve; whilst at the celebration in Toulouse the following poetical tribute was paid to him by Père Jean Chrysostôme :

Vous le connaissez bien, l'accent de cette voix,
 Lieux bénis qui l'avez entendu mille fois,
 Cuges, Quézac, Livron, Verdélais, La Salette,
 Toulouse, Montpellier, Aix, et Marseille, et Cette,
 Pics de la Sainte-Baume et de Roc-Amadour,
 Provence, qui croyais entendre un troubadour ;
 France, en un mot, qui vois constamment ce grand moine,
 Allant fonder partout l'Œuvre de Saint-Antoine ;
 Tu peux dire son nom, Grotte de Bethléem,
 Où sa voix retentit comme à Jérusalem ;
 Et toi, Rome, où naguère il est venu voir Pierre,
 Et toi, ville d'Assise où, couché sur la pierre,
 Il basait tendrement le tombeau de François
 Et semblait écouter les échos d'autrefois !
 Venez, vous qu'il nourrit d'un pain de Providence,
 Cœurs désolés qu'il fit renaître à l'espérance,
 Affligés qu'il a su consoler et charmer,
 Défaillants, demi-morts qu'il a su ranimer ;
 Et vous les convertis, pécheurs de toutes sortes,
 Dont il ressuscita pour Dieu les âmes mortes ;
 Et vous, orphelinats, hospices et couvents,
 Qu'il a peuplés cent fois des cœurs les plus fervents ;
 Chantez aux Noces d'or de cette illustre moine :
 Vivez, vivez toujours, Père Marie-Antoine !

R. F. O'CONNOR.

Cork, Ireland.



Analecta.

AOTA PII PP. X.

MOTU PROPRIO: DE IUREIURANDO CONCEPTIS VERBIS DANDO AB
IIS QUI DOCTORES IN SACRA SCRIPTURA SUNT RENUNTIANDI.

Illibatae custodiendae Religionis Nostrae doctrinae animum intendentes, plura superioribus annis providenda ac sancienda curavimus quorum virtute, Decessoris Nostri fel. rec. exempla secuti, tum debitum responsis Sacri Consilii de Re Biblica obsequium firmavimus, tum proprium huiusmodi colendis studiis, aetate hac nostra quam quae maxime gravibus, Institutum condidimus. Quoniam vero non id tantummodo Cordi Nobis est alumnos, ad magisterium contententes, praesidiis disciplinae consentaneis ita instruere ut scientiam de Re Biblica perfecte calleant et progressionem finitimarum doctrinarum in Sacros libros defendendos apte derivent, sed etiam ut, magisterium assequuti, haustam disciplinam fideliter tradant, scientiamque in discipulorum mentibus sine ulla devii sensus suspicione inserant, idcirco formulam praeterea iuris-iurandi praescribendam putavimus, quam candidati ad lauream, antequam Doctoris titulo in Sacra Scriptura donentur,

recitare atque emittere teneantur. Itaque, tum doctrinae Sacrae, tum Magistrorum alumnorumque, tum denique Ecclesiae ipsius securiori bono prospecturi, motu proprio atque ex certa scientia et matura deliberatione, deque Apostolicae Nostrae potestatis plenitudine, praesentium vi, perpetuumque in modum, decernimus, volumus, praecipimus, ut, qui in Sacra Scriptura Doctores sint renuntiandi, iuramenti formulam in hunc, qui sequitur, modum emittant:

“Ego N. N. omni qua par est reverentia me subiicio et sincero animo adhaereo omnibus decisionibus, declarationibus et praescriptionibus Apostolicae Sedis seu Romanorum Pontificum de Sacris Scripturis deque recta earundem explanandarum ratione, praesertim vero Leonis XIII Litteris encyclicis *Providentissimus Deus* die XVIII Novembris anno MDCCCXIII datis, nec non Pii X Motu proprio *Praestantia Scripturae Sacrae* dato die XVIII Novembris anno MDCCCXVII, eiusque Apostolicis Litteris *Vineae electae*, datis die VII Maii anno MDCCCXIX, quibus edicitur “universos omnes conscientiae obstringi officio sententiis Pontificalis Consilii de Re Biblica, ad doctrinam pertinentibus, sive quae adhuc sunt emissae, sive quae posthac edentur, perinde ac decretis Sacrarum Congregationum a Pontifice probatis, se subiiciendi; nec posse notam tum detrectatae obedientiae tum temeritatis devitare aut culpa propterea vacare gravi quotquot verbis scriptisque sententias has tales impugnent”; quare spondeo me “principia et decreta per Sedem Apostolicam et pontificiam Biblicam Commissionem edita vel edenda” uti “supremam studiorum normam et regulam” fideliter, integre sincereque servaturum et inviolabiliter custoditurum, nec unquam me sive in docendo sive quomodolibet verbis scriptisque eadem esse impugnaturum. Sic spondeo, sic iuro, sic me Deus adiuvet et haec sancta Dei Evangelia.”

Quod vero, documento hoc Nostro, Motu proprio edito, statutum est, id ratum firmumque esse iubemus, contrariis quibuscumque minime obstantibus.

Datum Romae apud S. Petrum, die XXIX Iunii MCMX, Pontificatus Nostri anno septimo.

PIUS PP. X.

S. CONGREGATIO DE RELIGIOSIS.

DE ABBATISSIS ET ALIIS PRAEFECTIS PERPETUIS EXTRA
ITALIAM.

Cum adhuc perdurent dubia circa extensionem Constitutionis "*Exposcit debitum*," diei 1 Ianuarii 1583 extra Italiam, re, in Plenariis Comitiis Sacrae Congregationis de Religiosis die 3 Iunii 1910 habitis, proposita, omnibus maturissime perpensis, Emi ac Rmi Patres Cardinales declarandum censuerunt: *Servandas esse hac in re extra Italiam regulas et constitutiones a Sancta Sede approbatas et consuetudines immemorabiles; facto verbo cum Sanctissimo.*

Sanctissimus autem Dominus Noster Pius Papa X, in Audientia, die 4 eiusdem mensis Iunii infrascripto Subsecretario concessa, sententiam Emorum Patrum adprobare et confirmare dignatus est. Contrariis quibuscumque minime obstantibus.

Fr. J. C. CARD. VIVES, *Praefectus*.

L. ✕ S.

Franciscus Cherubini, *Subsecretarius*.

Gregorius XIII in Constitutione "*Exposcit debitum*" statuit, ut *in universa Italia et praesertim in utriusque Siciliae Regnis*, Abbatissae et aliae Monasteriis Praefectae, cuiuscumque Ordinis, non amplius in perpetuum, sed ad triennium tantum eligerentur, quo elapso, iterum et pluries, servata forma in Concilio Tridentino statuta, eligi possent.

S. CONGREGATIO RITUUM.

SUPER MISSA SEU COLLECTA IN ANNIVERSARIO ELECTIONIS
SEU TRANSLATIONIS EPISCOPI, IUXTA CAEREMONIALE
EPISCOPORUM.

Ex Decretis S. R. C. n. 3661 *Halifaxien.* 16 Aprilis 1866 ad III et n. 3876 *Quebecen.* 13 Decembris 1895 ad VIII dies electionis seu translationis Episcopi est ille, in quo provisio Ecclesiae Episcopalis a Summo Pontifice publicatur in Consistorio, sive ipsa electio seu translatio fiat in Consistorio, sive in eo tantum enuncietur electio seu translatio antea facta; atque ab eiusmodi publicatione consistoriali hucusque com-

munitur computatum est anniversarium electionis seu translationis Episcopi ad effectum Missae seu Collectae respondentis iuxta Caeremoniale Episcoporum (lib. II, cap. XXXV). Nunc vero, de mandato SSmi Domini Nostri Pii Papae X, ex audientia diei 20 nuper elapsi mensis Maii, per Sacram Congregationem Consistorialem patefacto, Sacra Rituum Congregatio statuit ac declarat diem anniversarium electionis seu translationis, in casu et ad effectum de quo agitur in citato libro et capite Caeremonialis Episcoporum, quoad Episcopos in Consistorio electos seu translatos, computandum adhuc esse a die publicationis consistorialis, quoad ceteros vero Episcopos antea electos seu translatos, in posterum non a die enunciationis in Consistorio, sed a die expeditionis decretorum seu Litterarum Apostolicarum ad electionem seu translationem pertinentium; non obstantibus resolutionibus in contrarium hucusque editis. Denique Sacra eadem Congregatio iterum atque opportune declarat, diem anniversarium electionis seu translationis Episcopi Coadiutoris cum futura successione relate ad Missam ipsam seu Collectam, cessante Coadiuti munere et adveniente Coadiutoris successione, item a die expeditionis decretorum seu Litterarum Apostolicarum pro Coadiutoria supradicta esse computandum; prouti alias resolutum fuit, praesertim in una *Marianopolitana* n. 3440, diei 30 Ianuarii 1878. Atque ita rescripsit, declaravit et servari mandavit ab hac die 8 Iunii 1910.

Fr. S. CARD. MARTINELLI, *Praefectus*.

✠ Petrus La Fontaine, Episc. Charystien., *Secretarius*.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

MOTU PROPRIO of the Sovereign Pontiff, prescribing the form of oath to be taken by Doctors of Sacred Scripture.

S. CONGREGATION FOR RELIGIOUS answers a doubt regarding the extension, outside Italy, of the Constitution *Exposcit debitum*.

S. CONGREGATION OF RITES declares that the anniversary of the election or translation of a bishop, if he is elected or translated in Consistory, is still to be counted from the date of the publication of same in Consistory; but in the case of a bishop elected or transferred before the Consistory, the anniversary is to be reckoned from the date of the decree or Apostolic Letter announcing the election or transfer. The anniversary of election or transfer of a coadjutor bishop who has right of succession to the see, is likewise computed from the date of the sending of the Apostolic Letter appointing to the coadjutorship.

MEA RESPONSIO R.R. P.P. DONOVAN ET LABOURE QUOAD QUÆSTIONEM MOTAM DE LICEITATE VASEOTOMIAE.

Persistendum plane esse censeo in sententia negante ullam probabilitatem opinioni defendenti liceitatem operationis vasectomiae, ex parte auctoritatis civilis et in circumstantiis indicatis. Et quia video rem magis magisque fieri ordinis practici et ephemerides nostras Belgii, hisce ultimis diebus, haud paucos citare Status Confederationis qui, incredibili facilitate, hanc operationem praecipiunt, existimo summi momenti genuina principia iterum in memoriam revocare, principia inquam quae omnibus scholis catholicis sunt communia. Quare, quin ulla sit intentio aliquid minus grati eximiis opinantibus in contrarium objicere, argumenta antea exposita breviter resumam et objectionibus item breviter respondebo. Itaque—

I. Mutilatio hujusmodi non probabiliter tantum sed certo dicenda est gravis; si enim ad solam procurandam sterilitatem tenderet jam gravis esset, prouti notavimus; verum, cum

hominem impotentem reddat de gravitate nemo potest dubitare. Quod autem *impotentiam* proprie dictam procuret haec operatio patet ex communissima Doctorum sententia; vasectomia enim nihil aliud est quam sectio canalium virile semen deferentium, unde plena impossibilitas verum deinceps ejaculandi semen: aliunde vero, omnes admittunt ejaculationem *veri* seminis pertinere ad essentiam copulae carnalis et ideo impotentem reputandum esse eum qui alios quidem actus perficere valeret sed capacitate ejaculandi semen, quacumque de causa, privatus existit; cujus rei applicatio habetur quoad eunuchos seu castratos quos Sixtus V impotentes declaravit, quamvis alios actus perficere valeant quod et ipsi vasectomiam passi perficiunt. Parum, de cetero, in actuali negotio et sub praesenti respectu, refert inquirere utrum, vi novae operationis, major minorve adsit probabilitas restituendi capacitatem amissam: operatio enim *de se et per se* tendit ad producendam impotentiam perpetuam et nemo dicet fractionem cruris vel brachii levem esse quia utique, in actuali chirurgiae statu, restitutio ad pristinum statum facilius obtinetur. Quare, etiamsi,—qua de re nullum audivimus ex nostris medicis sententiam hanc docentem—facile restitui valeret capacitas coeundi seu habendi vere et proprie dictam copulam, mutilatio adhuc uti plane gravis habenda esset.

II. Dicta mutilatio, in casibus propositis, non probabiliter tantum sed certo dicenda est illicita. Relicto nunc argumento quod videri posset odiosum, petito scilicet, ex eo quod materialistae et socialistae huic operationi aperte favent, innixi rationibus quas omnis catholicus ex corde rejicere debet, argumentum intrinsecum, illudque, juxta nos, indubium, desumitur ex jure naturali interdicente statui civili, et quidem sub gravi, talem interventum. Jus, enim, naturale omnibus hominibus agnoscit facultatem moralem seu jus matrimonium ineundi vel non ineundi, itemque jus utendi matrimonio contracto absque permissione vel beneplacito auctoritatis civilis, salvo, tantummodo, jure statuendi, pro non baptizatis, quaedam impedimenta matrimonialia quae tamen in tuto relinquunt hanc generalem facultatem matrimonium ineundi.

Ideoque dato et non concesso quod bonum temporale societatis suadere videretur limitationem matrimoniorum vel limitationem proles procreandae, nullatenus sequitur auctoritatem civilem jus ullum ad hoc habere; "qui jure suo utitur

neminem laedet" jam dicebat Jus Romanum. Ceterum praeter bonum temporale, pro nobis qui fidem habemus adest bonum spirituale quod sane obtineri potest a prole ex hisce parentibus procreata, pro qua melius est sic esse quam non esse ex hoc solo quod particeps effici valeat vitae aeternae. Quid vero dicendum de objectione desumpta ex opinione S. Alphonsi et nonnullorum qui probabilem habent sententiam castrationem puerorum, ad conservandam pulchrem vocem, servatis servandis, non esse absolute prohibitam, unde, logice videntur hi D. D. concedere mutilationem gravem aliquando permitti, ob bonum commune, extra casum necessitatis conservandae vitae?

Respondeo, imprimis, hanc opinionem paucorum tantum esse et quamplurimos gravissimosque habuisse et hodie habere adversarios. Conferatur doctissimus Benedictus XIV in aureo suo Libro de Synodo dioecessana (Lib. XI. cap. 7. No. 3). Praeterea, hi qui volunt utcumque defendere hanc opinionem ut probabilem, eam multis circumscribunt limitibus et conantur rem explicare dicendo quod ad *conservandum* magnum bonum (vocem pulchrem) videatur licere tunc sese tenere permissivum erga effectum malum provenientem ex operatione. Ceterum quamvis haec motiva nullatenus arrideant plerisque doctoribus, nemo est inter catholicos qui *modo generali affirmet* auctoritatem humanam jus habere occidendi vel graviter mutilandi innocentem propter bonum commune, id quod, de cetero, conducirer logice ad tremendam et tyrannicam agnoscendam potestatem in personas et bona civium. Demum quoad assimilationem quae proponitur inter criminisum formalem, qui indubitanter *puniri* potest, et innocentem sed physice nocivum societati, nullum novi ex canonistis vel juristis catholicis qui hanc assimilationem summa energia non rejecerit, scholam Lombrosianam ejusque assecclas impugnando et refutando. Hi omnes docent et retinent antiquam doctrinam quae radicale discrimen agnoscit inter poenam infligendam vel infligendam reo et media adhibita vel adhibenda, *servato jure naturali*, ad impediendum ne vir innocens sed aliis nocivus vel periculosus societati noceat: huic poena proprie dicta infligi, sub nullo praetextu, potest.

JULIUS DE BECKER.

Scribebam Lovanii, die 16 Julii A. D. 1910.

THE PRIEST'S READING, SPEAKING, AND SINGING IN CHURCH.

To the Editor, *THE ECCLESIASTICAL REVIEW*.

Many years ago a gentleman prominent in the Protestant Episcopal Church of one of the large cities of America addressed a letter to a certain Evangelical Educational Society in which he said: "In view of the indifferent manner in which our beautiful service and noble scriptures set by the Church to be used each holy day are now read, I have, upon due consideration, determined to offer a prize of three hundred dollars, to be awarded to that candidate for holy orders or deacon who, in the judgment of a committee, shall be declared the best reader, and I devoutly trust that the young clergy of the Church may be aroused and stimulated everywhere to give more attention to this important subject and that soon there may be a marked improvement in the public reading of the Liturgy and Scripture, to the end that the language of inspiration may be truly heard by the congregations in the largest and best sense of the word, and, finally, that the service of the Most High may be set forth to His people in the clearest, plainest and most effective manner."

The presiding judge of the first contest for the generous offer of this deeply interested layman of the Protestant Episcopal Church announced to those who were present that the prize was to be awarded to the most correct, intelligent, and impressive reader of the Bible and Prayer Book; each contestant would be required to read the Exhortation, the Apostles' Creed, the last five of the Ten Commandments, a hymn, an historical or a didactic or prophetic position of the Bible, the references being written on slips of paper, and the slips equaling in number the persons competing.

The dissatisfaction of this particular layman of the Protestant Episcopal Church with the manner in which the ministers of his denomination recited the prayers of the liturgical services, crystallizes the views of the ordinary layman of every other denomination on the same point.

The justification of the criticism on the part of the laity of the Catholic Church is admitted by those who give even a casual notice to the way in which the Rosary, the Litanies, the prayers after Mass, and the prayers for novenas and triduum are recited. The adverse criticism might extend also to the way in which the parish announcements are read, in which Mass is sung, and the sermon preached. It is a very general experience that the reading, speaking, and singing under all these heads are far from being commendable, but are characterized by hurried, low, and indistinct tones, and by carelessness both in enunciation and pronunciation.

In view of the vital relation the public prayers of the Church, the

singing of Mass, the reading of announcements, the preaching of the sermon, have to the becoming dignity of divine worship and also to the edification of the faithful, it is surprising that the common and long-recognized defects of reading, speaking, and singing should continue to exist and to defy the public opinion that calls for their correction. A caustic critic of pulpit oratory says: "We venture the assertion that in no other of the learned professions are to be found so many incompetent readers as among the clergy, and it is nothing but custom that enables their hearers to tolerate the murderous assaults upon the Prophets and their shameful treatment of the proudest monuments of our English tongue."

The evils exist. What are the causes? What are the remedies?

The first cause of the indifferent reading, speaking, and singing is to be found in man's limitations. Man in everything that he undertakes is in the beginning untrained, inefficient, and incompetent. There is no exception to this truth in the power to sing, to speak, and to read. The second cause is that in the majority of cases little is done by systematic, intelligent, and persistent instruction to correct the faults of nature and to develop the powers of speech in a degree that will meet the requirement of the priest's calling.

What are the remedies?

Before offering any suggestion in answer to this question, I might refer to the methods of physical training followed in certain educational institutions. This training is practically compulsory upon all students. It begins at the student's entrance into the institution. A careful examination is made to find his exact physical condition, in order to have an intelligent foundation on which to base advice and instruction. He is measured and his strength is tested. His posture and development are noted. His heart and lungs are examined for any latent weakness or disease. With these data as a guide a course of exercise of progressing difficulty is carefully designed and graded to correct the bad physical habits and to develop the bodily powers.

The principles that underlie this wise policy of dealing with the physical powers hold true in regard to the development of the powers of speech. Every candidate for the priesthood should undergo an examination at the very beginning of his course in order that a competent examiner may discover both his defects and his excellences in speaking, reading, and singing. This examination would bring to the attention of the instructors in the Seminary the untrained ear, the uncultivated tone, the careless and slovenly pronunciation, and the uncultured, undeveloped voice. Due record should be made of the capabilities of each student. Following upon this individual examination will come the intelligent instruction in all those things that make for satisfactory singing, speaking, and reading.

At the end of each year there is another testing in order that those who are responsible for the training of students may learn what change has been accomplished during the year. If no progress has been made in certain instances, then a special effort should be made in behalf of those whose defects are deeply rooted and whose powers develop slowly.

It may happen that a student does not respond to the solicitude of his instructors in this important matter of training. He may be indifferent or he may be disposed to minimize the emphasis that is placed upon such matters. If so, he should be made to understand that his judgment cannot be accepted as decisive of the value or importance of a training in the art of speaking and singing. The persistent unwillingness to avail himself of such instruction should be looked upon as indicative of a lack of an ecclesiastical vocation. This decision is not reached because a student is unable to speak or to sing in a satisfactory manner, but because of the spirit manifested in his indifferent and perhaps hostile attitude toward the efforts made by his superiors to fit him for a more effective ministry.

The years of the Seminary Course are not too many for the proper training of the powers of speaking and singing. The development of the human voice is not an affair of a few lessons. The painstaking and continuous labors of the professional artist extend over many years. It is imperative that the instruction of students should be intelligent, systematic, and extended over a long period, and especially over those early years of the seminary course when the voice is most susceptible of training. It appears almost futile to train a candidate for the priesthood in preaching and singing in the last year or the last few months of a theological course. The habits of speech are formed by the time the student—a full-grown man—is ready for ordination. The correction of bad habits or the formation of good ones is then a hopeless undertaking.

Right singing and effective speaking imply complete control of the voice. The power to modulate the voice, to subdue the harsh tones, to soften the inflection, can come only as any other effective power comes, from careful and systematic training. As part of this training, there should be the practice of requiring students to do those things in the way of speaking and singing which he must do as a priest. As a priest he must say the prayers after Mass, recite the Rosary, read the Gospel, make announcements, address the people on various occasions upon purely secular subjects; he must sing Mass and he must preach sermons. He should be asked to do such things during his entire course. The practice of trying to do them will develop the power of doing them well. On one occasion it was asked of Henry Ward Beecher:

"But even with your native talent for public speaking, you assiduously studied and practised elocution, did you not?"

"Yes, I was trained by the celebrated elocutionist, Professor Lovell. For two years I was under him constantly, receiving instruction in gesture, posture, and vocal culture."

"In beginning your ministry did you consciously pass through what is usually called the 'drudgery period' in sermonizing?"

"Yes, I was in travail before I brought forth. About three years of my ministry had elapsed before I began to have ease and facility in making sermons."

It does seem a mistake and a misfortune that so little emphasis should be placed upon the right training of ecclesiastical students in the ability to preach, to sing Mass. The excuse is made that the scheme of studies is so full that little or no place can be made for a complete and systematic course in singing and in public speaking. The charge is also made that very often the instruction in public speaking and reading is of a kind that develops an artificial style ill becoming the dignity and sacredness of divine truth. The only answer that can be made to this first statement is that place should be made for subjects so important and so vital, in an efficient ministry, as the preaching of the Gospel and the singing of the Mass.

Faith comes from hearing, and a minimum requirement for the promulgation of the truths of faith is that he who proclaims the truths should do so in a way that will command an attentive and respectful hearing on the part of the people. That the liturgical services should be sung in a becoming and in a dignified manner is evidenced by the action of the Church in prescribing the way in which such services should be sung.

The statement that certain teachers of reading and public speaking discharge their duty with ill success is true. But their poor measure of success is no conclusive argument against the need of such teaching. How many branches should go by the way if their value were determined by the success and the fitness of those who teach them. In the summing up there are perhaps no more failures among teachers of reading and public speaking than there are failures among the teachers of other branches.

The vast majority of students are anxious and willing to have instruction that will help them to discharge the duties of preaching and singing. Consideration for the student himself demands that he should have the opportunity of becoming efficient; and consideration for the people dictates that nothing should be neglected that will enable them to partake of greater fruit from the preaching of the Word of God.

PHILIP R. McDEVITT.

Philadelphia, Pa.

THE ARMS OF PIUS X AND HIS GRACE OF NEWFOUNDLAND.

The present writer feels grateful to the Archbishop of Newfoundland for his very kind criticisms as published in the July number of the ECCLESIASTICAL REVIEW.

The first point touched upon is a case of "*Brevis esse laboro, obscurus fio!*" In fact, the sentence "With us by right the pallium could be found in those (the arms) of Baltimore," might be amended by adding after "could be found" the words "if anywhere," as an archbishop of Baltimore was our *very first* archbishop. That was my meaning, and there was, besides, the impression that the Anglican archbishops there mentioned have no right whatever to the pallium. It seems rather incongruous for them in this way to claim or proclaim a closer union with the See of Peter, which is the significance of the pallium. It is on a par with the King of England's *Defensor Fidei!*

Now, with regard to the arms of Pius X, I may first be allowed to state that *variantes* have been published of every single detail of these arms, with the exception of the waves. But I have been able to trace these same details to their origin and to verify their whole evolution, and I have now before me the heraldic proofs of my version. As Bishop of Mantua, Pius X had only the anchor and the silver star with the waves and sky; and in his first Pastoral Letter he makes allusion to his coat of arms and the "*better hope*" (Hebr. 6: 19), Christian hope, "*which we hold*", he says, "*as a secure and fixed anchor of our soul*"; but he says nothing of the *star*. Undoubtedly Bishop Sarto took the idea of his coat of arms from that of his friend, Bishop Callegari of Treviso, who bore waves and sky and a star of *gold* (the Pope's present "*mullet of six points or*"), while his other friend, Bishop Apollonio, the succeeding Bishop of Treviso, had in his arms three mullets of six points *argent*, and in base the lion of Venice (the Pope's present chief, "*a lion proper on field argent*"). From this Bishop Sarto took the waves and sky and the silver star, and added the anchor; later, as Patriarch of Venice, he put as chief in his arms Bishop Apollonio's Lion of Venice, changing the *silver* star to *gold*. Up to this time, there is nowhere any sign of a red star. There is an explanation for the gold and silver star, but there is none for the red, unless it be a mistake of the painter; nor is there any

heraldic excuse for it. The Archbishop's mystic interpretation is graceful, but it is fanciful. Star apart, "Ignis. Ardens" has been and will be easily applicable to our Holy Father, whose amiability, zeal, and charity ("gold fire-tried", St. John calls it in the Apocalypse, [3: 18]) will give back to the Church its primitive fervor, according to the Pope's characteristic motto "Instaurare omnia in Christo", or according to the expressive text of Lev. 6: 12 "*ignis in altari semper ardebit.*"

As to St. Mark's arms which Pius X kept as Pope, just as he for some time retained the administration of the see of Venice, they are justified by similar instances of other Popes. Some Benedictine Popes *impaled* the Benedictine coat of arms with their personal arms, whilst Dominican and Franciscan Popes (for the sake of symmetry) placed the arms of their Order *in chief*. The Holy Father, who had borrowed parts of his coat of arms from those of his best friends, Bishops Callegari and Apollonio, both natives of Venice, and who later was himself Patriarch of Venice, which he still loves so much, would not part with that chief in his arms. I think that even the "Rouge Dragon" has no valid reason to blame him for it.

Apropos of impaling, will His Grace allow me to differ with him in the matter of the marshaling of his coat of arms (at least as I find it in the *Directory*)? At dexter we should have the arms of the *see*, (which by the way are generally different from those of the *city*). These latter may be taken up as chief. At sinister, we expect to find the personal or family arms, and hence the pallium would be better, as usual, over the chief, in shape of a collar. No doubt, a mistake has been made about the *heraldic* cross, which for an archbishop has two traverses; and lastly, two of the tassels on either side cannot be seen.

The Archbishop's last remark, about the blazoning of the Wilmington arms, was made to me before, but in the opposite direction, which shows that "uneasy lies" a herald's head. His Grace is right as to "debruised", etc., in accordance with the May article in the ECCLESIASTICAL REVIEW, p. 570; but I have been positively told that the designer himself blazons the pinetree "vert", like the "terrace" (not "mount") itself; on the Bishop's seal it certainly looks more like a terrace, and, besides, there are no mountains in the vicinity

of Wilmington. A similar question years ago arose over Pope Leo's poplar tree. Some made it "vert", with the caution *à enquerre*; others, so the *Catholic Encyclopedia*, make it "proper", which does away with any heraldic difficulty about "color placed upon color".

To conclude, there are controverted points in heraldry, mostly owing to the lack of correct information from the persons whose arms are in question, and as a consequence heraldists must often "agree to disagree". AL. B.

TEMPERANCE WORK IN OUR SCHOOLS.

(Communicated.)

The mind of a child has been aptly compared to a piece of wax which is moulded and fashioned by a variety of forces acting upon it. Education, in the broad sense of the word, is the most potent of these extrinsic forces and, so far as hereditary influences and environment permit, determines almost entirely the moral, mental, and physical character of the child. The Catholic Church takes practical cognizance of this fact, deeming every kind of sacrifice of slight account when compared with the manifold advantages of being able to impress the youthful mind during this formative period with the salutary influence of religion. It is the aim and object of the Catholic school not simply to make the child intelligent, but, what is more important, to make the child good. Every means therefore, toward this end lies within the legitimate scope of Catholic education, and the system is defective in so far as it neglects any element which may aid us to secure this end.

No thinking disinterested man to-day can fail to recognize in the drink evil the most serious social problem of our time; the State promulgates laws bearing upon it, hedges the liquor traffic about with restrictive legislative enactments and in various ways manifests its anxious interest in this important question. The public school has been made the theatre of various temperance experiments and much effort has been expended to find some practical method of inculcating in the youthful mind views which are likely to prove successful barriers to the habit of intemperance. But the infusion of any definite principle or concrete virtue, such as temperance, is professedly as foreign to the scope of the teaching in the

public school as would be the doctrine that Baptism is necessary to salvation. Hence recourse has been had to pointing out the physiological features of alcohol and its effect on the human system, and text-books for schools have been written and by law introduced setting forth the deleterious consequences of alcoholic stimulants on health. But these experiments have been neither popular nor effective, and their failure emphasizes the weak point of the State schools, viz. their inability to instil into the mind of the child any definite moral principle, any practical concrete virtue.

Just here the Catholic Church manifests her divine wisdom and combines the secular education which the State can only furnish, with that moral training which Christ commissioned her to impart when He said "Teach all nations." It lies easily then within the scope of the parish school to teach temperance, and the future welfare of the child from every point of view demands that the Catholic educator should give it his serious attention.

The best practical method of preventing intemperance is undoubtedly that invented and applied with a success nothing short of miraculous by Father Matthew. The Total Abstinence Pledge was the weapon with which he fought the dragon of drunkenness and the magnificent result of his crusade is felt even in our day. Theoretically no one will deny the superiority of the iron-clad negation of total abstinence over the elastic virtue of what moralists call temperance, but practically many lean toward the latter, perhaps because it is more flattering to their manhood and their boasted self-control, which often means self-indulgence. For children the principle "*tutior sequenda*" is manifestly applicable as a working method of teaching temperance; never to taste intoxicating drink is to be sure of never acquiring an appetite for it, is to build up a strong moral wall between the child and the first glass of intoxicating drink. An ounce of prevention is worth a pound, nay a ton, of cure in this disease. No one can afford to make the personal experiment of what resistance they can offer to the growth of this very insidious passion; no one need make it when our steps on every side are confronted with the wrecks wrought by the folly of this experiment. Once this appetite is acquired, it is next to impossible to overcome it; and every priest knows that few men and almost no women who are really

drunkards are capable of anything like permanent reform. Our only hopeful battleground then is among those who have not yet acquired the taste and craving for alcoholic stimulant, the boys and girls, the young men and young women of our population. And the school where virtue is professedly taught is the logical field for this work. Already our system of education is receiving the encomiums of men who, though not Catholic, recognize the strength and force of the Catholic position in maintaining our own schools under circumstances that are often really heroic. The various branches of secular learning have been taught not less efficiently than virtue and religion, so that while the mental growth has been by no means neglected, the moral development of the child has been carefully attended to. During the most sensitive and impressionable period of child life the very religious atmosphere of the truly Christian school-room builds up insensibly a vigor of virtue that stands in good stead when in after-life comes the real test of character. This influence for future good, this fundamental principle that forewarned is forearmed, will be more widely fruitful if some sound ideas and correct habits be inculcated in this important matter of the use of intoxicants.

The teaching need not necessarily be restricted to the moral consequences of this sin. It should be understood that, however strong we would like to make the position of the total abstainer, it is neither right nor expedient to exaggerate, as is sometimes done, the sinfulness of the abuse of drink. There are other ways of appealing to the mind of the child equally efficacious in the formation of correct and desirable habits. Besides, an understanding of the physiological effects of alcohol, which is hardly within the mental reach of most children, the social, financial, as well as the moral and spiritual disasters that follow in the wake of intemperance, may with telling advantage be suggested to them; to point out the awful ravages of this vice with which unfortunately observation must have made them familiar, to show them the path that every victim has followed down to their present degradation, the way of the moderate drinker, to supernaturalize their total abstinence by the presentation of some religious motive, like the Sacred Thirst or the spirit of self-sacrifice—this would be teaching virtue as it is best taught, in the concrete.

The years that intervene between fifteen and twenty-one are

fraught with unusual dangers, and the verging of boyhood into manhood is a process involving the most serious consequences on the after-life of the man. We are all familiar with the amusing efforts of boyhood to simulate manhood by practising the vices, great and small, of men; and the danger increases with the new independence acquired by him as a wage-earner. During this formative crisis the guardians of youth should exercise their greatest and wisest care. Young men who are drunkards at twenty no longer excite curiosity and wonder; for with the advancement of early mental development comes the advanced acquisition of habits that formerly were noticeable only in those physically mature. Despite all legislation against selling liquor to minors, it is perhaps not too much to say that most of the seeds of drunkenness are now sown before young men are out of their teens; now if it were possible to keep our young men total abstainers until they were twenty-one, it is certain that we would cripple very materially the recruiting department of the army of drunkards. More than that, the habit of saying no to the man who treats would grow upon him and prove a strong protection against subsequent inroads from the drinking customs of society. Our pastors and those charged with the care of schools can easily accomplish this either by the formation of Cadet Temperance Societies, or, if these do not seem feasible, by administering the Total Abstinence Pledge at the time of First Communion or Confirmation.

If there has been previous preparation by occasional instructions on the subject of intemperance, the children will be well-disposed to take intelligently and to keep the Pledge of Total Abstinence until they are twenty-one. In one of our dioceses, for instance, it has been the custom of the Bishop to administer the Pledge to all whom he confirms; and, when pastor of a large parish, he took care that no pupils left the school until they were similarly fortified against intemperance. The results have been most gratifying in the increased number of young people who have never known the taste of intoxicants. Let those who are charged with the education of Catholic youth follow this example, doing what they can along these or similar lines and thus they will largely contribute to the successful solution of this great and vexatious drink problem.

WILLIAM J. MCGURK.

Criticisms and Notes.

SUMMA JURIS ECCLESIASTICI PUBLICI, auctore Augustino Bachofen, O. S. B., S. T. D., in Collegio S. Anselmi de Urbe SS. Canonum lectore, Romae, Ratisbonae, Neo Eboraci, Cincinnati: Fridericus Pustet. 1910. Pp. 156.

The question of the Church's relation to civil government and matters temporal is becoming daily more acute, not because Catholics now insist, in their public and representative conventions, as they did in past years, upon the restoration of the "Temporal Power" of the Pope, but because civil governments everywhere are demanding more and more the practical separation of Church and State as the best method of securing man's personal rights and the independence mutually of civil and religious rule. The most perfect condition of society would, of course, obtain under a well-ordered union of external or civil community rule with religion, which inspires high motives and observes divinely instituted laws. The two domains, which direct the actions of the soul and body respectively, are not indeed identical; they are separate and in a sense independent of each other. But they serve the same end, that is, man's happiness and God's glory; and they emanate from the same source of divine direction. Hence they can work in harmony and strengthen each other. As a matter of fact, however, the union of Church and State operates much like the union of soul and body. The one strives against the other, and the things temporal corrupt the instruments of things eternal, even as the inclinations of the body drag down the faculties that foster the aspirations of the soul. Thus the temporal, the sordid, the human, intrudes itself everywhere into the ministry of religion until men speak of the corruption of the Church, and lose their faith because they mistake the Church's officials for the Church, and confound the organs, which may perish and be renewed, with the organism which is imperishable. The flower and fruit do indeed vary in beauty and health-giving power, and they both surely decay; but therein is not found the evidence that the plant is dead.

Now to understand this question of the rights of and the relations between the Church and the State we must keep before us the principles on which governments are based. These principles are fundamental, invariable, applicable and adjustable to every form of rule and life. The student of theology, or history, jurisprudence, and political economy needs in each of these disciplines

a clear knowledge of the "*jus publicum*" wherein are laid the basic laws which, like the theorems of Euclid in mathematics, serve to indicate and correct all errors of construction in the art and craft of church or state building.

Dr. Bachofen deals explicitly with the fundamentals of public church law, but in doing so he must needs refer to the principles on which all government is conducted. His process of demonstration is simply logical, complete in analysis, and hence splendidly clear. He examines the rights of the Church as a temporal society in the elementary constitution on which that society rests; next he develops the results of these "constitutive" rights in their practical application, whence arise the "gubernative" rights; finally he adjusts for us the international relations which form the chief difficulty of rendering the rights of the Church acceptable on the basis of national differences. As the author does not waste words, the student obtains a most satisfactory survey of the field discussed, and is at once enabled to apply the doctrine of fundamental ecclesiastical jurisprudence to actual conditions. The test may not be acceptable to the extremist who interprets as divine tradition whatever has had a long-standing sanction among ecclesiastical writers or authorities who represent the purely human elements of church government, because certain factors of the Church's growth and of civil society had not sufficiently developed to warrant any questioning of a standing claim in material conditions. And for persons not familiar with the application of the distinctions our Lord makes in the Gospel between the traditions of the pharisees and the traditions of Moses, or between the conduct and sayings of those who sit in the chair of Moses and the teaching of the Law and the Prophets,—for such persons there is always a danger in the rigor of logic, which frankly recognizes the weakness of accepted positions when the conditions on which they were tenable have changed.

As an illustration of the author's strongly critical method we may refer to his treatment of the subjects of "Separation of Church and State" and the "Temporal Power." In the former he maintains the principle of union, but admits the relative value of separation. Thus the laws which to-day apply the measure of separation in France are justly characterized as invading the rights of religion. The separation advocated in the United States on the other hand is declared to be both necessary and conducive to peace, because the conditions of national right upon which the Union was formed are respected in the complete liberty which is by law granted to every citizen to worship according to the dictates of his conscience, so long as he does not infringe the external liberty of his fellow.

Touching the "Roman Question" the author is equally candid and logical. While the "spoliation" of the Holy See under Pius IX is stigmatized as an unjust invasion of justly acquired domain, the question whether the Pope can yield up the "patrimonium Petri," if regarded, not as a matter of expediency, but on juridical principles, is answered in the affirmative. The reasons given are cogent and discriminating, but we cannot delay to retail them here. Our purpose is merely to direct attention to the volume as a useful manual for students in theology. It is especially serviceable for class use in dealing with the fundamental elements of ecclesiastical law.

HISTOIRE DE L'INQUISITION EN FRANCE. Par Th. de Cauzons.

Tome premier. Paris: Bloud & Cie. 1909. Pp. lv-493.

The real scope and contents of the present initial volume of a work designed to fill at least three volumes are more correctly conveyed by the sub-title, omitted from the title-page: "Les Origines de l'Inquisition." We have here properly speaking a French History of the Inquisition down to the year 1230. It gives us a philosophical French review of inquisitional aims and practice in the first twelve centuries of the Christian Church. He has distributed his task over three books: the first, our volume of introduction, chiefly; the second is to study everything proper to the Inquisition as a tribunal: its personnel, procedure, penalties, and means of execution; whereas only the third book promises to be specially concerned with France, or with French confines.

This introductory volume includes forty pages of bibliography, besides the works incidentally cited in the footnotes. At first sight, the latter seem overcrowded, to the point of cumbrous obstructiveness; but if read as the author suggests, in sequence to the whole chapters, or series of chapters, the notes are rather inviting. They occasionally express opinions which lose none of their judicial temper by the accident of their point-blank directness.

For the primary reason of inquisitory ideas and their consequent application at all in the Christian economy, the author starts from the thought of a "jealous God", and resolves it as a "world-wide fact, a comprehensive law, that monotheistic religion is intolerant". Then granted that Christianity transmits a pure deposit of faith in the one only God, the Church, or concretely the Pope, will base all and sundry measures to the suppression or elimination of false belief, upon the single end of exalting the name of God; so that "saving souls, preserving the integrity of the faith, maintaining the unity of

the Church, the supremacy of the Roman Church, constitute the sum of the papal arguments for pursuing heretics." What heresy itself is, in the common understanding of the Catholic Church, we are told both objectively and subjectively: "Heresy intrinsic, or objective, is error in opposition to the truth affirmed by the Church; heresy subjective is deliberate and obstinate belief in an error, contrary to the truths explicitly defined by the Church."

The relations between the Church and State are studied in their historic development from Constantine downward; and the author accounts it an exceedingly grave precedent for the entire subsequent course of procedure, that the Nicene Fathers at once acquiesced in the emperor's proffer to banish Arian opposers of the Council's definition respecting the Trinity. "Nobody then dreamed of the consequence of that imperial act; the bishops, fresh stirred by the thought of past persecutions, now complacently enjoyed the sovereign's protection in return for the sometime edicts of terror. The threat of exile against the foes of "consubstantial" seemed merely a simple and perfectly natural confirmation of Cæsar's good pleasure. But all the huge volume of heretic tortures began thus to enroll itself." So, too, Charlemagne proved a law to himself in forcibly *converting* the border Saxons, yoking political expediency side by side with zeal for the Gospel; as was also the case, what though on a lesser scale, with Norwegian Olaf and the Dane Canute. For coincidence mainly, and not as pretending to construe too plain a context of cause and effect, the author generally remarks of those forced conversions in Northern Europe, that the Baltic countries were likewise quick to fall away from the Catholic allegiance at the Protestant crisis; whereas the Latin countries, whose faith had been implanted in the manner of a spontaneous free growth, stayed loyal to the Church. On the other hand, the author strongly endorses a certain fundamental "holy horror" of erroneous doctrine, from the Church platform of conservative pure truth: "Likely enough, the minds of our contemporaries, being either less ardent or more indifferent, would find it a tedious chapter to peruse the long lists of express maledictions which emanated from the leaders of an organization priding itself for gentleness and charity. Maybe, again, they might perceive naught but misapplied extravagance in the like language employed for vituperation of heretics. Yet the very abuse thereof, if abuse there was, attests only the more emphatically the real horror of the Church, Catholic and Roman, for heresy. Surely a legitimate horror, we must all admit; in so far as the total organization, hierarchy, discipline, ritual, indeed everything in the Christian body, rests on certain dogmas. Deny

these dogmas, the whole organism collapses." But recurring once more to the doubtful expediency of invoking the secular arm to uphold the integrity of spiritual doctrines, the author strikes one of the worst fruits of the Protestant disintegration, which, in turn, was locally furthered by the secular arm now hostile to the Church; when he notes not only "those vast and ever lamentable dismemberments of Christendom in the sixteenth century, still lamented, with their manifold schisms and well-nigh numberless discordant professions of faith; but the public *indifference*, besides, at the spectacle of so many religions, all purporting to be Christian, yet so palpably disunited as to scandalize thousands of sober minds." For very paradox of mischief arising, in the author's estimation, from undue reliance on the secular arm for "policing" the Church, or her heretical adversaries, we are to consider the Emperor Frederick II, "rationalist, several times unchurched, yet proceeding to legalize the stake as the proper instrument for torturing the enemies of the Church, which, all the while, he himself combats with but little abatement; whereas we, at our distance, may well inquire whether his donation to the Church, of yonder fatal stake, was not even more prejudicial to the Apostolic See than the hatred and passing attacks of an emperor, mere mortal. But nobody then foresaw the future."

In a summary review of his chapter dealing with the *punishment* of heretics, our author finds that "during her first three centuries, the Church, though distinctly abhorring heresies, had no cognizance of corporal chastisements. These were introduced under Christian emperors, in special contingencies . . . In the new barbarian kingdoms, legislation depended on local conditions: maybe still more on national character, being cruel in Spain, milder in Gaul, then varying in the long course of time, and none too seldom reflecting the influence of political urgencies." There ensued a phase of popular fury, in the eleventh century, when petty local authorities, consulting neither State nor Church in first resort, cast heretics to the stake by arbitrary process (an American reader, by the way, discovers *lyncher* and *lynchage* to be fully adopted in the current vocabulary of erudite Gallia). But this popular sentiment voiced the growing general opinion in favor of death at the stake; until the same became legalized alike in the civil codes and countenanced, at least, by the canonical sentence ascribed to St. Thomas Aquinas: "Heretics may be put to death; relapsed ones ought to be."

Somewhat over the last third of this introductory volume treats of the judgment of heretics and the gradual institution of the Inquisition as a papal tribunal: at first corroborating, then supple-

menting, and eventually, in its distinctive office, altogether supplanting the local episcopal courts. The local procedure had been liable to the particular abuses of hasty conviction, unjust condemnations, whether by fault of arbitrary judges or imperfect light on the real charges; whereas a dispassionate examination by technical commissioners unmoved by local bias, would be calculated to work, had its purpose become ideally achieved, with adequate fairness. But in this respect, we are best informed by the author's very words, on the essence of inquisitorial trials. "The nucleus of the Inquisition's procedure is official accusation. We can hardly deny that this marked an advancement over procedure based on irresponsible charges; and thus regarded the Inquisition deserves no maledictions. Of course, the process implies *inquests* (*inquisitiones*), whence the entire system has derived its name, involving arrests, the right of private search, and other more or less odious concomitants in theory to be deplored, yet not easy to supersede in practice . . . The Church regulated this institution by a series of decrees, canons, or bulls, intended to prevent arbitrary rulings, to guide the judges, forestall injustice; and the like decrees have constituted a sort of inquisitorial code. This code, no more than any other human institution, reached perfection; and we are far from so claiming. Yet we sincerely believe, despite such too glaring defects as we shall have occasion to note in our second book, that the inquisitorial system was a progress in jurisprudence."

Even where the author separately touches France, in the present volume, as in surveying the situation of Languedoc in the Albigensian times, we find France a subordinated medium, as it were, wherein the Inquisition at large undergoes a special phase of development: that is, the merging of episcopal surveillance into that of direct legations from Rome. With reference to the Dominicans' part in the Inquisition, as also respecting the sometimes debated question, Was St. Dominic himself an *Inquisitor*? we are advised not only to bear in mind the "manifold functions assigned to the Order of Preachers", but also to allow for the successive meanings of *inquisitor*. For if we deal with the term in its primitive sense, denoting one who seeks or inquires and examines, "there were always, and in all states of society, the like *inquisitores*. If we deal with examiners of heretics, there were such in the Church contemporary with Pope Leo I. If we speak of inquisitors in the sense of priests or clerics examining heretics with a view to their correction and reconciliation with the Church, we find them in the bishops and their delegates almost so soon as the bishop himself takes shape in history. If we mean judges along inquisitorial lines, or officially

proceeding to follow up charges of accusation, we know that the bishops were urgently bidden thus to proceed, by Lucius III: whether directly or by proxy; and this manner of prosecution was regularly sanctioned by Pope Innocent III. In the latter sense, indeed, we may credit Innocent III not with the institution, but with a momentous development of the stated procedure, including a nearly absolute degree of precision in its rules. If we mean priests, religious or clerics judging inquisitorially, and pronouncing, or empowered to pronounce, to the extent of confiscation, imprisonment, surrender to the secular arm, we find all this implied in the edict of Verona, as likewise in the edicts of Innocent III. If, lastly, we mean judges directly answerable to the Pope, though not his legates . . . we must come down to the pontificate of Gregory IX and the period of 1230. Now the missionaries of Languedoc, St. Dominic among them, were true *inquisitors*, *delegates* of bishops or of the papal legates; although not, as yet, *pontifical* inquisitors."

Touching a controverted question of dates, wherein "certain historians would consider the decrees of the Council of Toulouse (1229) as the real original charter of the Inquisition: The Council did, indeed, enact some new rules, thus furthering, if you choose, the inquisitorial code already long in process of growing; but no more than that." On the chronic *vexation* inspired in many quarters by the very mention of "Inquisition", our always judicial author cautions as follows: "It is worth observing that if we would not falsify or misrepresent the Inquisition, we should specify the particular country and period at issue. Neither the dominating spirit, nor the operations, nor the net results were alike, though bearing the common title; for there was diversity in point of times and places. I think three several, very distinct divisions can be allotted to the general history of the Inquisition. 1. The season of pursuing aggressive heretics; or the times definitely studied in this our volume. 2. Next comes the period of the well-organized and established Inquisition, though subject to variant rules, and not uniformly constant of application; being also frequently thwarted by political events. This was contemporary with Boniface VIII, Clement X, John XXII, down to the Great Schism. 3. After the Great Schism, the structure of the Church was profoundly shaken by the heresies of Wyclif, John Huss, and Luther. The ecclesiastical authorities, now powerless to struggle, gave over the fortune of the rebellious to the lot of war, and aimed to compact the union of the faithful by dint of an inexorable surveillance. This, then, was the general Roman Inquisition, in spirit more narrow, yet less bloody, than the earlier Inquisition." In terminating his first volume, the

author modestly submits, in a footnote, his own attempt to reach some *objective* critique of the Inquisition, usually condemned or upheld, at best refracted, in the light of subjective preconceptions alone. After fully allowing for the mental bias peculiar to every historic era, the complexity of human events, and the very postulates of religious conservatism, which would clearly demand measures of resistance against subversive attacks, he deduces the following categorical strictures, or their equivalent implications, at least, on the score of the Inquisition; then answers the same directly, as far as requisite.

1. Was the death penalty compatible with the religious character of the body that imposed it? 2. In dealing it, were the common laws of humanity, against which no man has the right to act insurgently (be these laws, for that matter, what they will) safeguarded to the utmost? 3. Were the attendant cruelties inevitable, or could they have been avoided? 4. Had the authorities who ordained them sufficient reasons, properly disinterested? In other words, was there so serious a compromise of the general weal that the common interest could insist on the extinction of certain interests apart? 5. Could measures thus cruel accomplish the desired result? . . .

1. We deem it a matter for deep regret that the Christian body, being based on the precepts of the Gospel, should ever have believed itself bound to shed human blood. 2. The pain of fire was cruel to a disproportionate extent in relation to the given offences. 3. It seems to us, as we consider certain sectaries who were themselves very murderous, homicides, incendiaries, etc., that it would have been impossible, yonder in the Middle Ages, to impose respect for the social order, without recourse to cruel chastisements. We should, no doubt, have preferred that the Church had left the repression of those recreants' misdeeds to the State alone; but we must not forget the intimate, inextricable dualism of the social, civil, and religious organism of that era: how difficult it was for each to act by itself. But as touching pacific dissenters, we keenly regret that any *exegetical* divergencies should have culminated in the stake. 4. This question is peculiarly burdensome to a Catholic. On the one hand, to be sure, it is patent that the Popes, in enacting coercive measures, thereby designed to maintain their spiritual, and sometimes even their material supremacy. On the other hand, since the majority of those medieval Popes appear to have been benign men, of pure morals, very generous ideas, one were disposed to believe that when they prescribed their sanguinary laws they contemplated the goal of a still higher advantage. And this advantage, according to their own words, was to have been the glory of God, the superior welfare of Christendom. Ostensibly, it was especially the conservation of the preponderancy of the Apostolic See, regarded as a sort of abstract power independently of the transient occupant. In this light, however, it is difficult to avoid a bitter feeling of regret that the ashes of human bones were fated to sustain the pontifical throne. Whilst yet we very willingly admit that, personally viewed, the Popes and their counsellors may have been persuaded that in laboring for the Apostolic See they were struggling effectively for the general good of Evangelic society. 5. The last question is so amply answered by facts that we are dispensed from framing an individual reply. If the Albigenses disappeared, if the Vaudois had to dissemble and retreat within the Alps, yet the policy of violence and the Inquisition did not avail to prevent the Protestant eruption, in summary of all the doctrines so long combated. A glance over our convulsed social fabric suffices to tell us which has triumphed: the Inquisition or its adversaries.

W. P.

PAPERS AND ADDRESSES. By the Most Rev. John Healy, D.D., LL.D., M. R. I. A., Archbishop of Tuam. St. Louis, Mo.: B. Herder. 1909. Pp. viii-549.

It was a happy inspiration that moved the Catholic Truth Society of Ireland to gather together and publish in a permanent and worthy form these hitherto uncollected essays and addresses of Archbishop Healy. Not only is the volume a fitting testimonial commemorative of the illustrious prelate's Silver Jubilee, but the papers it comprises have—at least many of them—a distinct value which by their present form is assured and more extensively circulated. Aside from their personal connotation as illustrating the wide literary activity of the Archbishop of Tuam, the essays cover broad fields of biography and history as well as theology and philosophy. For the most part they relate to questions concerning the civil and ecclesiastical history of Ireland; but many of them possess a thoroughly Catholic, that is, a world-wide interest for Catholics—namely, those which treat of the Holy House of Loreto, Cardinal Newman's Theory of Scriptural Inspiration, Leo XIII on the Origin of Civil Power, the Catholic Aspects of Tennyson, etc. The American reader may be interested especially in the paper on Orestes Brownson. It is a brief study and takes account of only the initial volumes of Brownson's works; but it is justly appreciative, while discriminatively critical. The allusion to Brownson's "university studies" (p. 447) is doubtless an oversight. He made no academic career.

UNE CONVERSION DE PROTESTANTS PAR LA SAINTE EUCHARISTIE. Autobiographies. Par le R. P. Emmanuel Abt de la Compagnie de Jésus. Paris: Gabriel Beauchesne & Cie. 1910. Pp. 106.

Father Abt's little pamphlet, describing, in their own frank accounts, the religious vicissitudes of his parents, two worthy Alsations, before they found Catholic sanctuary, makes no attempt at literary art; and yet there is a touch of homely vividness in the narratives, quite suggestive of Erckmann-Chatrian's charm in its day, for very directness and artless candor.

The religious background is that vague term "pietism." It will be remembered that there were two main phases of pietism in Germany: the first, a moral and "pious" reaction, led by the Lutheran pastor Spener, against "orthodox" Lutheran deadness, in the latter half of the seventeenth century; a movement anticipating, in Germany, the much similar phenomenon of "Methodism" in England. The second, and properly secondary, phase of German piet-

ism appears to have been a logical countercurrent against eighteenth and nineteenth century rationalism. But both phases were emotionally religious, and both ran to excess in the way of "enthusiastic" vagaries.

Young "Pietist" Abt, at the time of his initial fervor, so magnified his exhorter's mission that he forfeited his everyday post of a shop draughtsman rather than submit to his employer's demand for "business chiefly." Later he learned the cabinet-maker's trade at Basel. Alsace and Switzerland, moreover, bound the biographic or autobiographic horizons throughout. Perhaps it was a more hopeful stage in the recollective direction of his genuine religious ardor, that he once formed the habit of individual confession, "on his knees before God," in a strip of solitary woodland, neighborhood of Basel. He ran across good Catholics, too, in the course of his erratic progress; and from the start appears to have been favorably drawn toward Catholic practice. On a journey to Strasburg, he met Elizabeth and Louis Klein, his future wife and highly significant brother-in-law. For the latter, if occasionally himself beguiled, as well, with religious aberrations, yet frequently stands firm on his feet, not unstably on his head, in the rôle of overruling sanity: not least so, at a vital turn in the chapter, where to check inordinate aberration he presumes to speak by behest of St. Michael the Archangel! Perchance, again, this fault of rash pride in otherwise nobly-minded brother Louis prevented his own return within the Catholic pale: his objection being that, whilst he believed the Church in permanent possession of truthful doctrine, he felt that the Church had ceased to retain the deposit of grace therewith, from the incident of Fénelon's condemnation. In all this it appears what intense "religionists", at least, these plain Alsatian burghers were, in their dominating preoccupation with spiritual problems.

Elizabeth Klein, Frau Abt that she came to be, notwithstanding her maidenly vow, self-imposed, to continue unmarried, had the religious intuition for brightness, or nearly. Step by step—and the practical solution at last was gained by the humble guidance of their Catholic household servant—this real access to God was divined to inhere, as the title reads, in *la Sainte Eucharistie*, in Holy Communion. Elizabeth's interlude of a fantastic dream, before that effectual solution, had some semblance of reason in a sort of groping analogy toward the "House of Many Mansions", wherein the innermost shrine, of course, represented the Tabernacle: or this by inference.

One of the very strong passages in the development of the conversions is a letter from soberly balanced Abbé Meyblum, our con-

verts' Catholic preceptor, in answer to Elizabeth's lingering agitations on the theme of perfect divine love here below (still certain of the Pietists involve themselves in blind contradictions along self-appointed "Holiness" lines, down to this day). "Those phrases of yours in depicting your huge mental torments will hardly escape a Catholic woman, a Catholic mother,—be sure of that. Better strengthened then, from above, you will understand and have power to do what now seems so dark and painful for you; you will then perfectly know and love: and yet with a devout sobriety, calmly, obediently, humbly; for then, with a delicate balance of conscience you will behave in such sort that all of God's gifts, both spiritual and temporal, the supernatural graces no less than health of body, the behests of nature and those of the spirit alike, will be maintained in excellent harmony, such as Divine Providence has ordered for the Christian life in its every calling; for then, at last, you will impose due measures even to the feelings, desires, and thoughts, and will believe them verily pleasing to God solely in so far as they shall not disorder your natural endowments."

The pamphlet is meagre in family record items; but we learn, at the close, of three children of the converts in Church vocations: an elder son, half a century in the priesthood, (diocese of Strasburg); Father Abt, S.J., the editor, already past fifty years in religion; and a deceased daughter, sometime Ursuline nun in Brittany, then exiled by French secular law, to die grieved in Alsace.

Literary Chat.

That people don't talk as well to-day as did their ancestors; that our conversational performances are flat, thin, and poor, not to say stale or unprofitable; that conversation has become well nigh a lost art—all this is an unchallenged commonplace which one may attempt to explain but will hardly dispute. Many thoughtful persons deplore this atrophy of the conversational faculty and look upon it as no healthy sign of either social or intellectual progress. Be this as it may, a book that will help to arrest the decline and to quicken to life what remains to us of conversational art should be given a hearing. A book of this kind has recently been compiled by Horatio S. Kraus under the title of *The Lost Art of Conversation* (New York: Sturgis & Walton). The volume is made up of essays by the recognized masters—Bacon, De Quincey, Mahaffy, Jonathan Swift, Hazlitt, and Stevenson.

Bacon's little essay on *Discourse* will probably be familiar to many; but like the verses from the Sapiential Books, with which Mother Church has recently been refreshing us, its salt never loses its savor; and the discerning reader who knows how to set a heavenly seal on the gold of human wisdom can turn Lord Verulam's sententious apothegms to high account.

The exercise of this coining art comes quite easy at places where you read, for instance, that "speech of a man's self ought to be seldom and well chosen. I knew one," adds Bacon, "who was wont to say in scorn: 'He must needs be a wise man, he speaks so much of himself, and there is but one case wherein a man may commend himself with good grace, and that is in commending virtue in another, especially if it be such a virtue whereunto himself pretendeth'" (p. 5).

No less apt for the spiritual die is Bacon's golden sayings on the limits of wit. For instance: "As for jest, there be certain things, which ought to be privileged from it, namely religion, matters of State, great persons, any man's present business of importance, and any case that deserveth pity; yet there be some that think their wits have been asleep except they dart out something that is piquant and to the quick" (p. 4).

De Quincey's winsome essay on Conversation is, of course, one of the classics, as are also those of Dean Swift—classics which everybody is supposed to have read but of which most people nowadays hardly know the titles. At any rate the opportunity to read them is afforded by the present volume—to read them and the rest, all of them good literature, pleasant, informing, and stimulating, quite apart from their relationship to the "lost art".

A book less vivacious than the preceding, though readable and suggestive, is *English Literature in Account With Religion*, by Edward Chapman (New York: Macmillan). The author's aim, as the title indicates, is to manifest the mutual influence of English Literature and Religion during the nineteenth century. The term Religion is taken in a very broad sense, it is true, but it is consoling to see how much at least of righteous tendency toward God the leading writers of the past age in every department of literature reveal in their works. The agnosticism which a generation ago was the "clamor of the time and spoke with the authority of fashion", Mr. Chapman thinks, is passing away. "Huxley's adjective 'agnostic' has its useful place, but it is too feeble and complexionless a term for the designation of thoughtful men. No word, the most significant syllable of which is negative, can hold the allegiance of the wise for very long. 'Alpha privative' may serve as motto for the protest of a decade; it can scarcely lead the progress of a century. 'Do not let what you do know be overthrown by what you do not know' is an old and well-approved dictum of experience, to which the Gospel of 'agnosticism' ran counter. It was a counsel of negation, and common sense could not remain subject to it. Religion stood for something so real and vital that men had been found to live by it and to die for it in every generation. They could not dismiss it at the word of a scientific dogmatist [Huxley]; nor could they rest in presence of a theory presented even with the sweet reasonableness of Darwin's until its philosophical and religious implications had been examined" (p. 415). That the philosophical and religious implications of a properly limited evolutionism are true and sane Mr. Chapman very clearly manifests. His book makes interesting and instructive reading. The discriminating apologist will find in it a wealth of illustration and allusion.

The author's comments on Cardinal Newman deserve noting. He says amongst other things: "English prose has, perhaps, owned no master who was Newman's equal in the art of lucid succinctness. A volume of commentary upon the sadly misunderstood Beatitude concerning the meek might conceivably say less than his one sentence: 'Sheep are defenceless creatures; wolves are strong; yet the wolves go hungry, and the sheep are fed! . . .' The single phrase 'poisoning the wells' whereby in his Introduction to the *Apologia* he characterizes certain charges of his opponents, is worth reams of

elaborate argument; while the *Apologia* itself is a great 'Human document' worth almost as much to psychology as to literature and at least half justifying Mr. Birrell's charitable extravagance when he speaks of Newman as one whose 'long life has been a miracle of beauty and grace, and who has contrived to instill into his very controversies more of the spirit of Christ than most men can find room for in their prayers'" (p. 196).

The question "What is Modernism?" is still unshelved. Not infrequently the priest is asked to define it, and even though he may have read the few English pamphlets, or the more copious French literature pertaining thereto, he may still find himself groping for a satisfactory definition. In such a quandary one is apt to take refuge under the logical canon that there are some things which *nec possunt nec debent definiri*. One may also feel some comfort in the words of a recent student of the subject who finds that Modernism is still in its infancy; that "it is misty, and fluid"; that it has not as yet attained "its fixed and final state", etc. Be all this as it may, the interested reader will find in *Some Notes on Modernism*, a lecture-pamphlet by Father Strappini, S.J., not a few lucid suggestions which he may easily assimilate, and then hand over the little brochure where it will do most good. The fact that it retails at five cents per copy deserves to be noted in view of prospective circulation (London: Sands & Co.; St. Louis, Mo.: B. Herder).

And in this connexion might be suggested: *The Penitent Instructed*, a wee little book containing "a course of eight practical instructions on how to make a good confession", by the Rev. E. A. Selley, O.E.S.A. There is much solid, well digested and arranged matter between the small covers. It will save the preacher and the teacher time and labor. A new revised edition has recently appeared (London, Washbourne; New York, Benziger Brothers).

No less serviceable and practical is *Questions on the Sacrament of Matrimony Answered*, by the Rev. J. M. Phelan, of the Diocese of Green Bay (published by the author). In three-score small pages all that is most important for the Catholic laity to know and believe concerning marriage is catechetically arranged. It is a good pamphlet to spread. The same is true of *Catholics and Prohibition*, an illustrated brochure containing a lecture by the Rev. C. P. Baron, Yorkville, Indiana (published by the author). It is a recital of the evils of the liquor traffic and a strong plea for Total Abstinence. Temperance apostles can turn it to good account. *Faith and Reason* is likewise a good pamphlet, by the Rev. Peter Saurasaitis (Christian Press Assn., New York). It is a brief but thoughtful presentation of the rational and dogmatic arguments proving the harmony of the two principal criteria and sources of religious truth.

Amongst the recent defenders of the faith in France, M. André Goddard holds a prominent place. Forceful in thought, he is no less persuasive in method and style. He is of those who have been most successful in steering a mid-course between a liberalistic Modernism and an intransigent conservatism. His book, *Le Positivisme Chrétien*, was considered by competent critics at the time of its first appearance "as marking the highest progress in apologetics during the past fifty years". Brunetière and especially François Coppée sounded its praises. Recently the work has appeared in an enlarged and thoroughly revised edition (Paris, Bloud et Cie).

Of the recent additions to the deservedly well-known series of "Science et Religion", emanating from the same house, a brochure on Faith, *La Foi*, by Père Charles, deserves special attention. It is a real *multum in parvo*, com-

bining the psychology and the theology of faith, and bringing Scholasticism, interpreted intelligibly for the modern mind, to bear on recent controversies. The writer knows his subject and his times. He has the art of putting both in touch.

What becomes of the soul after death (*Que devient l'Âme après la Mort*, by Mgr. W. Schneider, Bishop of Paderborn) is a no less timely production. The teachings of faith and reason are strongly combined and skilfully marshaled against the materialistic theories on the soul, its survival of death, and its future fate and condition.

A priest who has frequently to address sodalities or other associations of women may find it not always an easy thing to be the scribe that has the new as well as the old at his command. If he read French he has easy access to an inexhaustible store of material. Amongst books available for his purpose may be recommended *Les Vaillantes du Devoir* by Père Léon-Rimbault (Paris: Téqui). They who are "valiant" in the cause of duty are women who think, who feel, who love, who weep, who pray, who work, who struggle. Each of these verbs gives a title to a discourse. Besides these there are four other discourses on some Catholic heroines of France. The thoughts are suggestive and gracefully expressed.

A good book of the same kind is *Figures de Pères et Mères Chrétiens* by the Abbé Bels (Paris: Téqui). As the title suggests, it is a gallery of portraits of Christian parents, short sketches of the characters of fathers and mothers, the latter for the most part of men eminent in Church and State. There is an abundance of material available for illustration and example.

Everybody knows of the fall of de Lamennais. Comparatively few know anything of those five fruitful years of his middle life (1828-1833) when as Superior General of the Congregation of St. Peter, which he had established at La Chênaie, he influenced so deeply some of the most illustrious Frenchmen of his time. Gerbet, Lacordaire, Montalembert, Maurice de Guérin, Boré, Rohrbacher, Guéranger—to mention but a few of the better known—all owed, to de Lamennais' guidance and inspiration at La Chênaie much of what was noblest in their life and ideals. The story of those years—or rather the character of de Lamennais as father, apostle, and moral teacher as then lived—is ably told by Père Roussel in a small volume of three hundred pages published by Téqui, Paris. Much of the book is made up of discourses and sayings of de Lamennais, which reflect the lofty mind, pure heart, and nobler aspirations of the philosopher. It is good and inspiring to read these expressions of a great and loving soul ere it fell a victim to its own delusion and obstinacy.

The Alchemist's Secret is the title of a slender volume containing a sheaf—there are a dozen, less one—of beautiful stories by Isabel Williams. They are for the most part pathetic and, coming from the soul, they reach the soul. The significance of the title is not explicitly indicated, but one may surmise that the tales are meant to reveal if not the secret at least the effects of the Divine Alchemy that transmutes pain and poverty into joy and spiritual riches. The stories are simple, natural, touching, wholesome. They will interest and help both priest and people. (New York and Philadelphia: Kenedy.)

Books Received.

THEOLOGICAL AND DEVOTIONAL.

EVANGELIORUM SECUNDUM MATTHAEUM, MARCUM ET LUCAM SYNOPSIS: juxta Vulgatam Editionem; Auctoribus A. Camerlynck, Can. Hon. Eccl. Cath. Brug., S.Th.D., et S. Scripturae Professore in Majori Seminario Brugensi, et H. Coppieters, S.Th.D., et S. Scripturae Professore in Universitate Catholica Lovaniensi. Editio altera, auctior et emendatior. Brugis: Carolus Beyaert, 1910. Pp. lxxvi-200. Price, 5 fr. 50.

PLANS D'INSTRUCTIONS POUR LE DIOCÈSE DE NEVERS. Deuxième édition, revue et augmentée. Paris: P. Téqui. 1910. Pp. xiv-455. Prix, 3 fr. 50.

L'ANGE GARDIEN. Exercice en Trente Méditations. Par l'Abbé P. Feige, Chanoine honoraire, Directeur de l'Œuvre de Marie-Immaculée, Missionnaire diocésain de Paris. (*Aux Ames Pieuses.*) Paris: P. Téqui. 1910. Pp. xliii-208. Prix, 1 fr.

BIBLIOTHECA ASCETICA MYSTICA. Ven. P. Ludovici de Ponte, S.J., Meditationes de Hispanico in Latinum translatae a Melchior Trevinino, S.J., de novo in lucem datae cura Augustini Lehmkuhl, S.J. Ed. altera recognita. Pars VI. Friburg, Brisg., et St. Louis, Mo.: B. Herder. 1910. Pretium, \$1.80.

LEHRBUCH DER KATHOLISCHEN RELIGION für die oberen Klassen höherer Lehranstalten. Von Prof. Dr. Gerhard Rauschen. Erster Teil: *Kirchengeschichte*. (Fünfte verbesserte Auflage.) Pp. 152. Preis M. 1.90; Zweiter Teil: *Grundriss der Apologetik* (für untersekunda). (Dritte verbesserte Auflage.) Pp. 87. Preis, M. 1.50; Dritter Teil: *Glaubenslehre*. (Dritte verbesserte Auflage.) Pp. 120. Preis, M. 1.90; Vierter Teil: *Sittenlehre*. (Zweite verbesserte Auflage.) Pp. 94. Preis, M. 1.60; *Apologetik für Prima* (als Unhang zur Glaubenslehre). (Dritte verbesserte und vermehrte Auflage.) Pp. 70. M. 0.80; *Kirchengeschichte für höhere Mädchenschulen*. (Zweite verbesserte Auflage.) Pp. 109. M. 0.80; *Bibelkunde für höh. Mädchenschulen u. Lyceen*. (Zweite verbesserte Auflage.) Pp. 51. M. 0.80; *Kleine Kirchengeschichte*. (Kirchengeschichtliche Charakterbilder für höhere Lehranstalten, besonders für Obertertia.) (Zweite Auflage.) M. 0.80. Bonn: Peter Hanstein. 1910.

PHILOSOPHICAL.

LA PHILOSOPHIE MINÉRALE. Par A. de Lapparent, Secrétaire perpétuel de l'Académie des Sciences. (*Études de Philosophie et de Critique Religieuse.*) Paris: Bloud et Cie. 1910. Pp. vi-316. Prix, 3 fr. 50.

HEXENWAHN UND HEXENPROZESS vornehmlich in 16 Jahrhundert. Von Nikolaus Paulus. Friburg im Brisg. und St. Louis, Mo.: B. Herder. 1910. Preis, \$1.10.

HISTORICAL.

THE RECONSTRUCTION OF THE ENGLISH CHURCH. By Roland G. Usher, Ph.D., Instructor in History, Washington University. Two Volumes. New York and London: D. Appleton & Co. 1910. Pp. Vol. I-iv-423; Vol. II-426. Price, two volumes, \$6.00 net.

LECTURES ON THE HISTORY OF RELIGIONS. Vol. III—The Hebrew Bible; the Greek Testament; the Early Church; St. Augustine; Gregory VII; Aquinas; the Council of Trent; the Modern Papacy. London: The Catholic Truth Society; St. Louis, Mo.: B. Herder. 1910. Price, \$0.60.

EN PÉNITENCE CHEZ LES JÉSUITES. Correspondance d'un Lycéen. Par Paul Ker. Troisième édition. Paris: P. Téqui. 1910. Pp. vi-348. Prix, 3 fr. 50.

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THE SACRED SCRIPTURES ON MIXED MARRIAGES.

I. THE OLD TESTAMENT.

A MIXED MARRIAGE, in the sense intended in this article, is the marriage of one professing the true religion with another person of a different belief.

The object we have in view is to collect from the Old Testament the principal texts relating to mixed marriages, in such a way as to present a brief and connected outline of their history as it is furnished to us in the pages of that sacred book. We trust the undertaking will prove useful and interesting; and serve to show the justice, wisdom and moderation of the Church in her legislation on this practical and important subject.

The information about mixed marriages found in the Old Testament naturally groups itself around three periods. First there is the information given in the records of the patriarchal times; secondly, that found in the history of the Jewish monarchy from its institution down to the Babylonian captivity; and thirdly, that relating to the Jewish people from the captivity to the time of Christ. These three periods correspond, in a remarkable degree, to the origin and enactment of the law forbidding mixed marriages to the Jews, the violation of the law, and its subsequent reestablishment.

PATRIARCHAL TIMES.

In almost the first pages of the Old Testament the evil effects of mixed marriages on morality and religion, and the consequent destruction of nearly the whole human race, are

graphically described. "The sons of God seeing the daughters of men that they were fair, took to themselves wives of all which they chose. . . And God seeing that the wickedness of men was great on the earth, and that all the thought of their hearts was bent upon evil at all times, it repented Him that He had made man on the earth; and being touched inwardly with sorrow of heart, He said: 'I will destroy man whom I have created from the face of the earth.'" (Gen. 6: 2-7). The deplorable depravity of morals brought about by the intermarriages of the pious descendants of Seth with the captivating daughters of Cain, was so universal and widespread—"All flesh had corrupted its way"—that God repented He had made man, and in His anger opened "the floodgates of heaven," and "broke up the fountains of the great deep," in order to purify the earth from the abominations of men in the waters of the Deluge. According to the Scriptures the first great catastrophe that befell the human race was the result of mixed marriages.

The practice among the patriarchs with regard to mixed marriages was to avoid them. For when the recollection of the salutary lesson taught by the Flood began to fade from the memory of men, and the new generations were sinking again into corruption, God called the patriarchs and made a covenant with them, in which it was agreed that they would have His special protection if they worshipped Him in the purity of the primitive faith. In order that this faith might not be lost in their descendants, He inspired them to shun the daughters of the unbelieving races around them, and to seek their wives from afar, among the more religious people from whom they were descended. This was the practice observed by the children of Abraham. It is related in Genesis that when Abraham in his old age wished to have his son Isaac settled in marriage, he took aside "the elder servant of his house who was ruler over all he had", and said to him: "Swear by the Lord the God of heaven and earth, that thou take not a wife for my son of the daughters of the Chanaanites among whom I dwell, but that thou go to my own country and kindred and take a wife from thence for my son Isaac." (Gen. 24: 1-4). The servant faithfully discharged his mission, and the devout Rebecca became the wife of his

young master, who was preserved in this manner from the contagion of religious error then so prevalent in his native land.

The example of the father was not lost on the son, and we read of Isaac in his turn teaching his son Jacob to observe the same rule of conduct he had learned from his father Abraham. "And Isaac called Jacob, and blessed him and charged him saying: Take not a wife of the stock of Chanaan but go and take a journey to Mesopotamia of Syria, to the house of Bathuel, thy mother's father, and take thee a wife thence of the daughters of Laban, thy uncle" (Gen. 28: 1-4). This had to be done if the covenant was to be kept and he was to inherit the promise God made to Abraham, "that thou mayest possess the land of thy sojournment which He had promised to thy grandfather."

But the wise practices thus faithfully and solemnly handed down were not always so faithfully observed. Both Isaac and Jacob had the mortification of seeing the practice violated, and the holy traditions of their house disregarded by some of their own sons. Esau married Judith, the daughter of Beerli the Hethite; and Basemath, the daughter of Elon of the same place, contrary to the ancestral custom, and greatly to the displeasure of his parents. Both Judith and Basemath offended Isaac and Rebecca (Gen. 26: 34-35). Woman-like, Rebecca felt the blow most keenly. She feared her younger and favorite son might imitate the bad example of his elder brother, and in the anguish of her soul cried out: "I am weary of my life because of the daughters of Heth. If Jacob take a wife of the stock of this land I care not to live" (Gen. 27: 46). It was chiefly this displeasure operating in the mind of Rebecca, that made her adopt the artifice mentioned in Gen. 27, to obtain for Jacob Isaac's blessing, thereby securing for him the inheritance of his father's house, and the heirship to the promises; and no doubt it was the same displeasure that prevented Isaac from revoking what had been done. Esau afterwards endeavored to repair his first mistake by marrying a woman of his own kindred (Gen. 28: 9); but it was then too late, and the first fatal step in violating the traditions of his forefathers, deprived him for ever from participating in the promises made to Abraham's seed.

Jacob in his turn had to witness a similar revolt in his own family when his son Juda married a woman of Chanaan with still sadder results. "At that time Juda went down from his brethren and turned in to a certain Odollamite named Hiras: and he saw there the daughter of a man of Chanaan called Sue, and took her to wife" (Gen. 28: 1-2). This idolatress bore him three sons. (Gen. 28: 5). Sela the youngest became the progenitor of a race of liars (I Para. 4: 22). The wickedness of the other two brought down upon them the direct chastisement of God who struck them dead. "And Her, the first-born of Juda, was wicked in the sight of the Lord; and was slain by Him" (Gen. 28: 7). Of the second son, Onan, it is said: "The Lord slew him because he did a detestable thing" (Gen. 28: 10). The fruit of this mixed marriage was a wicked progeny; and to Onan belongs the unenviable distinction of giving his name to a sin so indescribably detestable that without his name it would be nameless.

The case of Juda's sons is not the only instance in which the children of mixed marriages are represented in the Sacred Scriptures as wanting in the spirit of religion and in the fear of God. The first man executed for blasphemy (Lev. 24: 10-14) was the son of a mixed marriage, and in relating his case the Sacred Scriptures take care to specify his parentage so circumstantially that he who runs may read.

The promise made to Abraham that his seed should become a numerous and powerful people being fulfilled, the covenant which God had formerly made with him was renewed with his descendants at the solemn promulgation of the law on Mount Sinai. Among many other stipulations in this covenant between God and the chosen people, one expressly provided that no marriages should take place between them and the people of other nations. "Neither shalt thou", said the Lord to Moses on the mountain, "take of their daughters a wife for thy son, lest after they have committed fornication they make thy sons also commit fornication with their gods" (Ex. 34: 16). The motive therefore of the prohibition was the danger of perversion.

This danger is still more emphatically declared in the law as enunciated in the book of Deuteronomy. "When the

Lord thy God shall have brought thee into the land which thou art going in to possess, and shall have destroyed many nations before thee, thou shalt make no league with them. Neither shalt thou make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son, for she will turn away thy son from following Me, that he may rather serve strange gods. And the wrath of the Lord will be enkindled and will quickly destroy thee" (Deut. 7: 1-4). In addition to the prohibition there is here a statement, on the infallible authority of God, as to what the consequences would be if that prohibition was disregarded. The Jews were forbidden to marry with the conquered nations, not for the purpose of preserving their nationality, or the purity of their Hebrew blood, but to prevent them from forgetting God and forsaking their religion, "for she will turn away thy son from following Me, that he may rather serve strange gods".

After Josue had conquered and taken possession of the promised land, he renewed the same instructions, and repeated the same warnings to the people. Feeling his end approaching, "he called for all Israel and for the elders and for the princes and for the judges and for the masters, and said to them: I am old and far advanced in years, and you see all that the Lord your God hath done to all the nations round about, how He Himself hath fought for you. . . But if you will embrace the errors of these nations that dwell among you, and make marriages with them, and join friendships, know ye *for a certainty* that the Lord your God will not destroy them before your face, but they shall be a pit and a snare in your way, and a stumbling-block at your side, and stakes in your eyes, till He take you away and destroy you from this excellent land" (Josue 23).

The Jews, however, having settled down in peaceful possession of the land, disregarded these warnings, and openly violated the commandment of God. This disobedience was not so much the result of ignorance or forgetfulness as of overconfidence in the strength of their attachment to their religion. When Josue in his dying moments adjured them to "fear the Lord and serve Him with a perfect and most sincere heart", sincerely and confidently they answered: "God forbid we

should leave the Lord and serve strange gods. The Lord our God brought us and our fathers out of the land of Egypt, out of the house of bondage, and did *very great signs in our sight*, and preserved us in all the way by which we journeyed, and among all the people whom we passed, and He hath cast out all the nations, the Amorrite the inhabitant of the land into which we are come. Therefore we will serve the Lord, for He is our God" (Josue 24: 16-18). The remembrance of the miracles wrought in their behalf made them over-confident; and disregarding the admonitions of their two great leaders, they followed their own inclinations, and married as they liked, thinking only of the impossibility of themselves apostatizing, not of what their children after them would do. The result of their disobedience is given in the book of Judges and in the Psalms. "So the children of Israel dwelt in the midst of the Chanaanites, and the Hethite and the Amorrite, and the Pherezite, and the Hevite, and the Jebusite, and they took their daughters to wives and they gave their own daughters to their sons, and they served their gods, and they did evil in the sight of the Lord, and they forgot their God, and served Baalim and Astaroth. And the Lord, being angry with Israel, delivered them into the hands of Chusan Rasathaim, King of Mesopotamia" (Judges 3:5-8).

"And they were mingled among the heathens, and learned their works, and served their idols; and it became a stumbling-block to them, and they sacrificed their sons and daughters to devils, and they shed innocent blood—the blood of their sons and daughters—which they sacrificed to idols of Chanaan; and the land was polluted with blood, and defiled with their works; and He adhorred His inheritance, and delivered them into the hands of the nations, and they that hated them had dominion over them" (Ps. 105: 35-41). All their promises of steadfast fidelity were of no avail against the demoralizing influence of the unhappy marriages they foolishly and sinfully contracted with the unbelieving nations among whom they dwelt.

The same lamentable results of disobedience to the law are found also under

THE MONARCHY.

It is an undoubted fact that the Jews fell repeatedly into idolatry; and that this was due chiefly to the frequency and facility with which they entered into marriages with idolaters appears equally certain. At all events, that it was not owing to any hereditary predilection on their part for gods of wood or stone the case of King Solomon sufficiently attests. He was a man abundantly endowed by nature, and favored of God in wisdom and in grace, to be superior to all the national follies of his time; and yet, like others of his countrymen, he was led away by fair idolatresses, became a worshipper of idols, and an active patron of idolatry.

In the third Book of Kings it is recorded that he took wives of those "nations concerning which the Lord had said to the children of Israel: You shall not go into them, neither shall any of them come into yours, for they will *most certainly* turn away your heart to follow strange gods;" that "he worshipped Astarthe, the goddess of the Sidonians, and Moloch, the idol of the Ammonites; that he did that which was not pleasing before the Lord, and did not fully follow the Lord as David his father;" that he "built a temple for Chamos, the idol of Moab, on the hill that is over against Jerusalem, and for Moloch the idol of the children of Ammon;" that he did in like manner "for all his wives that were strangers, who burnt incense and offered sacrifice to their gods. . . And the Lord was angry with Solomon because his mind was turned from the Lord the God of Israel, who had appeared to him twice, and had commanded him concerning this thing, that he should not follow strange gods. The Lord therefore said to Solomon: Because thou hast done this and hast not kept My covenant and My precepts which I have commanded thee, I will divide and rend thy kingdom, and will give it to thy servant; nevertheless in thy day I will not do it for David thy father's sake" (III Kings 11: 1-12). That a man so great as Solomon, for whom Providence had specially reserved the building of the first temple ever dedicated to the worship of the true God, that a man gifted above all others of his time with wisdom from on high, should fall so low, seems almost incredible. No doubt his mind was darkened and his whole nature brutalized by the indulgence of a de-

grading passion; but that in itself would scarcely account for his apostasy. It is hard to believe that Solomon was ever a sincere idolater. It is inconceivable that a man so enlightened could ever bow before an idol, except in hypocrisy, and for the attainment of some dearly desired ends. The cause of his fall therefore must be sought in his surroundings. It is found in the ascendancy his wives acquired over him, and in the influence of their friends at the court and in the kingdom. The direct influence of his wives, however, must not be overrated, for it does not follow that it grew in proportion to their number. Cardinal Bellarmine justly argues on the opposite principle, namely, that each wife would help to diminish the influence of the others. "If," he says, "the wisest of men and one who had so many other wives could have been so perverted by fresh marriages with Gentile women as to worship their gods, how great is the danger that threatens those who marry only one, and that one a pagan or a heretic, and who cannot in any way be compared to Solomon in prudence and in wisdom?"¹

But the case was different as regards the influence of the friends and relations of his wives. They were all united by the common tie of affinity to the king, and were numerous enough to form a powerful party. Like all court parties under a despotic government, their influence was much in excess of their numbers. For Solomon then it soon became an important question of political exigency as well as of household management, how to secure their good will and to retain their friendship. Deprived of grace and demoralized by brutal indulgence, he was unable to resist the pressure brought to bear upon him; he yielded in sinful compliance to their importunities, and adored, or pretended to adore, their gods, and built temples in their honor. Few men in their moments of repentance had ever greater reason than Solomon to express the bitterness of disappointment in the gratification of their inordinate desires. "I have found," he said, "a woman more bitter than death, who is the hunter's snare, and her heart is a net, and her hands are bands. He that pleaseth God shall escape from her; but he that is a sinner shall be caught by her" (Eccles. 7: 27).

¹ De Matrim. Sacramento, L. I, C. 23.

This social influence, which produced such deplorable results in the case of Solomon, was provided against in the law of Moses by special enactments against the marriage of Jews with those Gentiles who had embraced the Jewish faith. The Jews willingly received proselytes to their religion; but every proselyte was not eligible for marriage with them. In this respect a great deal depended on the nationality of the proselyte. In the first place, it was enacted that no Jew could marry a Gentile unless the Gentile had first been received into the Jewish church. But some Gentiles even after their reception were barred forever, they and their descendants, from intermarrying with Jews. To this class belonged the seven nations mentioned in the seventh chapter of Deuteronomy. Others, the Moabites and Ammonites, were excluded from the same privilege to the tenth generation (Deut. 23: 3); and others again, the Edomites and the Egyptians, to the third generation (Deut. 23: 8). But Gentiles of other nationalities, after becoming proselytes, could be admitted to this privilege and be absorbed into the chosen race.² It should be noted that the degree of exclusion varied inversely according to the distance from the Holy Land. The Chanaanites, who dwelt among the Jews, were excluded forever. The Moabites and Ammonites, who dwelt across the Jordan, to the east and southeast, were excluded to the tenth generation; and the Edomites and Egyptians, still farther away to the south, only to the third. Whatever may be said to have been the motive for this legislation it must be admitted that it prevented the rise and growth of that pernicious social influence which contributed so much to the fall of Solomon.

The disruption of the Jewish nation and the establishment of the independent kingdom of Israel were permitted by God in punishment of the sin of Solomon (III Kings 11: 11); but the seeds of its final destruction were planted early in its history, by the marriage of its founder Jeroboam with an Egyptian idolatress. No sooner was he firmly seated on the throne over the ten revolted tribes than he forbade his people to go up to the temple of Jerusalem to worship God after the manner of their fathers. He erected instead two golden

² See Prideaux's *Connect. of the O. and N. Test.*, L. VI, C. 3.

calves, one at Dan, the other at Bethel, which the people were to worship (III Kings 12: 26-30). Idolatry in this way became one of the recognized institutions of the kingdom. It was the "incurable wound" of Israel; for the moment that idolatry became legalized and engrafted on the constitution, there was no longer any special reason in the providence of God for the maintenance of that kingdom in the interests of religion (IV Kings 17: 7-23). Those having any knowledge of the ancient religion of Egypt will notice that the form of idolatry established by Jeroboam was of a distinctly Egyptian type, which may be accounted for by the fact that his wife was an Egyptian princess.³ Every king that reigned in Israel worshipped the golden calves, and idolatry in every shape flourished in the land. During the reign of Achab only seven thousand men were found in all Israel who had not bent the knee to Baal.

The kingdom of Judah was not more fortunate in the first princes who ruled over her than her sister kingdom of Israel. Roboam, the first King, was the offspring of a mixed marriage, his mother being an Ammonitess (III Kings 14). Whether it was owing to her influence, or to that of his favorite wife Maacha, mother of King Abiam and princess of the sacrifice of Priapus (III Kings 15), his reign and that of his wicked son Abiam produced the most lamentable results in spreading idolatry and in lowering the morals of the people, who became worse than the inhabitants of Sodom and Gomorrah. "Your Mother," said the prophet Ezechiel, addressing Judah, "was a Cethite, and your father an Amorrite, and thy elder sister is Samaria, she and her daughters that dwell at thy left-hand, and thy younger sister that dwelleth at thy right-hand is Sodom and her daughters. But neither hast thou walked in their ways, nor hast thou done a little less than they according to their wickedness, thou hast done almost more wicked things than they in all their ways. As I live, saith the Lord, thy sister Sodom herself and her daughters have not done as thou hast done, thou and thy daughters" (16: 45).

To such an extent had the depravity of morals grown that

³ A Lapide, Com. on III Kings, 14.

it astonished even Sesac, the pagan King of Egypt, who invaded Judah in the fifth year of Roboam's reign (III Kings 14). He captured Jerusalem and seized the King's treasures. But before returning to his own country, he caused pillars to be erected throughout the land of Judah, on which obscene symbols were carved for the purpose of marking his contempt for the people, and of leaving behind him standing monuments of the shocking depravity of morals he found prevailing amongst them.⁴

Religion in Judah, once corrupted by the foreign novelties introduced by her first Kings, never regained its original purity during the monarchy. Ever since the Jews had been inoculated with the virus of paganism and immorality, the history of the Kingdom of Judah became little more than a record of a series of incomplete recoveries and subsequent relapses into idolatry, until at last the knife of the Captivity restored her to health and fresh vigor by cutting the festering flesh and allowing the poisonous humors to escape.

CAPTIVITY IN BABYLON.

The seventy-years Captivity was in the hands of God a means for purifying the Jews, as well as an instrument for their chastisement. They acknowledged the sufferings of the Captivity to be the just punishment of their crimes. "For our iniquities, we, and our Kings and our priests have been delivered into the hands of the Kings of the lands, and to the sword, and to captivity, and to spoil, and to confusion of face" (I Esdras 9: 10). Chief among the iniquities they confessed was the transgression of the marriage laws. "We have forsaken Thy commandments which Thou hast commanded by the hands of Thy servants the prophets, saying: Give not your daughters to their sons, and take not their daughters for your sons; and seek not their place nor their prosperity" (I Esdras 9: 10-12).

When the Jews, therefore, who had returned from the Captivity saw this fascinating vice which had been the cause of their apostasy and the curse of their country, still rife in their midst, a deputation of them waited on their leader Esdras to point out the evil and to demand its removal.

⁴ Josephus, *Antiq.*, L. VIII, C. 10.

(I Esdras 9: 1-2). Esdras, who recognized the importance and the difficulty of the undertaking, devoted himself to prayer and penance; and the people, moved by the extraordinary manifestations of his sorrow for their crimes, came again of their own accord before him, and submitted a practical remedy for the removal of the scandal. "Let us make a covenant with the Lord our God", said the people, "to put away the wives and all that are born of them. . . Let it be done according to the law. Arise; it is thy part to give orders, and we will be with you. Take courage and do it" (I Esdras 10: 2-4). Esdras, who knew the extraordinary and unparalleled nature of the sacrifice proposed, fearing their resolution would not stand the strain upon it, when the actual moment for separation arrived, immediately bound them by oath to faithfully fulfil their promise. "So Esdras arose and made the chiefs of the priests and of the Levites and all Israel swear that they would do according to this word. And they swore" (I Esdras 10: 5). In carrying out a resolution which demanded such heroism and strength of purpose to accomplish, Esdras allowed no time for hesitation. Accordingly "proclamation was made in Judea and in Jerusalem to all the children of the captivity, that they should assemble together into Jerusalem, and that whosoever would not come within three days, according to the counsel of the princes and the ancients, all his substance should be taken away, and he should be cast out of the company of them that were returned from the captivity. Then all the men of Judah and Benjamin gathered themselves together to Jerusalem . . . and Esdras the priest stood up, and said to them: You have transgressed and taken strange wives to add to the sins of Israel, and now make confession to the Lord, the God of your fathers, and do His pleasure, and separate yourselves from the people of the land, and from your strange wives. And all the multitude answered and said: According to thy word unto us so be it done" (I Esdras 10: 7-12).

The great bulk of the people faithfully carried out the order. But, as might naturally be expected in a matter touching interests so personal, some did not accept the measure in the same spirit of self-sacrifice as the majority of their compatriots, and neglected or refused to put away their wives

(II Esdras 6: 18; 13: 23). It was not until some years later that the total separation of the Jews from idolatry, and the complete purification of the nation were finally accomplished under Nehemias. When he took charge of the government of Judea he found "Jews that had married wives, women of Azotus, and of Ammon, and of Moab; and their children spoke half in the speech of Azotus, and could not speak the Jews' language; but they spoke according to the language of this and that people" (II Esdras 13: 23). Hybrids of this kind, neither Jew nor Gentile, were not, in the opinion of the new governor, the material with which their religion could be restored to its former splendor, or their country to its ancient glory. This state of affairs, limited though it was to a small section of the community, he resolved to put down with a firm hand. In the first place, he exhorted them to avoid mixed marriages: "Did not Solomon, King of Israel, sin in this kind of thing? And surely among many nations there was not a king like him, and he was beloved of God, and God made him King over all Israel; and yet even women of other countries brought even him to sin. And shall we also be disobedient, and do this great evil to transgress against our God and marry strange women?" (II Esdras 13: 26.) In the second place, when moral suasion failed, he used sterner methods. Here is his own description of the treatment he meted out to the contumacious: "I chid them, and laid my curse upon them, and beat some of them, and I shaved off their hair, and made them swear by God, that they would not give their daughters to their sons, nor take their daughters for their sons, nor for themselves" (II Esdras 13: 25). Those who still refused to comply with the law he drove without respect of persons from the country (II Esdras 13: 28). The completion of this reform he considered one of his greatest achievements; and he mentions the fact that he had separated them from all strangers, as the one which gave him confidence that "God would remember him unto good" (II Esdras 13: 30-31).

From the time of this great reformation to the Christian era, the Jews had a wholesome aversion to mixed marriages, and punished with severity any of their number who dared to break the law regarding them. In consequence idolatry was

rooted out of the land. "The people", says Deharbe, "never returned again to that worship of idols which involved them in the hard sufferings of the Captivity. When at a later period Antiochus, King of Syria, endeavored to force them to do so, they offered the most heroic resistance, under the leadership of the priest Mathathias and his sons. Many, inspired by the example of the old man Eleazar, and of the seven Maccabees and their brave mother, preferred rather than yield, to suffer the most painful death."⁵ The attitude of the Jews on this point during this period is well illustrated by what Josephus⁶ relates concerning Mannaseh, the brother of Jadua, the high priest at Jerusalem, in the time of Alexander the Great. Mannaseh married Nicaso, the daughter of Sanballat the Gentile governor of Samaria. The public violation of the law, by so prominent a man as the brother of the high priest, greatly exasperated the Jews, and their anger was appeased only by his banishment from the country. Mannaseh, driven into exile, took refuge with his father-in-law, who out of gratitude for the affection shown his daughter built a temple on Mount Garizim in Samaria, in which Mannaseh could exercise the office of the priesthood. Having erected the standard of schism, Mannaseh officiated as high priest in this temple in opposition to the temple at Jerusalem; and from that time forward Mount Garizim became a rallying-point for all unfaithful and discontented Jews. Prompt as the Jews were in vindicating the supremacy of the law, and in protecting the people from the infection of Mannaseh's example, they were not able to prevent all the evil consequences of his transgression. The most they could accomplish was the removal of the scandal some miles beyond their border. There, however, they had the mortification of seeing it assume material shape in the schismatical temple on Mount Garizim, which remained up to the time of Christ a difficulty in the way of earnest enquirers after truth, a stumbling-block to the weaker Jews, and a source of strife between Samaritan and Jew, which added to national animosities already bitter enough, the bitterness of religious rancor.

This brief sketch of the history of mixed marriages in the

⁵ *Hist. of Religion*, Sect. XIX.

⁶ *Antiq.*, L. XI, C. 8.

Old Testament shows without a doubt that their results were always bad. In fact, one cannot help noticing that the call of Abraham and the settlement of the race descended from him on the mountains of Palestine away from the Gentile world, the legislation of Moses, and the whole economy of God in His dealings with the chosen people, were intended to dissuade and to protect them from these miserable marriages, in order that the spark of true faith once delivered to the saints might be kept alight among them. It is an object-lesson of the most useful kind; and the Church of God, the Divinely appointed guardian of faith and morals, even if she had no other evidence before her, and had not the Spirit of God to guide her, could never adopt any other attitude toward them than that of open and determined hostility.

PETER MEAGHER.

Singleton, N.S.W., Australia.

THE BRITTANY PARDONS.

UNCHANGED for over two hundred years the Pardons of Brittany hold their own against all the alterations which Time so constantly brings with it, and, as Le Goffic says, "no where else will you find anything so deliciously obsolete. They have no resemblance to other festivals. They are not pretexts for feasting, like the Flemish kirmesses; neither are they revels like the Paris fairs. No! their attraction comes from a higher source. They are the last vestiges of the ancient Feasts of the Dead, and there is little laughter at them, though much prayer".

A Pardon so closely bound up with Breton life is the feast of the patron saint of a church or of a chapel, not necessarily observed in a parish church, but frequently in some remote or solitary oratory which few trouble to visit at any other time of the year, and which has only a small bell-tower to differentiate it from the cottages near. Sometimes these are found in a wooded hollow, on a bare storm-swept moor, or on a little island in the sea.

Every country oratory in this weird, wonderful Brittany—the Armorica of the ancients, with their mystic rites—has its own Pardon. On the land of some communes one finds

as many as twenty or more chapels. Some of them are extremely small, whilst others are so far underground that their roof is hardly perceptible above the earth, and still others cannot be seen at all when the golden corn rises high. These very small chapels are equally honored with the large ones, and a Breton proverb tells one not to judge of the power of a saint by the size of his church. Even if the sanctuary erected in his honor is in ruins, his adherents flock there on the Pardon day.

Anatole Le Braz declares that "unless one is born of the race and has known the legends from childhood, one can never understand what an important position the Pardon of his parish or district occupies in the mind of the Breton." He goes on to say: "As a little one he is led to the Pardon in his very best clothes, and the old folks seem like fairies who bathe his face in the fountain, so that the power of the sacred water may be to him as a suit of diamond armor. Grown to youth, it is here that he ties the knot of friendship with some pretty one, beside whom, not so very long ago, he sat, a mere child, at catechism. Lately she has grown in grace as he in vigor; now he engages himself to her, giving himself over entirely to her, without set phrases, in a furtive clasping of hands, in a look. All the dearest and most sacred emotions of his life are connected with this poor little house of prayer, with the mossy enclosure planted with elms or beeches, with the narrow horizon bounded by a hawthorn hedge, and with the mystical atmosphere perfumed by incense. When at last he grows old it is to his Pardon that he comes to watch the joy of the young, and to taste before leaving this world that short rest which the good genius of the place, the tutelary saint of his clan, has prepared for him."

A learned Anglican writer¹ says most truly that the "pardon is to a Breton what a revival is to a Cornish Methodist, and a camp-meeting to a Yorkshire Nonconformist." As a rule it begins in March and ends in October, generally between Easter and Michaelmas. It was only in 1848 that the Breton dioceses abandoned their own special rites and the Gallican breviary, and accepted those of Rome.

¹ The Rev. Baring Gould.

Some Breton sanctuaries are noted far beyond the hamlet or village boundary, extending sometimes over entire Brittany. Pilgrimages are made to them by those living thirty leagues off, as it is a popular belief that Mass should be heard in them once during a lifetime, if very terrible future punishment is to be avoided. These shrines may be and often are very small and insignificant in appearance, but over the worn entrance stones have passed countless thousands of weary feet. Each of these sanctuaries is rich to opulence in *ex voto* offerings. Every saint has his own specialty in the matter of cures; for boils you go to St. Mandez; St. Gouery dissipates fevers, earth from his grave being believed to cure a fever of any kind; for the bite of mad dogs, St. Tujen is the wonder-worker; but the famed sanctuaries to which I have just been alluding cure from all ills. To one—the Pardon of St. Servais—people numbering some sixteen or seventeen thousand used to come every year from three dioceses, Quimper, Vannes, and Tréguier, the women sitting close together in great carts, and such of the men as could do so riding.

Pilgrims always wear their best clothes, kept for this purpose and for weddings, at a Pardon, walking gravely, often silently, excepting for their prayers, which are murmured with cast-down eyes. Beggars in numbers are in this country called *chercheurs de pain*, as their living on alms is by no means considered a disgrace, but most honorable occupation. Often covered with vermin, exposing their sores, and whinily calling attention to their state, the halt, lame, blind, poverty-stricken flock to every Pardon. The great day is usually spent in devotion, beginning with assistance at an early Mass and Communion—for confessions have been made on the eve. Often the rosary is recited ceaselessly on the way to the shrine, many coming barefoot to it. Many anxious mothers are there with their sick or infirm children in their arms or holding them by the hand. Often cripples are to be seen bathing their affected limbs in the water in which the shirts of babies have been dipped and put on them quite wet. This holy water is poured over stiffened joints, over victims of rheumatism, over terrible sores, while many an internal malady is treated by drinking of the water. There are hooded places of refreshment on the road and near the Pardon. In

the processions walk white-robed children, and adults in very rich costumes, carrying banners of great value and beauty. Incense perfumes the air; lighted candles are carried; the whole scene is one of color, life, and interest, quaint and most picturesque. Bells ring out at intervals, and something tells you that you are assisting at a ceremony most passionately dear to these silent, solemn people. There is a *cachet* of deep earnestness over the crowds. Long hours are spent before the image of the saint, while the granite trough that served for his bed, his tomb or his boat, is the centre round which the worshippers walk. It is only after Vespers that the festivities take place, under the shade of walnut or elm trees on the greensward, where wrestling and jumping with the long pole engage the young men. The old people look on with interest at the dancing, which is dignified and lively at the same time. Although it is many years since I assisted at a similar fête the decorum I noticed then has never been forgotten.

Anatole le Braz has classified the greatest Pardons into five sections, and it is to his interesting work that I am indebted for the data suggestive of the prominent characteristics of each one.

"He beats them all with his doctor's cap," is the Breton proverb indicative of the illimitable faith of the people in their dear St. Yves, the Truth-shower, as they call him, St. Yves le Véridique. He is generally represented as seated on a tribunal between a good poor man to whose petition he is acceding and the rich villain whose money he is refusing. St. Yves is "incarnate justice", the defender of the humble, the miracle-worker, the redresser of wrongs, the judge in quarrels, and, as they say in his own country, if he once gets a thing into his head he will see it through to the end. In memory of St. Yves—the only Breton saint, I believe, who has ever been canonized—there was a college which stood in the Rue St. Jacques in Paris until 1823, and in Rome a chapel was built during the fifteenth century inscribed with the dedication "Divo Yvoni Trecorensi". There is also a brotherhood of St. Yves, their object being to devote their power and time to defending the cause of the poor and humble. His Pardon then can justly be termed "The Pardon of the Poor". The festival occurs at Minihy on 19 May.

Church bells ring out early on the feast and many a pilgrim and beggar performs his ablutions at the holy well, where the surroundings are the same as they were in the days of the saint himself. In the church you see very small ships with all their rigging hanging from the beams. It is noticed too that many of the pilgrims are dressed as widows, and the poorer people wander close to the wall, prostrating at intervals and blessing themselves. The will of Yves of Kervarsin can be read on a wall, the parish of Minihiy and the poor of all Brittany being the legatees. During the Reign of Terror a young lady committed the sin of representing the goddess of reason in a State procession, and this pious disposal of her money was offered in contrition and expiation.

In the churchyard is seen the tomb of St. Yves, richly sculptured, but bearing no inscription; it has an arch through which pilgrims on hands and knees pass, kissing the stone beneath, and rise with faces soiled with the mud. St. Yves, the great friend and defender of the indigent, lies here buried poorly according to his express wish. His beautiful tomb or cenotaph has been placed in the Tréguier Cathedral. M. Le Braz thus touchingly describes the "Vigil of the faithful" held in the Cathedral during the two nights preceding the Feast: "When I went into the church it was quite late. In spite of the fresh night breeze and the air that entered by the open doors, one was conscious of a faint warmth, the heavy breath of the multitude that lay there half asleep in attitudes expressive of dull weariness. In the dim uncertain light of a few candles the great pillars rose, damp and green, like the trunks of giant trees waving mysterious shadowy branches high up beneath the vaulting, and scattered prayer, continuous, monotonous, roamed through the silence, rising and falling like the humming of bees. Did it come from those hundreds of weary lips, or from those of the old stone bishops, who lay with joined hands under the low stone arches in the wall? But among all the confused, whispering darkness was one bright spot, the tomb, a white bier lit by a forest of candles. There, white also, with the sparkling whiteness of marble, lay the dead figure of St. Yves. Along the grille, which surrounds the monument, there was a perpetual gliding of ghostly shadows moving to the sound of prayers and bead-

telling. Suddenly there arose a single voice, a man's voice, large and full, singing to the tune of an old war-song a hymn in praise of the saint." This song, in the Breton tongue, being translated meant,

There is not in Bretagne, there's not one,
There is not a saint like our Saint Erwan.

"This," continues M. Le Braz, "had the effect of a bugle-call on a courtyard full of soldiers. A great thrill shook the crowd. Even the sleepest sprang up, and a mighty choir began to repeat each verse after the singer. It was a wild, distracting clamor, with which the very cathedral itself seemed to vibrate. Even the candles woke up and burned with a clearer light. "Then the voices went out; all slumbered once more, and there at the end of the nave lay the white corpse of St. Yves, watched over by a crowd of his poor worshippers."

In the magnificent procession which takes place at Tréguier is carried the skull of the saint in a rich reliquary, and six pages dressed in yellow and black—the colors of St. Yves—walk before, while behind follow prelates, priests, etc., all singing the old battle-song, "The Canticle of Saint Erwan".

Pilgrims come from all parts of Finisterre to the Pardon of Rumengol, which takes place on Trinity Sunday, in the church of sixteenth-century date surrounded by pines. A holy well is near it. M. Le Braz calls this Pardon "The Festival of the Singers". There many types of men are to be seen—the fine, broad-shouldered men of Scaer, whose black waistcoats are braided with velvet; young men from Elliant who wear stiff collars, and representations of the Blessed Sacrament done in embroidery on their backs; soldiers and sailors, showing many varieties of the Breton race as well as magnificence of costume; the business men of Léon; grave and silent men of Tréguier whose open faces and bright eyes are a great contrast; the people of Pont-L'Abbé, whose dress is Mexican in style and texture, the men's waistcoats being embroidered in yellow, and wearing great, broad trousers bagging out above the ankles; the men of Cornailles wearing blue worked in yellow; all this color contrasting well with the graceful mountain folk of Aré in their brown woollen costumes. The ill and the well, the whole and the infirm throng the roads

and fill the trains leading to the "holy oasis of Rumengol", chanting as they go the canticle of "Our Lady of Rumengol":

The lilies with their silver leaves
Border the streamlets in the meadows;
God gave them their fair clothing,
Their sweet scent that is wafted far over the land.

Beggars and the destitute abound in and near the "sacred village", as Rumengol is often called. They are considered to be quite a caste by themselves, belonging to a race endowed with abnormal powers, for of them it is written, "The spirit of the ages dwells in them. They move freely about in the realms of the past, and reach far forward into the mysteries of the future. There are some among them who have lived through many incarnations, and whose memory has grown to be a storehouse of the greatest secrets of the ancients. The vanished race of magicians and enchanters has bequeathed their position to them, along with their arts and formulæ. They know how to cure with a word, to slay with a look; no luck is there for him who fails to pay them the respect that is their due."

Entering the church on the vigil, men and women can be seen lying on the stone bench under the wall. The faint light softens the over-ornamentation of the interior, lending beauty to the curious scene. The various caps of the women denote the parts of Brittany whence they come: fine net caps are worn by those from Douarnenez; from Carhaix are caps with flat backs; from Châteaulin, with white wing-like flaps; those from Léon, fine and thin, "swelling like sails in a bay".

Women prostrate themselves before the sanctuary reciting the Rosary, answered by everyone in the church. All present keep their vow of spending the night there, dozing, sleeping, weary, or watching. Outside another vigil is begun, the Vigil of Song, which takes place in the churchyard in the evening or night, for, as the saying is, so long as the Pardon continues "night at Rumengol is even as day". Pilgrims are seen among the graves or on the tombs, as our noted Breton writer describes having seen on one occasion: "Perched on one of the highest, her back against a cross, a girl is singing; a girl from Spezer, tall and thin, her black bodice braided with velvet, her head small, her eyes too large. A friend,

crouching at her feet, whispers the first words of each verse to her, spelling them slowly out of an old hymn-book with the aid of a wavering candle. The voice of the singer has weird notes in it, low notes, veiled as though they came from a long distance, and they remain long quivering in the air. Then abruptly, without any noticeable transition, the song flings itself forth angrily with a loud, hoarse cry, so that the girl is quite out of breath by the time she gets to the end of each verse. Others join in the refrain, the "Diskan", with a broad lingering of rhythm, infinitely sorrowful, and the singer goes on immediately with never a pause or an interval. Her head is thrown back and the veins of her neck stand out like cords, while down her flushed cheeks great drops are running. Her bodice has come undone with the swell of her bosom, the string of her cap is broken, but what cares she! Exhausted, breathless, she goes stubbornly on. Others offer to take her place, but in vain, she will not yield it; at the very thought she redoubles her passion, her ecstasy. Truly it is the delirium of sacred fury. She seems a priestess of an earlier religion, possessed by the ancient gods the subtle essence of whose spirits naturally linger round such places as Rumengol."

The Midsummer fires of ancient origin are found again in Brittany on the eve of the Pardon of Fire held on St. John the Baptist's eve. Throughout the land in every village, hamlet, farm or hut, even in a sabotier's hut, the old custom obtains of burning a log, while the people sit and prostrate themselves before the ashes, using Christian prayers instead of the pagan rites of thousands of years ago.

In past times pilgrims living on the coast of Brittany traveled by sea to St. Jean-du-doigt near Morlaix from Léon and Trégor, great numbers of small boats setting sail at dawn carrying entire parishes toward the bay of Traoun-Meriadek. A finely decorated and freshly painted fishing boat would head the fleet, garlanded with flowers by women on the night before. Lashed to the top of the high mast was the processional cross from which bells rang out in a most charming way. On the deck was the Patron Saint's image draped in white, round which were grouped clergy and choir all vested and singing a hymn in unison. As uncertain and tempestuous

weather often prevailed, with the result of serious disasters, now-a-days these particular pilgrimages are few. Numbers of blind people come to this Pardon of Fire. Pilgrims come over hot plains to the "horseshoe of rocky hills ending in promontories and encircling a deep, exquisitely wooded valley," and many are the fountains at the place itself. The one most frequented is in the churchyard, from the three cups of which water ever overflows and falls.

It was by command of Julian the Apostate that the body of St. John the Baptist was burnt, but a heavy rain which then and there put out some of the flames enabled some relics to be saved. The index finger of St. John was one of them. After being taken from place to place it came to Normandy, where a church was built to contain it. A young Breton stole it, however, and brought it to his native village, and hastened to wash at this fountain in the churchyard so that he might remove the traces of Norman dust before he assisted at Mass. The moment he plunged his arms into the water it began to boil, for, as the legend says, he had cut open his own arm in which to conceal the finger. This has made all water flowing from that fountain blessed, but all the same, after the Tantad, the priests put the relic into the water which then steams and is of such curative powers that every Pardon begins and ends with its use.

One of the strangest survivals of ancient rites is the Tantad, a gigantic stack, to which every commune has made its contribution of gorse and which rises great and mighty over the countryside. As many abuses came of holding the Tantad at night it is now held by daylight, less picturesque certainly but assuredly more decorous, for the dances and conduct at the going-home during the night led to much unbecoming behavior as well as unwholesome and fanatical excitement. Immediately after Vespers the processions move on to the pyre, while bells ring, guns are fired, and a choir of young maidens are preceded by a white ram led by a small child clad in goat skins. The banners are gorgeous, and many of the followers are most quaintly attired. Those cured yesterday come after those who now hope for the like blessing. Rosaries are being recited; candles flicker faintly in the afternoon light, and then fireworks begin, to the unmistakable joy of the beholders.

Facing the Tantad is the great banner of St. John which, though difficult to hold in place, is a most valuable piece of embroidery, the product of the skilled labor of many generations. It depicts the baptism of our Lord, and is supported by a pole as thick as a mast. Although the honor of carrying it is much coveted, only the very strong can hope to do so. In olden times this was an object of competition, every hamlet or commune sending its own competitor, the victor being as celebrated as the winner of Olympian games among the Greeks, he ever being considered the pride of his countrymen. On the banner being raised and inclined three times as a signal, a huge rocket, called a Dragon, by means of a slider along the banner-ropes, sets fire to the huge pile. A little crackling, slight puffs of smoke, and then the flame bursts out and rises, while the people cry out: "*An Tân! An Tân!*"² The sight is at once bizarre and magnificent for the flames lick round the vast pyramid, the heat of which increases rapidly, until it is so unbearable that the crowd perforce withdraw, while many blind eyes are fixed on where it is, and sighs are heard when it at length ends after a dying flare. In the church behind the altar-rails, a priest continually touches eyes with the reliquary containing the venerated finger, and from a cistern in one of the walls many soak their handkerchiefs with which to bathe eyes and lips.

St. Ronan, whose Pardon is that of the mountain, was born in Ireland, which country, the Bretons say, is a little chip broken off from Paradise. "God fashioned it into a steep and lonely island, which He anchored by diamond cables in the midst of a sea quite unknown to sailors. So soon as it touched the waters they lost their bitterness, and for seven leagues around the island became as sweet as milk. The isle itself was hidden by a thick mist which floated in a circle all around it and a soft unchanging light illumined the country. There, under the form of great white birds lived the souls that were intended for the bodies of saints, and thence, at the call of God, they started forth to evangelize the world, originally being of the number of eleven hundred thousand. When the hour has struck for the departure of the last, the diamond cables will part asunder, and the island remount to heaven as lightly as a cloud".

² "The Fire! The Fire!"

The Pardon of Locrouan, one of the most celebrated in all Brittany, occurring every sixth year, is called the Grand Troumerie, beginning on the second Sunday of July and ending on the next Sunday. The Petit Troumerie falls annually on the last Sunday of September.

For the greater Pardon a distance of fourteen *kilomètres* is gone over by barefoot, praying pilgrims. This is often termed a *Pardon muet*, for they walk in silence, the men bare-headed, holding their hats in one hand, their chaplets in the other, walking by themselves or in groups. Sometimes members of a whole village are seen, or a clan of laboring people—men, women, and children, accompanied by their dogs.

The Stone Mare, one of the objects of this pilgrimage, is an enormous granite stone which has somewhat of the form which gives it its name. It is reached by passing between gorse bushes, over some disused quarries and past some fields of black corn, so much grown and used in Brittany. This stone of St. Ronan has for ages been associated with fruit-giving powers. Celtic mythology is traced in many of the devotions now practised in this country, for in the old paganism, trees, springs, rocks, in fact all nature appeared divine to the adherents of this creed. So strongly do these superstitions still have hold on the people that not so many years ago young wives would rub themselves against this stone, and barren women sleep on it for three successive nights in the hope of, by these rites, having a child. It is supposed by some that these things are not done now-a-days, by others that they are not quite so defunct as they appear to be.

St. Ronan used to sit in a hollow sculptured by rain in the rock, to meditate and rest, enjoying as he did so a very beautiful panorama, the whole bay of Douarnenez with its perfect curve outspread before him and the huge promontories rising boldly from the water. The pilgrims usually make only one round of the holy stone. The fifteenth-century church is very beautiful, and in a chapel by the nave is the tomb of the saint, represented as holding a pastoral staff in one hand and a book of hours in the other. This particular Pardon is a pilgrimage for the dead as well as for the living, for as the pilgrims go round the tomb, the offices and prayers for the dead are intoned by priests, while the bells are tolled slowly and

mournfully. Among the people is the belief that the dead who failed to make this pilgrimage in life come back from "the Land of Souls," and join in it. As Le Braz writes, "Be sure, that among the people of flesh and blood kneeling on those stone steps, there are scattered a host of shadows, risen from the churchyards. A cold breath that makes one shudder, a musty scent that suddenly fills the atmosphere, and other suggestive signs announce the approach of the dead, the mysterious coming of the *Anaon*. In the porch a peasant woman once told me how, last Troumerie, as she was praying, she felt cold fingers stroking the back of her neck. Looking round, she almost fainted with surprise at finding herself face to face with her husband whom she had buried the year before, and for whose soul she had just been saying a *De profundis*. 'I was going to speak to him, but no doubt he saw that in my eyes, for he suddenly vanished.'"

At this Pardon strangely enough there are no beggars, and hardly any cripples or infirm people, probably because the pilgrimage is very fatiguing and long.

In the procession which has—as all these processions have—a distinguishing stamp of its own, St. Ronan's little iron bell is carried. This bell he always had with him, and on foggy nights he used to ring it to warn ships that were out of their course that they were not far from the dangers of the coast. The actual bell placed on a velvet cushion is carried in the procession after a figure of St. Ronan, grand and gorgeously vested, thus contrasting with the dark woolen robe he always wore. Next come a long line of saints, then the reliquaries, the clergy, and the great crowd, all moving after the signal given by drums and fifes to start this unique and most quaint procession.

It is at the shrine of St. Anne de la Palude that the Pardon of the Sea takes place. The church itself is not much decorated now, but contains the image of the Saint, near which many *ex voto* offerings hang, from woolen epaulets to crutches, stained pieces of linen, etc., etc. On the pedestal is inscribed "St. Anne, 1543" and the Saint is represented as teaching Our Lady, who stands by her mother. Very many beggars stand in the churchyard under the shadow of the elms on the Pardon Day in August. It is said that they exceed in num-

ber even those who assemble at the Pardon of St. Jean-du-doigt, and that they are somewhat impertinent, claiming alms as their right. It is said that those beggars who rub themselves against others and behave in a very annoying way, are a distinct feature of this Pardon, and part of its "original foundation", having centuries ago the title of "Kings of La Palude." But Saturday alone is theirs. They arrive on that morning, beg their hardest all day, and disappear at night, never being allowed to stay over the morrow. The presence of the police and the many carriages on the roads would be unsafe for the numerous cripples then. The dispersion of the beggars is an extraordinary sight, for although in noisy crowds they shout the praises of La Palude and the merits of Our Lady's mother, St. Anne, it cannot be denied that liquid stronger than water, and to an undesirable extent, has been imbibed by them. At the end of the crowd one may often see an idiot, and those who pass him raise their hats and bless themselves, and one is reminded of the Breton love and respect for these *faibles d'esprit*, these *chers innocents*, of whom St. Anne is particularly fond.

This eve is a great meeting-time for young men and girls. Many sailors in particular come here to say good-bye to their sweethearts before starting on a voyage. That danger may and does exist in these nocturnal meetings cannot be denied, but Le Braz, who understands his people well, says that St. Anne knows the "hereditary chastity of their race, and that in their eyes love is a form of religion," and that bad results from these customs are extremely rare.

The costumes worn at the Pardon are very gorgeous, none so beautiful and rich being seen excepting in Croatia, Ukraina, or other Oriental countries. Each family keeps its costume in a particular cupboard opened only once a year for St. Anne's Sunday. The good costume on that day is assigned to the daughter or daughter-in-law, the entire family assisting at her toilette, the grandmother being truly mistress of the occasion. She arranges each fold, handing down the traditions of ages and teaching the woman how to walk and conduct herself in her magnificent costume, which is ever overladen with rich ornaments and splendid embroideries. Litanies are chanted as the procession winds on its way, and

muffled drums are sounded. The widows of those lost at sea are there with unlighted candles to signify that the lives of the men they mourn have been also put out, and these women follow the "Saved"—those who have escaped from some shipwreck, a note of veracity being struck by their being attired in the very clothes they wore when St. Anne came to the rescue and in response to their earnest prayers obtained the stilling of the tempest. "They are in the clothes in which they struggled at their perilous work—trousers turned up over woolen drawers, blue cloth jacket, torn, ragged, discolored by spray, spotted with drops of tar, the saffron-colored hat thrown across the shoulders. In years gone by they went to such a length of realism that they used to plunge into the sea after they had dressed and took part in the procession all dripping with water."

A perfect model of a ship is borne in the procession, at the head of which walks a cabin boy. A piece of paper hangs from his neck, giving the sailing orders, the only relic of the tempest. One feels a great thrill at this touching sight, wondering whether at the next "Pardon of the Sea", the number of widows will be increased, whether the mighty and mysterious sea shall have claimed more victims.

Space forbids my describing many less important but most interesting Pardons which take place in Brittany. I must refer my readers to works on the subject written by natives of this wonderful country, with its saints, its pardons, its legends, its history, and its marvellous faith, ever strong and mighty.

L. E. DOBRÉE.

Clevedon, England.

THE ROMAN CURIA.

The Epilogue of the Constitution "*Sapienti Consilio*."

I N the previous articles of this series on the Roman Curia we followed the order laid down in the Constitution *Sapienti consilio*. This document, as has been seen, enumerates the three Departments of the Curia, setting forth the special province of each of the Congregations, as it also does for each of the Tribunals and Offices. It then proceeds as follows: "Wherefore the Congregations, Tribunals, and

Offices we have mentioned shall constitute the Roman Curia, preserving their own constitutions as in existence before these Our Letters, save in so far as they may have been changed by the above prescriptions or according to the law and to the rules, whether general or special, added to this Constitution."

In order to understand the full tenor of the foregoing extract, it may prove useful to draw attention to the first number of the *Acta Apostolicae Sedis*, or Official Bulletin of the Holy See, published 1 January, 1909. Looking through the pages of that number one finds not only a copy of the Constitution *Sapienti consilio*, but likewise three other documents, which are entitled respectively, *Lex Propria*, *Normae Communes*, and *Normae Peculiares*. It may be stated at once that these are the documents referred to in the extract just made from the Constitution, and that they therefore refer to the manner in which ecclesiastical business is to be transacted in the Departments of the Roman Curia. It is apparent then that to acquire a knowledge of the full working of this Curia it is necessary to have some acquaintance with the particular import of these documents. Since, however, we took in hand to give a commentary on the Constitution itself, and not on other Apostolic documents, it must suffice here to point out very briefly the purport of the three documents just mentioned.

LEX PROPRIA.

The full title of this document as given in the *Acta Apostolicae Sedis* is "Lex Propria Sacrae Romanae Rotae et Signaturae Apostolicae." When treating of the Tribunals of the S. Rota and Apostolic Segnatura, allusion was made to certain Canons which prescribe the constitution, the competence, and the method of procedure in each of these Tribunals. The *Lex Propria*, besides, contains some canons regarding the Advocates employed in the management of business in these Tribunals. There is a College of Advocates appointed, whose duty it is to see that the obligations of the advocates are duly performed. By a vote of the College an advocate may be reprehended, fined, suspended, or even dismissed from office.

Another portion of the *Lex Propria* has to do with the court expenses and is contained in five chapters. Without

entering into details, it is well to note that there is a schedule of charges. Some of these charges are to be applied to the treasury of the Holy See in order to defray a part of the necessary expenses for maintaining the Tribunals of the Curia; other costs are imposed in order to give remuneration for particular work performed, e. g. for transcribing documents; whilst others are applied to advocates and procurators as fees for professional services. It is also prescribed in the *Lex Propria* that the poor are exempt from charges, and that those who are in straightened circumstances without being, strictly speaking, poor are entitled to a reduction from the customary charges.

NORMAE COMMUNES.

The *Normae Communes*, or General Rules comprise certain regulations concerning Departments of the Roman Curia. In each of the Congregations, Tribunals, and Offices a two-fold class of officers is to be distinguished—the superior and the inferior officers. The former class constitute what is called the Congress. To this body it belongs to consider and expedite business of minor importance; also to prepare matters of greater moment for a full meeting of a particular Department. This distinction of superior and inferior officers does not apply to the S. Rota, which has special regulations for its guidance, given in the *Lex Propria*. While superior officers are freely chosen by the Roman Pontiff, the inferior ones must before their appointment submit to an examination to be conducted according to definite rules. In each of the Departments, except the Rota, the nomination of candidates is left to the Cardinal President, after the superior officers of the same Department have proposed them. It is also ordained that the same person cannot hold two minor offices at the same time; when one aspires to a higher office and obtains it, the lower one becomes vacant.

OATH OF OFFICE.

Each officer, whether of superior or inferior grade, before assuming the duties of his office is required to take an oath in the presence of his Prelate “*de officio fideliter implendo, de non recipiendis muneribus etiam sponte oblatis et de secreto*

servando." There is no need to point out the importance of this requirement, which is imposed in order that ecclesiastical business may be duly transacted. The secrecy here enjoined extends to all matters which by common law or by orders of superiors are to be kept secret, as also to those particulars in which secrecy is demanded by Ordinaries, and whenever prejudice might arise from the revelation of the secret either to persons immediately concerned or to the Church.

OFFICE HOURS.

The officers are required regularly to be in their respective offices from 9.30 a. m. to 12.30 p. m., except on holidays; however, the law regulating a particular office may permit the work assigned to it to be performed at home. The Moderator can give leave of absence to an officer for one or two days in the month, provided that such leave be not incompatible with the requirements of the office. Every year or every second year some days, not more than a week, may be allowed to each officer for spiritual exercises on the same condition, viz. that the concession be compatible with the necessities of the Department. There are certain days of the year when the offices will not be open for the transaction of business—all Feasts of precept; the anniversary of the election and the coronation of the reigning Pontiff, as also of the death of his predecessor; days on which public or semi-public Consistories are held; Monday, Tuesday and Wednesday in Quinquagesima week; the last four days of Lent; Monday and Tuesday in Easter week; vigil of Pentecost, Monday and Tuesday in Pentecost week, &c. The autumn holidays take place from 10 September till 31 October each year. During this interval there will be a number of major and minor officials to transact the more urgent business of the regular administration. The settlement of the weightier questions and the deliberations upon matters of greater intricacy are to be deferred until the month of November. Those who are occupied in business during the autumn holidays are entitled by law to get forty-five days at another time of the year to be selected with the approval of the Moderator, regard being had to the necessities of the office.

Among the *Normae Communes* there are several enact-

ments regarding the stipends paid to the officers of the Curia, concerning advocates, officers of expedition, procurators or agents, whether public or private; also on the manner of making application to the offices of the Holy See and of transacting business with these offices. The reader will find these matters treated in the *Acta Apostolicae Sedis*, N. 1, pp. 46-53. Any Catholic in the world may have recourse to any of the Departments of the Curia. This may be done directly by himself, or an agent may be employed. Each of the Ordinaries may freely transact business with the Curia, not only in matters that are personal, but likewise with regard to his diocese or any of his subjects who have recourse to him.

TAXATION.

The regulations regarding taxation in the Congregations and Offices of the Roman Curia show not only great moderation, but also much consideration for the petitioners. In obtaining rescripts, indults, or dispensations, when the petitioner is poor, no tax whatever is to be collected; if he be not absolutely poor (*quasi-pauperes*), only half the usual tax is to be paid, so that the rule is similar to what, as has been noticed above, prevails in the Tribunals of the Curia. The Ordinary should secretly ascertain from the parish priest the economic condition of the petitioner and signify in each case whether the latter has a right under this rule to a full or partial remission of the tax imposed. There is a strict duty to state correctly the true condition of the petitioner; otherwise there would arise an obligation of repairing the injury. Nevertheless the validity of the dispensation or favor is not affected by error or fraud in this respect.

In the conclusion of the *Normae Communes* there are some provisional regulations concerning the amount of taxes to be paid, the Holy See reserving to itself authority to make hereafter special enactments on this question. Meanwhile for the expedition of Bulls and Briefs, for the Beatification and Canonization of Saints, the charges are to be continued as before; also the taxes which were wont to be paid to the Apostolic Datary and the S. Penitentiary for matrimonial dispensations remain the same. In matrimonial causes of dispensation *super rato*, as well as in others settled by the Congre-

gation on the Sacraments, the rules heretofore observed by the S. Congregation of the Council are in force. For other rescripts of favors, indults, or dispensations, the tax to be paid to the Holy See is ten lire or two dollars for major rescripts; five lire or one dollar for minor rescripts. The remuneration due to the agent will be six lire for major rescripts and three for minor ones. The S. Congregation de P. Fide is to continue the practice of exempting from charges.

NORMAE PECULIARES.

Part of the legislation relating to the Roman Curia is contained in the *Normae Peculiares*, published on the 29 September, 1908, three months after the publication of the Constitution *Sapienti consilio*, *Lex Propria*, and *Normae Communes*. This consists of nine chapters in which the treatment of ecclesiastical causes with the Departments of the Curia is explained, and in particular special features in each of the Congregations, Tribunals, and Offices of the Curia. These matters will be found in the *A. A. S.*, N. I, pp. 59-108. In the document, as might be inferred from the title, *Normae Peculiares*, there are special enactments relating to each of the Congregations, Tribunals, and Offices. The reader will also find some general regulations concerning the manner in which the Congregations of the Curia conduct their deliberations. When a question is to come before a plenary Congregation, i. e. the entire body of the Cardinals composing the Congregation, there is prepared an *official sheet* containing a summary of the subject and the *dubia* which are to be discussed at the meeting. When questions of a serious and difficult character relating to law or fact arise, the opinion of one or two Consultors is to be obtained and inserted in this official sheet. These printed sheets are to be distributed to the Cardinals of the Congregation ten days before the date for holding the meeting, in order that there may be sufficient time for a careful study of the matter in hand. Some days previous to the meeting of a Congregation there is often convoked a meeting of the Consultors attached to the Congregation so as to ascertain their opinion upon the questions to be brought before the full Congregation.

At the meeting of the Congregation itself the one who

opens the discussion is the Cardinal Ponent or Relator; in his absence, the Cardinal who comes next in precedence, and so on in the same order. The Cardinal Prefect, or his substitute, is the last to speak. The resolutions of the Congregation are to be written, read, and approved during the meeting; and the same rule is to be observed in the meetings of the Consultors. The resolutions of the Congregation are to be published, unless there be grave reason to the contrary. A printed or written copy must be given to each Cardinal of the Congregation resident in Rome. If any party feels aggrieved over the opinion of the Congregation, he may within ten days ask for a new hearing of the question. The Cardinal Prefect after consulting the Congress of the Congregation may grant or refuse the petition in his discretion. But should the answer or resolution of the Cardinals contain the clause—*amplius non proponatur*—it requires a full Congregation to grant the benefit of a new hearing. The resolutions of the Congregations are to be brought to the Sovereign Pontiff for approval. In doing so a digest of the question, if it be a complicated one, must be written, as well as the decision of the Congregation, together with the date and name of the Relator. If the Roman Pontiff deem it proper to alter the resolution of the Congregation, the members are to be informed at their next meeting.

From the foregoing remarks upon the *Lex Propria*, *Normae Communes*, and *Normae Peculiares*, it may be seen that these Pontifical pronouncements complete the legislation contained in the Constitution *Sapienti consilio*. Except in so far as the Roman Curia is affected by one or other of these documents, it remains the same as before November, 1908.

We now pass to consider a few remaining provisions of the Constitution.

THE CONGREGATION "REVERENDAE FABRICAE S. PETRI".

This Congregation was instituted by Clement VIII in 1593 to administer the funds received for the Basilica of St. Peter in Rome and to superintend the rebuilding and decoration of that edifice. In 1506 Julius II had begun to reërect this Basilica and appealed for the necessary funds, granting indulgences to those who contributed alms for this purpose.

Clement VII constituted a college of sixty men charged with the rebuilding of the Basilica and the administration of its funds. This College was suppressed at the time when Clement VIII founded the Congregation, appointing the Cardinal Archpriest of the Basilica as Prefect of the Congregation. This Congregation received jurisdiction to decide contentious and criminal cases, as well as to receive funds and apply them to the Basilica. Commissioners were appointed by the Congregation in various provinces with delegated authority to hear and decide causes relating to pious donations and bequests, the right of appeal from their decisions to the Congregation itself being allowed. Pius IX in 1863 discontinued the appointment of Commissioners and also withdrew from the Congregation the exercise of judicial procedure. However, it still retained even until the new legislation of 1908 extensive powers concerning pious legacies and obligations of Masses ("pia legata et onera Missarum"). Thus if persons were excessively burdened in executing pious bequests, the Congregation had power to permit for just cause a *composition*, so that the petitioner might by the payment of a sum to the Basilica of St. Peter be relieved from the obligation of giving the entire amount required according to the terms of the testamentary disposition. We are not here concerned with proving the undoubted authority the Church possesses over pious bequests or with showing the necessity of sometimes exercising this authority.

The composition granted by the Holy See could be exercised for just reason either by way of satisfaction for past burdens, or of liberations from future ones, arising from pious bequests. This Congregation could also release from the obligation of pious legacies on condition that provision was made for them by the payment of a sum to the Ordinary. Besides, this Congregation was likewise empowered to grant for just cause a reduction of the obligation of Masses founded *in perpetuum*, or for a time, as also to relieve from certain conditions attached to the foundation of such Masses, e. g. that they should be celebrated at a particular altar, fixed hour, or day. It granted leave also to defer beyond two months the celebration of Masses, for which individual stipends (*manualia*) were given, when no time was determined by the donor of the stipends.

UNDER THE NEW LEGISLATION.

The Congregation of the Basilica of St. Peter does not according to the new legislation possess any of those faculties just referred to regarding pious legacies and Masses. The settlement of such questions belongs now exclusively to the Congregation of the Council. Hence it is to this latter Congregation alone that petitions on those subjects should be addressed. The Congregation of the Basilica of St. Peter is now limited in its work according to the terms of the Constitution *Sapienti consilio* to "the domestic affairs of the Basilica of the Prince of the Apostles". It continues to receive and administer the funds of this Basilica.

ROMAN COMMISSIONS.

There are two kinds of commissions employed by the Roman Pontiff in the government of the Church. Some of these are connected with the Roman Congregations. Thus the Congregation of Propaganda has, as was noted in a previous article, a commission attached to it, entitled, *Pro Unione Ecclesiarum dissidentium*; while the Congregation of Rites has several commissions, the Liturgical, the Historico-liturgical, and the Commission for the Sacred Chant. There are other commissions appointed by the Pope, which are altogether independent of any of the Congregations and of any of the other Departments of the Curia. Of this latter class the Constitution *Sapienti consilio*—names four: the Commissions for the promotion of the study of Scripture, and of History; for the administration of Peter Pence; for the Preservation of the Faith in the City, remain in their former state. A few words on each of these Commissions will suffice.

COMMISSION FOR THE PROMOTION OF THE STUDY OF SCRIPTURE.

The late Sovereign Pontiff Leo XIII instituted this Commission on 30 October, 1902. The purpose of its institution is set forth in the Apostolic Letters of that date, entitled, *Vigilantiae studiiq[ue] memores*, wherein the Pontiff refers to the members of the Commission in the following terms: "Qui eam sibi habeant provinciam, omni ope curare et efficere, ut divina eloquia et exquisitiorem illam, quam tempora postulant, tractationem passim apud nostros inveniant, et incolumbia

sint non modo a quovis erroris afflatu, sed etiam ab omni opinionum temeritate." In the same document the Sovereign Pontiff reminds the members of the Commission how they must especially work to the end that Catholics do not attach too much importance to the views of the heterodox, as if the genuine sense of the Scripture is to be chiefly sought from a parade of erudition. Referring to the proper interpretation of the Scripture he declares "legitimum divinae Scripturae sensum extra Ecclesiam nequiquam reperiri, neque ab eis tradi posse qui magisterium ipsius auctoritatemque repudiaverint."

The entire document is deserving of careful perusal, even now eight years after its publication. Whilst it directly relates to the duties of the Biblical Commission, it contains useful instruction for Catholic writers, some of whom have been inclined, even since the condemnation of Modernism, to give undue weight to the views of the so-called higher critics.

The Biblical Commission consists of certain Cardinals chosen by the Sovereign Pontiff, along with Consultors of various nations selected to aid them in their deliberations. Already the Commission has issued several Decrees; but as these are familiar to the readers of the REVIEW, there is no need to refer to them in detail.

COMMISSION ON HISTORICAL STUDIES.

This Commission, as its name implies, was instituted for the purpose of promoting the study of History. After the Vatican Archives were thrown open, Leo XIII established this Commission through the Brief *Saepenumero considerantes*, 18 August, 1883, and appointed three Cardinals to be members of it. Afterwards the number was increased and some specialists were added as Consultors.

COMMISSION FOR THE ADMINISTRATION OF PETER PENCE.

This Commission like the two Commissions above referred to, was established by Leo XIII. It belongs to this Commission to receive and administer the alms of the faithful given for the temporal support of the Sovereign Pontiff. After the Supreme Head of the Church was despoiled of all his possessions, it became more necessary than before that the

faithful should contribute toward paying the expenses unavoidably incurred in the government of the Church. It is the duty of the Office of the Apostolic Camera, as we have seen, to take care of and administer the property and temporal rights of the Holy See; but it was also deemed advisable to constitute a Commission to take charge of the alms contributed by the faithful throughout the world and attend to their proper administration. The President of the Commission at present is His Eminence Cardinal Merry del Val.

COMMISSION FOR THE PRESERVATION OF THE FAITH IN ROME.

The purpose of this Commission may be ascertained from the *Motu Proprio* of 25 November, 1902, when it was instituted by Leo XIII. Two years previously the Sovereign Pontiff had written to the Cardinal Vicar of Rome bewailing the fact that heretical temples and schools were erected in the City of Rome for disseminating erroneous views and principles among the faithful there. To remedy this evil a work entitled the Preservation of the Faith was organized and specially approved by the Roman Pontiff. In order to strengthen this organization the Holy Father selected a Committee of five Cardinals to take charge of it; Consultors were also added to give assistance.

THE COMMISSION OF THE APOSTOLIC VISITATION.

One other Commission remains to be mentioned. Heretofore there has been a Roman Congregation bearing the title of the Apostolic Visitation, but this Congregation is now superseded and a new Commission of the same name has been appointed to take the place of the Congregation, possessing its rights and functions. It appertains to this Commission to make an annual visitation of the Churches of Rome, to enquire into the fulfilment of the founded Masses and other pious foundations, and to examine the financial condition of the churches and institutions of the City. The functions of this Commission, limited as they are to the City of Rome, are altogether distinct from those of the Consistorial Congregation, to which it belongs to direct Apostolic Visitations in other parts of the Catholic world.

TWO PONTIFICAL RULES FOR THE DEPARTMENTS OF THE CURIA.

After naming the independent Commissions of the Holy See, the new Constitution *Sapienti consilio*, proceeds to lay down two rules regarding the Departments of the Curia, the Congregations, Tribunals, and Offices. One of these relates to the subject-matter of deliberation, and the other to the approved required for their decisions. The former rule is expressed in the Constitution as follows: "For all and several of the above-mentioned Congregations, Tribunals, and Offices, let this first of all be a solemn rule, that nothing grave and out of the ordinary be done until it shall have been previously made known to us and to our successors for the time being by the rulers of the same." The meaning of this regulation is obvious. Each of the Departments of the Curia has its own peculiar province assigned to it, outside of which it possesses no authority. Even within the province assigned to a particular Department there is a restriction to be observed, viz. that it cannot treat anything of weighty moment which is outside the ordinary class of business ("nihil grave et extraordinarium"), unless the Moderator has previously informed the Roman Pontiff. It is not, therefore, forbidden for a Department to deal with questions of grave importance without previously acquainting the Pope, provided such questions are not outside the usual order of business transacted by the Department.

The second rule laid down for the Department of the Curia sets forth the necessity of obtaining the approval of the Roman Pontiff for each decision or response. The rule is thus expressed in the new Constitution: "All sentences whatsoever of grace or justice require Pontifical approval, exemption being made of those for which special faculties have been granted to the rulers of the said Offices, Tribunals and Congregations, and always excepting the sentences of the Tribunal of the Sacred Rota and of the Apostolic Segnatura passed by them within their proper sphere."

From the foregoing enactment it is clear that according to the general rule all the decisions of each Department of the Curia demand the Pope's approval for their validity. Some decisions or decrees relate to matters of grace, such as dispensations and indults. Others involve the rights of differ-

ent parties (questions of justice). But to whatsoever class they relate, they lack the required force, until the Sovereign Pontiff approves them. This general rule has two exceptions, which are expressly mentioned in the Constitution. One is when the Roman Pontiff has already conceded to any Department of the Curia the faculty of granting certain favors, dispensations, etc., the Moderator of the Department may exercise the faculty without receiving Pontifical approval for each act. The other exception relates to the decisions of the Sacred Rota and of the Apostolic Segnatura. Whatever may be the sentence or decision of either of these Tribunals acting within its respective province, no approval of the Roman Pontiff is required for the same.

Having seen the general regulation requiring Pontifical approval for the decisions of the Roman Curia, it may not be amiss here to draw attention to certain forms frequently employed in issuing these decisions. When questions are proposed to one of the Roman Congregations for solution, the answers do not contain a superfluous expression; nor, as a rule, are there any reasons given for the answers. Sometimes the answer is given in one word, for instance, *affirmative*, or *negative*, and the meaning of the answer becomes evident from the question proposed. On some occasions there is added the clause, *et amplius*, to signify that the matter was fully examined and that the petition is not to be again admitted. Sometimes the answer is *nihil* or *nihil esse respondendum*, which means that the question was considered incongruous. Thus when it was asked from the Sacred Penitentiary whether in the case of extreme necessity absolution could be given by telephone, the answer (1 July, 1884) was *nihil esse respondendum*.

Another formula employed is *dilata*, which signifies that the question is deferred to another meeting. The reason for such an answer might be that further information was required before giving a reply, or that there was not time to arrive at a definite answer.

Another form used for reply is *in decisis* or *in decretis*, each meaning that the resolution passed already upon the matter must be maintained; in other words, the petition presented is refused and the matter will not be reopened.

Gaudeat impetratis signifies that the petitioner should be content with what he has obtained, and need not expect anything more in the matter of which there is question.

Lectum or *relatum* signifies that the question was not admitted; *non expedire* is a mild form of refusing the petition; *reponatur* or *non proposita* signifies that no reply is given, and that the question or petition is placed in the archives of the Congregation to which it was addressed. *Consulat probatos auctores* is set down when the Congregation gives an answer to the question proposed, but refers the petitioner to approved theologians or canonists.

Another form not infrequently occurring is *ad mentem*. This phrase signifies that, besides the solution of the *dubium*, something is to be added by way of interpretation. Sometimes the interpretation is made known only to those to whom the solution is directed. At other times the *mens* or interpretation is published along with the solution. Of this latter class there is an instance quite familiar to the clergy of the United States, viz. a decision dated 18 January, 1896, communicated to the Apostolic Delegate regarding the three Secret Societies, the Knights of Pythias, Odd Fellows, and the Sons of Temperance. It had been asked whether Catholics might not be permitted to retain their names in the register of these forbidden Societies, and to continue the payment of their dues. The answer was: "Generatim loquendo, non licere, et ad mentem." The *mens* of the Congregation was immediately published, viz. that under certain conditions verified in a given case, a Catholic could continue connexion with any of those three Societies.

One other form may be worthy of mention here, viz. *Facto verbo cum SSmo*. This signifies that the matter needs to be laid before the Sovereign Pontiff, either because the Congregation possesses no authority to concede the favor, or because the matter demands special solemnity. Thus in regard to *dubia* concerning the interpretation of the *Ne temere* decree there have been at least four responses in which the Sacred Congregation of the Council used a clause of this kind—*facto verbo cum SSmo*. One of these instances was when this Congregation (27 July, 1908) granted to the Ordinaries of China the faculty of dispensing in cases of extreme neces-

sity from the substantial form of Matrimony, as also the power to subdelegate this faculty to the rectors of missions in that country: the Congregation in the answer added—*facto verbo cum SSmo.*

THE ROMAN CURIA "VACANTE SEDE APOSTOLICA".

There is one remaining topic to be referred to before closing this commentary on the Roman Curia under the Constitution *Sapienti consilio*. In what has been said concerning the Departments of this Curia we have considered them as they are in operation during the lifetime of the Sovereign Pontiff, or *Sede plena*. We have yet to see what are the functions of the Curia when the Pontiff dies, or *Sede vacante*. Upon this subject the Constitution *Sapienti consilio*, briefly says: "When it [the Apostolic See] is vacant, the laws and rules laid down in the above-mentioned Constitution *Vacante Sede Apostolica* are to hold." It has been already seen in treating of the Apostolic Camera that the Roman Pontiff ordains that its Prefect, the Cardinal Chamberlain, should in the fulfilment of his duties during the vacancy of the Holy See be guided by the rules contained in the Constitution *Vacante Sede Apostolica*, dated 25 December, 1904. In the words just quoted he again refers to the same document in order that it may be ascertained what are the duties of the Curia during the vacancy of the Holy See. It will be therefore useful to examine what are the provisions of this Constitution so far as they relate to the Departments of the Curia. We are not just now concerned with the duties of the Cardinals in the Conclave held for the election of a new Pontiff, so that it will not be necessary for our present purpose to study the entire Constitution *Vacante Sede Apostolica*, but only so far as it relates to the faculties and functions of the Curia.

THE CONGREGATIONS OF THE CURIA "VACANTE SEDE APOSTOLICA."

The Congregations of the Curia are not extinguished with the death of the Sovereign Pontiff. But while they continue to exist during the interregnum, there is to be noticed some limitation in their authority. When the Pope is living, there

are some powers which the Congregation can exercise by virtue of special faculties granted to the Prefects or Secretaries of these Congregations; there are also some powers which, as was noticed before, *facto verbo cum SSmo*, or *ex audientia SSmi*. Now all these faculties cease with the death of the Pope. There are other faculties which belong to the Congregations habitually and permanently, such as are accorded to them according to the Constitution *Sapienti consilio*; these faculties, which may be termed ordinary, continue with the Congregations until the election of a new Pontiff. However, even in the use of these ordinary faculties the Congregations are expected to exercise them in matters of only minor importance. When matters of grave moment arise, these should be deferred until the new Pontiff is elected. But if they are so urgent as to demand immediate settlement, the College of Cardinals is empowered to commit the questions to the Prefect and some other Cardinals of that Congregation to which the Roman Pontiff would likely have committed the settlement of these questions. This settlement is provisional, remaining in force only until the election of the Pontiff.

OTHER DEPARTMENTS OF THE CURIA "SEDE VACANTE."

In the third Chapter of the Constitution *Vacante Sede Apostolica*, certain enactments are made regarding other Departments of the Roman Curia. The office of the Cardinal Chamberlain continues after the death of the Roman Pontiff, and we have already seen what are his chief duties during the interregnum. The office of the Cardinal Prefect of the S. Penitentiary, or *Penitentiarius major*, as he is called, continues also after the death of the Pontiff. If the office of Prefect of the S. Penitentiary should become vacant, e. g. by death, it is to be filled temporarily by a vote of the College of Cardinals, and the person appointed is to hold office until the election of the new Pontiff. The Constitution *Vacante Sede Apostolica* does not prescribe in particular the functions of the S. Penitentiary during the vacancy of the Holy See; but it sets down that they are the same as those mentioned by Benedict XIV in the Constitution *Pastor bonus* (13 April, 1774), NN. 51-55. In examining this document there are several points deserving of notice.

1. The Major Penitentiary and the officers under him have the same authority as they would have had if the Pope were still living. 2. The Tribunal of the S. Penitentiary has jurisdiction during the vacancy to absolve from all censures whatsoever; however, in regard to those censures from which the S. Penitentiary could not absolve during the lifetime of the Pontiff, the absolution from *censures* now imparted is only provisional, i. e. there is an obligation of having recourse to the new Pontiff within a determined interval. 3. The faculty of granting *dispensations* is conceded to the S. Penitentiary in a similar manner, viz. on condition that recourse be had to the future Pontiff for those cases in which this Tribunal would not have had authority were the Pope still alive. 4. The S. Penitentiary has no authority in the *forum externum* when the Holy See is vacant, just as at present, since the Constitution *Sapienti consilio* came into force, its jurisdiction is confined to the *forum internum*. There is, however an exception to the rule just mentioned, viz. that when the Holy See is vacant, the S. Penitentiary has jurisdiction *in foro externo* in favor of Regulars, especially apostates and fugitives; also in the case of female Religious the S. Penitentiary may depute extraordinary confessors among those approved by the Ordinary for hearing the confessions of those Religious. From the foregoing faculties it is apparent how the Sovereign Pontiff desires to make ample provision for the forms of conscience during the interregnum.

OTHER ALTERATIONS IN THE CURIA "SEDE VACANTE."

It is set down in the same Constitution *Vacante Sede Apostolica*, that the offices of Vice-Chancellor, Pro-Datary, and Secretary of State respectively, cease at the death of the Roman Pontiff in accordance with the Constitution of Pius IV *In eligendis*. It should be here noticed that according to the new legislation upon the Roman Curia the President of the Apostolic Cancellaria is no longer to be called Vice-Chancellor, but Chancellor, and similarly the President of the Datary is no longer to be called Pro-Datary, but Datary. Accordingly these two offices of the Chancellor and Datary cease at the death of the Roman Pontiff. The office of the Secretary of State also ceases at the same time; but the Secre-

tary of the College of Cardinals fulfils the duties. If this latter office become vacant, it is filled by a vote of the College of Cardinals. It may be added that the Cardinal Vicar of the City of Rome remains in the discharge of his duties after the death of the Pontiff; if he should die before the election of the Pontiff, his Vicegerent assumes the office, having the same authority as the Cardinal Vicar himself, during the remainder of the interregnum.

In conclusion, it is of interest to note that the College of Cardinals at the death of the Roman Pontiff is much limited in its powers. According to the Constitution *Vacante Sede Apostolica*, that College has no authority or jurisdiction in those matters which belonged to the Pontiff when living, but it is bound to reserve them for the future Pontiff. The exercise of any such authority would be null and void, save in so far as it is permitted in this Constitution. The College of Cardinals is forbidden to dispose of the rights of the Apostolic See in any way whatsoever, or to attempt to detract from those rights either directly or indirectly. On the contrary the members of the Sacred College are bound to guard and defend those rights. Besides, it is ordained that the laws enacted by the Roman Pontiff cannot be corrected by the College of Cardinals during the interregnum; nor can this College in any respect add to, subtract from, or dispense from those laws. This enactment refers in a special manner to the Pontifical Constitutions made for regulating the election of the Roman Pontiff. However, if any doubt should arise about the interpretation of the enactments contained in the Constitution *Vacante Sede Apostolica*, or about the manner in which they are to be reduced to practice, it belongs to the Sacred College of Cardinals alone to pronounce an opinion thereon.

M. MARTIN, S.J.

St. Louis, Missouri.

PROMISES—THEIR NATURE AND OBLIGATION.

PROMISES are so frequently made, and so lightly entered into, and their neglected or belated fulfilment is a matter of such common occurrence that one is often disposed to think that the responsibility they involve, and the culpability that attaches to their violation, are but slight. But, on the other hand, we are so often satisfied, and our minds are so set at rest when we have obtained some one's promise—even though he has no special claim to have it honored—to do or avoid certain actions, that it would seem as if we considered that he had contracted a serious obligation and responsibility. It is thus very necessary for the priest to be conversant with their nature and obligation, and so I propose to delineate the precise gravity of the burden that the passing of our word entails, and, with a view to this, the source from which the obligation emanates.

Considering that promises are made to God, to ourselves, and to our neighbors, they may be conveniently divided into the following categories: vows and sacramental promises, where, in both instances, the promise is made to God and directly accepted and registered in Heaven; good intentions, where we make the promise to ourselves, and either keep it entirely secret, or if we divulge it to others, do so without the desire of conceding them any advantage thereby; and, finally, the ordinary pledging of our word to one of our fellow-men where his temporal advantage is the object intended.

I.

It is not my purpose to treat the question of vows in any detail; the subject is too comprehensive and receives treatment, adequate and definite enough, in the ordinary manuals of theology. But it may be advisable to consider the fundamental question, whence the obligation of a vow arises. When we make a vow, do we mark out a supererogatory line of duty for ourselves in the virtue of fidelity, or religion, or justice? In other words, is the duty of fulfilling the vow incumbent on us because we have made a promise, or because that promise has been made to God, or because we have to a certain extent forfeited ownership over the object promised?

According to St. Thomas,¹ a vow is a promise made to God, and consequently every one admits that it constitutes an act of the virtue of fidelity, at the least. But it has this characteristic, of course, in common with every other promise, and its distinctive, specific nature is looked for by all the theologians in the fact that it is an exercise of the virtue of religion also—an ideally practical and suggestive way of acknowledging our duty to God, as the principal Author of our being and all our actions. And hence the obligations it entails are discussed in Moral Theology under the virtue of religion.

But I believe that in addition the taking of a vow pertains to the virtue of justice, and that the discharge of our duties to God, in so far as they are dictated by that virtue, is compromised by the complete neglect or dilatory performance of our promises. This view is not usually emphasized in analyzing the morality of vows, because religion is higher in the scale of virtues than justice: in fact it is the first of the moral virtues. And consequently, it is as an exercise of that virtue that we are to gauge the highest excellence of the observance of vows, and the deepest malice of their neglect. Accordingly, it is not considered necessary to dwell on the subordinate grades of morality connected with them, whether in relation to the virtue of fidelity or justice.

Besides, it must be remembered that this doctrine would be *a priori* unpalatable to those who share a prepossession against the view that any relation of justice can intervene between God and His creatures.

The reason why I consider that the promise which, according to St. Thomas, constitutes a vow is one binding in justice is that otherwise every promise we make to do a good action in honor of God would be a vow. We make many such promises explicitly or implicitly to God in deference to His claims on our allegiance, as the Author of our existence and faculties. And surely these are not all vows, as they should be if the sole criterion of a vow is its relation to the virtue of religion. It would seem then, in order to differentiate between vows and the ordinary promises that the good Chris-

¹ Summa Theol., II^a. II^{ae}., Q. 88, aa. 1 & 2.

tian makes every day when he is in communion with God, that it is necessary to hold that the virtue of religion supervenes on the alienating of the act or object to God. When we take a vow there is first as a substratum of merit an act of justice—an abandonment of our right to some object—and this is followed up by referring it to the honor of God, and in satisfaction of his claims on our service; in fact, this act of sacrifice is *eo ipso* endued with the merit of religion. For this generous renouncement back again into the hands of God of the freedom he has bestowed on us is a most striking and apposite attestation of His right to our actions.

Whereas, in the ordinary promises we make to Him, we do not attain this high degree of self-renunciation, for we do not abrogate our discretion to use our liberty in a particular way, we are content with making it clear that it is our present intention to exercise it in His honor. To go back on this intention afterwards, or to be unpunctual in discharging it, though it would be in some small degree disrespectful to God, and so a violation of religion, would be no infraction of the virtue of justice.

It is sometimes said that a vow is sufficiently discriminated from such a promise by the fact that the person making the vow assumes a new obligation. But unless this new obligation is one in justice, I am at a loss to conjecture what is its genesis, for it would be superfluous to assume an obligation in religion in pursuance of an end that may be achieved equally well without the obligation, viz. by the ordinary, simple promise.

Another reason showing that vows involve a duty toward the virtue of justice is that on the contrary supposition no vow could be taken under a venial obligation. For if it were an act of religion only and not of justice, its violation would be a direct slight and irreverence to God, and therefore not susceptible of a venial degree of malice. In many violations of religion, varying degrees of heinousness are recognized, because the objects that have suffered disparagement or indignity have different degrees of sacredness, and are related to God by ties of varying degrees of propinquity. The reverence appropriate to them is only *dulia*, consequently an irreverence only redounds more or less indirectly to the dis-

honor of God. But if the disrespect is not so much termed by the object itself, but is intended to, or actually does pointedly trench on the honor due to the Divine Majesty, then *parvitas materiae* is inadmissible. The insult in that case is no longer material, it has become formal and personal, and the amount or consequence of the object is lost sight of in the magnitude of the direct affront to God. And this would invariably be the fact in the case of vows, if the contrary hypothesis to that which I am defending were true. Because a private individual has no authority to consecrate, in any way, or impart any sacredness to the object of his vow, the special malice accordingly of breaking it can arise only because doing so is directly derogatory to God.

But the several degrees of culpability in breaking a vow are explained easily enough if we assume that the act of taking it is simply the perfecting and ordering by the higher motive of religion of a previous act of justice. For though the moral category of a vow must be deduced from the highest form that it assumes, that is, it must be classified as an act of religion, still, as such, it is consequent on, and must partake somewhat of the character of the antecedent act of justice. But it is a fundamental maxim in the theology of justice that a trivial matter cannot in any circumstances involve a grave obligation. And so it is no matter for wonder that even the infringement of religion incurred by the breaking of a vow is venial when the matter is small, for the malice of the act in the light of that virtue is to be estimated according to the axiom, "*Accessorium sequitur principale.*" The virtue of religion dignifies indeed, and ennobles the act of justice, but without involving any change in the quantitative worth of the action measured by the standards of that virtue.

Even those theologians who do not specifically treat of a vow as an act of justice seem to accept this view implicitly, for whenever practicable they estimate the malice of violating it according to the value of the object judged by the rules of justice.²

The promise then that is made in a vow is an exercise of justice which is superseded, or rather exalted, by the motive of religion.

² Lehmkuhl, I, N. 446.

II.

Approximating closely in solemnity and responsibility to a vow is the *propositum*, or purpose of amendment, elicited in the sacrament of Penance with a view to absolution. In this case a promise is made, if not directly and in express words to God, at least indirectly to Him in the person of His minister. No vow of course is taken, for the general improvement of life or avoidance of sin is too indefinite, or rather too comprehensive, to be proper matter for it. Nevertheless I do not think that it is correct to say that this design of leading an improved life begets no new obligation, as is sometimes assumed.³

For, putting aside the fact that it engenders a new venial obligation in fidelity, it must be remembered that, when we resolve to go to Confession, our duty of repentance for the past and determination for the future, under the virtue of penance, and which was hitherto in abeyance,⁴ has become urgent. Moreover, this same obligation is incumbent on us under the virtue of religion, for without the necessary *propositum* the reception of the sacrament would be a sacrilege. Now if we are constrained by regard for these two virtues to promise to lead an improved life for the future, we are equally bound by them to make the promise operative and useful after Confession. The only reason for insisting on the purpose of amendment in the sacrament is that it may become effectual in our future lives. And it seems preposterous to say that when we come to Confession we are bound under new obligations to have a certain plan of improvement drafted and adopted, and to hold that these new obligations cease the moment we leave the Confessional, and before we have done anything to put the plan into execution. A rescission or neglect of this resolve seems to me a violation of the virtue of penance that binds the sinner, not only to form, but to carry out, his design; and almost as gross a disrespect to the sacrament as if he had formed no project of improvement at all.

The very fact of having received absolution on the faith of his promise carries with it the obligation of honestly striv-

³ Lehmkühl, *Casus*, II, N. 257.

⁴ Lehmkühl, *Theol. Moralis*, II, N. 278.

ing to give effect to that promise in his future life, and of using it as a powerful aid and incentive to overcome temptation. Of course if the *propositum* is whittled down to mean merely a lukewarm, anæmic desire or a mere pious affection, its repudiation or abandonment would entail no sin, but the reverse seems true, if, as the etymology of the word implies, it connotes a definite end to be attained by effectual, preconcerted measures.

III.

Having now considered the promises that are made to God, either directly, or to His representative in the tribunal of Penance, we come to consider those promises whereby we ourselves are the sole beneficiaries, and in which neither is there any special reference to God, nor do we commit ourselves to any one else by making them.

A pledge or promise that does not pertain to Confession, to avoid intoxicating drink totally, or to abstain from abusing it, is a typical example of the class of promises I am alluding to. When a person realizes the need of imposing such a restraint on himself, he either makes up his mind to the restriction, without consulting anyone, or he takes some friend into his confidence, his wife, for instance; or, more often, he makes his intention known to a priest, takes counsel with him as to the limitation that would be advisable, and forthwith pledges himself to that.

In such a case, as a rule, a person incurs no new obligation toward God or in the virtue of religion. It is true that he consults God's minister, but not as it were in his strictly official capacity. He approaches the priest as a wise and prudent director in the same way as he would consult any layman in whom he could repose equal confidence. He makes the priest cognizant of his intention, in order to avail of his experience; he knows that the priest even in his purely social capacity is his most judicious friend, and is most competent to stimulate his flagging resolution or check its exuberance, as may be required. He relies on the priest's discernment to indicate the measure of restraint that is necessary or desirable, and on his influence and vigilance to assist him in observing it. Anyone of these reasons may operate in in-

ducing a person to take a pledge from a priest, rather than being content with registering it in his own consciousness, although he does not intend to assume any new obligation thereby.

If he took the pledge in Confession, and as an essential to a proper purpose of amendment, his obligation, as we have seen, would be much graver and its infringement would be counter to both the virtues of religion and penance; but if he voluntarily sacrifices his liberty either in Confession or outside it, even though he made a priest the depositary of his resolution, the promise would seem to bind only in fidelity. And hence the obligation in such circumstances is only venial, for fidelity merely binds us to be true to our word. It withholds⁵ us from fickleness whereby we would be guilty of a certain irreverence toward our rational nature, and prevents our yielding to the natural mutability and waywardness of our characters. It helps to give stability and equipoise to our decisions, and to save us from vacillation which would be unworthy of the dignity and fixity of purpose that should be the characteristic of adult human nature.

The exercise of the virtue of fidelity is therefore, though important, merely an element in the slow and gradual formation of a steady, earnest, and reliable character, and consequently to transgress it in any particular instance cannot be more than a venial fault.⁶

I am aware of course that sometimes a total abstinence pledge is an absolutely necessary means of keeping those who are enslaved by the tyranny of a long-formed habit from gross excess in the use of intoxicating drink, and in such a case the violation of the pledge would undoubtedly be a grave sin, not however directly through breaking the promise, but through freely incurring the serious risk of mortal sin.

Moreover, I do not doubt that such pledges are sometimes made with a whole-heartedness and determination that reach the degree of renunciation required for a vow. Because it is not necessary to be cognizant of the exact nature of a vow, or even ever to have heard of a vow at all, in order to assume

⁵ St. Thomas, II^a. II^{ae}., Q. 110, a. 2, ad 5; De Lugo, De Justitia et Jure, D. 23, N. 12.

⁶ St. Alphonsus, L. III, N. 199.

its responsibility. It is sufficient, for instance, if a drunkard or other sinner, conscious of his own weakness and incompetence to use his liberty aright, wishes to bind himself as strictly as possible, and to surrender it entirely into the keeping of God. And there is no doubt that such a sacrifice is occasionally made in an ebullition of fervor or devotion, begotten of the sinner's vivid realization of his own frailty and need of the Divine help.

But, generally speaking, the ordinary promise that we make, outside the sacrament of Penance, at least, with a view to our own improvement, is only an act of fidelity, and binding under pain of venial sin.

IV.

Promises that are made for the temporal advantage of others are divided into onerous and gratuitous, according as some consideration is or is not given in exchange for them. In the case of onerous promises it is manifest that a right in strict justice is transferred to the promisee, otherwise what he gives as a compensation for the promise would be received under false pretences. For if one of the parties to an agreement accepts an obligation in justice, and alienates or restricts in any way his right to the disposal of his property, it is only on the understanding that the other submits to a similar disability. Of course, theoretically speaking, a mutual promise binding each side merely in fidelity is conceivable, where, namely, either party is unprepared to concede any claim to the other, but is willing to pledge himself to do so at some future time. However, in practice, if these mutual promises are made at the same time, the presumption is that they are not merely given in juxtaposition, but that they are reciprocal, that the relation of causality exists between them, and accordingly, that they constitute a real contract binding both parties in justice.

In gratuitous, unilateral promises, whether an obligation in justice, or one merely in fidelity, is undertaken is entirely at the discretion of the promisor⁷ and very often can be gathered only from his own avowal. If he is not capable of sufficient introspection to analyze his state of mind when he made the

⁷ Vide St. Alphonsus, L. III, N. 7, 20; Lacroix, L. III, p. 11, N. 764.

promise, it will be helpful for the confessor when endeavoring to estimate his liability, to remember, if the prospective beneficiary did not accept the promise explicitly or implicitly, and still more if he was not determinately before the promisor's mind, that no right in justice was transferred. And again if the promisor had no gift in particular in view, or was only actuated by a vague spirit of generosity and benevolence, it is evident that he has not committed himself to the more serious obligation.

But if, on the other hand, the promise was made in writing, or before witnesses, and above all if he complied with all the formalities of the civil law touching its validity, the graver view of his responsibility must be entertained. Or if he wished to bind himself under pain of mortal sin to transfer the object, the obligation is one of justice, seeing that fidelity binds only *sub veniali*. Moreover, if he had any demur or hesitation in making the promise—made it in fact, not through any prepossession for the promisee, but through a sense of duty—the same conclusion is inevitable.

And furthermore, entirely irrespective of intention, if, in the expectation of the promise being fulfilled, the promisee incurred some expense which brought him in no return, and the promisor had anticipated that, the latter would be obliged either to give compensation for the loss or to make good his word.

But even though a promise is broken, provided the person who made it had no intention of assuming any liability in justice, and no material loss has accrued as a result of the defeated expectation, the obligation of restitution cannot be imposed. It is indeed true that a certain vexation and disappointment may have been caused to the promisee, but just as a robber is bound merely to repair the material loss he has occasioned, and is not required to make any compensation for the distress and anxiety of mind consequent on his action, so in this case it is recognized that personal wrong or injustice, though it may be palliated or condoned, can never be adequately repaired, and is quite beyond the purview of the Restitution treatise.

The doctrine in both cases, I suppose, is based on the view that *bona externa* can never be a compensation or equivalent

for *bona interna*; that our personal acts and faculties are not susceptible of comparison with material advantages; and that there is no ratio or ground for estimating the value of one in terms of the other. This view indeed is not only traversed by a considerable body of theologians, including St. Thomas,⁸ but is in contravention of the practice of the civil courts, whose decisions are binding *post sententiam*. Still it has received such a large measure of support⁹ that it is not only quite safe in practice, but it would be inequitable to adopt any other theory in the discharge of our duties in the tribunal of Penance.

DAVID BARRY.

Templeglantine, Ireland.

APOLOGETICS FOR THE COMMON MAN.

II.

THE first part of this paper closed with an indication of the relative positions of Church and Bible as a necessary subject of treatment in any scheme of popular apologetic. In view of modern, and Modernist, theories of the nature of Divine Revelation, it is also important that Catholics should be well instructed on the subject of revelation in general. The historical fact that God really has spoken to man in an objective manner, that this objectivity of God's revelation is especially shown forth and safeguarded from the assaults of subjectivism in the further fact that the Divine Message, when addressed to mankind in community, has always been conveyed through visible accredited teachers—first through Patriarchs and Prophets; then, in the fulness of time, through His own Son visibly moving amongst men in the flesh; and lastly by means of that Church which carries on the divine work of her Founder—these things must be well laid hold upon in view of the tendencies of our day. Against that interpretation of Religious History which, beginning with subjective principles, issues necessarily in subjectivism as its conclusion, must be brought the honest objective study of the events of that history in the light of the Church's own continuous life—their best and only trustworthy commentary.

⁸ Summa Theol., II^a. II^ae., Q. 62, art. 2, ad. 2.

⁹ St. Alphonsus, L. III, NN. 627, 1000.

Of the fact and nature of Revelation, of its true meaning, and of the signification of her own career, the Church is alike the only competent witness and exponent; and to study either the Scriptures, or Revelation, or ecclesiastical history without due regard to her testimony of these things is truly to be unscientific in the last degree. The truth of this must be fully proved and illustrated in the face of the modern tendency to look with suspicion upon all investigation of religion which does not start with the assumption that reference to religious authority of any kind is first to be put out of court. Yet the Catholic contention that the Church and her authoritative teaching must ever be kept in view by Catholic scholars is not only loyal, but truly scientific. To do otherwise than look to the Church as the true interpreter of facts that are, after all, events in her own life, is as unreasonable as to diagnose a case of illness without reference to what the patient says of his own feelings and past experience. Some Catholic apologists in the past have shrunk perhaps too much from insisting upon this true and reasonable principle in dealing with religion, and at times may have put more upon mere human reasoning or the bare words of Scripture than they could well bear without the confirmatory support of the Church's witness, which is not only that of a society having a moral personality continuous throughout the ages, but a society whose testimony of itself is divinely secured from error in all that pertains to faith and morals. It is necessary, indeed, to meet our opponents on common ground, and it would be erroneous, as already pointed out, to deny the validity of proofs from reason and from Scripture regarded simply as History; but after certain elementary positions have been established by their means—positions which the Church herself, particularly in the Vatican Council, has indicated—we should not hesitate to appeal to her own strong witness to the truth she teaches, as indeed she herself does in the Conciliar Constitution "*De Fide*" referred to above.

When he has laid the secure foundation of well-informed reliance upon the witness of the Church to truth, the popular apologist may go on to supply his readers or hearers with a reasonable justification of the faith that is in them: a justification that should be based upon the broad facts of human

nature, of history, and of common sense. The definitions of the Church supply an admirable lesson in this respect. They are so worded as to express her meaning plainly and unmistakably in the current language of the period at which they are put forth. They borrow phrases and expressions from philosophies, but such as are not too hard to understand, and will convey the sense intended with sufficient clearness to the mass of men; such too, that dealing as they do with broad facts and principles, no change in philosophical thought of later times should alter or obscure their meanings.

Since they deal with deep mysteries, they give scope indeed to learned theological comment which seeks to penetrate and illustrate their profound significance: but advanced theological knowledge is not necessary for salvation, and the right faith can be held and justified for ordinary work-a-day purposes with a more modest equipment than that of a Suarez or St. Thomas. The Scholastic Philosophy has the Church's preference, precisely because in its substance and broad outlines it is nothing else than the intelligent common sense of the normal "man in the street" systematized and elaborated. Its terms have entered the speech of every civilized nation, and though their meaning, in many instances, has changed in our English tongue, yet ordinary people still sufficiently apprehend at first sight what is intended by such terms as Person, Unity, Nature, Three-in-One; nor is it very difficult to explain what is meant by Substance, Accident, and other words which in the common parlance have changed their sense. The divine mysteries, indeed, which these words teach remain mysteries still, but the consecrated language of Scripture and the Church is competent and fitted to convey those analogical concepts of the eternal realities in which our knowledge of things Divine consists, and to which, even with revelation, it is restricted by our own finite nature, till the time when faith shall be lost in sight. They are true concepts, telling us the Truth, though they do not exhaust the contents of that Truth.

It may well be that the popular apologetic under consideration might usefully include some treatment of the Church's teaching on the real nature of dogmas; for this, like other Catholic and Christian principles till lately commonly taken for granted, has been covered with confusion and obscurity.

Dogmas have been represented as mere symbols, like the algebraical X, standing for a quantity wholly unknown in its real nature. This is a sad travesty of the true system of analogical concepts taught by St. Thomas. That system is the only one compatible with the uniform and constant utterance of dogmatic statements by our Blessed Lord, His Apostles, and the Church, concerning facts and truths pertaining to the Divine Nature and God's action in the world, facts and truths which are, indeed, beyond our full *comprehension*, though, with the help of faith and of revelation, brought within our capacities as to *apprehension*. When you pray, say "Our Father", was the command of Jesus. "God is One", "God is Good", "God is Love", "God is Threefold in Personality", teaches the Church after her Master. No human intelligence can fathom the full significance of the Fatherhood of God, or sound the infinite abyss of that Fatherly Love which is God's very Nature. Neither can we know to the full God's all-surpassing Goodness, nor comprehend the Unity in Trinity. Yet to simple and learned alike these words convey the truth. They are not meaningless. Faith itself obliges us to take them as they stand, and to believe them; and he who refuses makes shipwreck of that faith. Were they mere symbols, telling no real truth about the great realities beyond, we could ill uphold, with the Apostle, the grave importance of keeping to the form of sound words, which, indeed, meets with scanty respect from those who thus belittle the formulas of Faith. "We know *in part*, and we prophesy *in part*," said the great Apostle of the Gentiles,—for all his bright illumination from on high. But still he said "we *know*", "we see *now* through a glass in a dark manner, but *then* face to face"—yet so bright was that vision in the mirror of faith, so certain that knowledge which by faith he had, compared with the darkness and ignorance of those who knew not the Divine Master, that the Church salutes him to this day as "Teacher of all the World."¹ Not mere symbols of what we can in no wise know, but rather half-transparent veils through which shines as much as human eyes can receive of the light beyond, are those sacred

¹ Prayer for the Feast of the Conversion of St. Paul.

formularies in which Christ and His Church have spoken and do speak to us the Truth. In these days when so many know not how much to believe, or what the message is, a Catholic must run no risk of depreciating the vehicle of infallible speech by which God's message is conveyed.

Following, then, the method of the Church, a Catholic apologist should appeal to that broad philosophy which arises from right use of those God-given intellectual faculties common to all men; a philosophy enshrined in every language; a philosophy that holds its own in man's natural ways of thought and speech, in spite of the vagaries of the over-subtle mind that wants to go behind the first principles of all thought and knowledge. That philosophy can never lose its validity. Keeping to it, a Catholic has always solid ground on which to stand. Disputants may fight above him, manœuvring their intellectual air-ships. These may for a time cast a passing obscurity about him; but when their wreckage has fallen, the sun will shine again; and no matter what may be going on aloft, the solid ground is there beneath his feet; nor can he be accused of cowardice for preferring to keep his stand thereon. Some one, for instance, may tell him that it is absurd to believe in Transubstantiation, for the old scholastic idea of substance has long gone to the wall. He can answer that, whatever be the ultimate constitution of matter—concerning which his opponent knows no more than he does himself—one thing is not another, and there is something that makes each thing to be what it is; and he calls that something "substance", let others call it what they may. Perhaps he is told that for one and the same body to be in many places at one time is a palpable absurdity which only he whose mind is darkened by the grossest superstition can believe. He can answer that, even though he cannot explain the "*how*", yet "*presence*" is of many kinds, and not necessarily subject to earthly conditions of time and space. He may justly refuse to enter into a dispute involving dynamic and atomic and other theories in this connexion, seeing that great authorities tell us that "we do not yet know what matter is, and it is probable that we shall never be able to obtain an exact and complete conception of its true nature". Or he may quote the well-known words of Cardinal Newman in his *Apologia*,

upon this same Catholic Dogma of Transubstantiation: "People say that the doctrine . . . is difficult to believe . . . It is difficult, impossible to *imagine*,² I grant . . . but how is it difficult to believe? . . . For myself, I cannot indeed prove it, I cannot tell *how* it is; but I say, why should it not be? What's to hinder it? What do I know of substance or matter? Just as much as the greatest philosophers, and that is nothing at all; so much is this the case, that there is a rising school of philosophy now, which considers phenomena to constitute the whole of our knowledge in physics. The Catholic doctrine leaves phenomena alone. It does not say that the phenomena go; on the contrary, it says they remain; nor does it say that the same phenomena are in several places at once. It deals with what no one on earth knows anything about, the material substances themselves." With this passage should certainly be read the wise comment of Fr. Joseph Rickaby, S.J.,³ which will obviate possible misunderstanding. He says: "The Cardinal in this passage writes in the easy epistolary style which he often affects, not in the solemn and strict phraseology of a legal document, civil or ecclesiastical. Newman knew, as well as any man, that substance is the reality that underlies appearances, the objective unity of those appearances, the noumenon, or thing in itself. We know that, and we say that; and, thanks to that modicum of knowledge, transubstantiation is not to us a *vox nihili*", etc.

The question of the History of Religions looms large in these times. The London Catholic Truth Society is now publishing a useful series of brochures upon the subject. It is from the historical side that most objections against Catholicism are now being brought. The endeavor is made to prove that our Religion is but one of many which history—of a certain kind—has proved to be due to natural development in the mind of man. The Modernist attempt to reconcile this alleged development with Catholic teaching and the Catholic system results in the abolition of all objective revelation, and the breaking down of all distinction between the natural and supernatural orders. The ground covered by objections from modern methods of interpreting history is very extensive; and

² Italics mine.

³ *God and His Creatures*, p. 391, note.

here, consequently, there is especial need of sound general principles that shall prevent the ordinary Catholic from taking harm. The inspiration of Holy Scripture, the nature and action of the Infallibility of Pope and Church, the historical validity of the early Old Testament narratives, as well as a subject less likely to be brought under the notice of the common run of men—I mean the action of Divine Grace upon the soul—are all parts of a very wide field involving the fact and mode of the Divine Action upon men, whether in inspiring the Sacred Writers or protecting the Holy See and the Church Catholic from error in their official utterances, or in making any revelation, written or otherwise, at all. A question of narrower extension, but wholly important, is that of the Church's own history, and of difficulties brought forward with the intent of showing that the Catholic system in one point or another has at certain times broken down. Here again, we may appeal to the narrower as affording an explanation of the problems of the wider question—to the Church's own history as throwing light upon the history of religion in general and of all that came before her time.

Regarding the events of Church history, it may be shown to Catholics how the broad stream of that history is overwhelmingly demonstrative of the claims of the Catholic and Roman Church; how the onward sweep of that grand stream is not checked by the few snags or weeds that gather here and there at some projecting point, large though that point may bulk in the view of those whose purpose or training leads them to look out for difficulties. It may require a somewhat elaborate exposition to explain that neither Honorius nor Virgilius, nor, in more modern times, the judges of the perpetual Galileo in any way compromised the infallibility of Rome; yet for all that Catholic Christians right through have looked to Rome for a guidance which they accept as the very oracles of God, from the time when Clement told the Christians of Corinth that Christ spoke through him, and Irenæus magnified the *principalitas* of Rome, down to the day when loyal Catholics hailed the Encyclical *Pascendi* as a note of deliverance.

In respect to the larger question—larger, that is to say, in the variety of problems it embraces—the apologist must

point out that a necessary element of mystery resides in every instance of God's action upon men. All great intellectual heresies, down to the latest of them just condemned, may be attributed to the vain attempt of human minds to explain mysteries beyond the point where research should give place to adoration. This much we can lay down—that the Divine action does not destroy, but uses and acts through, the faculties of human instruments. Hence will inspired writers give evidence in their writings of the influences of time and place and personal character; hence will Popes and Councils normally be required to pursue careful investigations, with all the apparatus of theological learning at their command, as a preliminary to definition. Hence, too, like the words of the Scriptures themselves, the pronouncements of the Church, her creeds and formularies, will sometimes seem to imply to those who know no better a view of nature and the world which later science corrects, though it by no means touches the divine truth taught. Thus to men of a former age, for instance, the words "He ascended into Heaven" seemed to mean that our Lord passed through the solid sphere which they conceived to form the sky. We are better informed now as to the physical constitution of the universe; but the truth taught by that article of the Creed is in no wise changed. For the same reasons development of doctrine—no purely natural evolution of subjective impressions received from the "Divine within", or of attempted formulations of the inexpressible "Unknown"; no forcing of the "general opinion" upon an unwilling and backward Hierarchy for reluctant registration and approval—the said common opinion being in reality the ideas of an "enlightened" few—not this, but a sane and legitimate development, as taught from the days of St. Vincent of Lerins, a development guided by the Holy Spirit, and therefore harmonizing with the exclusive Teaching Office of that Hierarchy established by the same Holy Spirit,—such a development will give scope for the delineation of the working of human minds under the Divine action.

Following this line of thought it will be seen also how the laws and doctrines of Judaism and of Christianity may have their similitudes in other religions, and yet, the one for a period of preparation, and the other now for all time the only true Faith. For it is distinguished by a superiority,

and by miracles and prophecies, which show its laws and doctrines to have come by supernatural action from God, and not merely to exist as specimens, in the religious sphere, of the survival of the fittest.

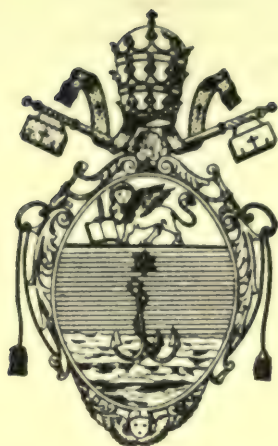
But when all is said there still must remain in all these questions that element of mystery which, dealing as they do with the action of the Infinite upon the finite, is altogether inseparable from them. This very element of mystery, however, when the principles above laid down are grasped, will be seen as not only necessary, but as a mark and sign of the truth which, were it not mysterious, were it able to be pursued to its utmost recesses, would be thereby revealed as finite, and no supernatural truth at all.

Another widely ranging field for popular apologetic is to be found in the consonance of the Catholic Religion with the needs and nature of man. Here a truly useful argument has been spoilt, or rather would have been spoilt by the Modernists had it been possible for them to have their own way in the Church of God. These needs of man's nature will not *prove* Catholicism to be true; nor is faith merely the "response of the soul to a felt need of the divine". God might have chosen some other way to teach man than by a visible and infallible Church; and the Divine Omnipotence could have done without Sacraments as the channels of His grace. But the fact that in the Church we have an organization eminently fitted to man's twofold nature as bodily and spiritual at once, and still more that we can see in Her, and in the sacramental system an image and even as it were a continuation of the Incarnation, is a most persuasive *argumentum convenientiae*. The common man can easily appreciate its force, and will easily apprehend that the religion fitted for all is certainly not that purely "spiritual" form of religion the attempt to carry which into practice has given the world so many strange phenomena in the sphere of worship and belief. He will realize without much difficulty how man naturally ascends by the lower and material things of sense to the apprehension of things spiritual; that just as he must use material images to describe the operations even of his own mind, so too, the invisible eternal verities are fitly presented to him, and *truly* presented to him in the vesture of things visible and palpable. He will perceive, too, how fitly the out-

ward sign of a Sacrament is made, by Divine power, the vehicle and instrument of inward grace. These things must be so put to him, indeed, as to obviate all danger of subjectivism when we wish to show the correspondence between man's aspirations after ideal goodness and beauty and truth, and the revelation of the Infinite Truth and Beauty and Goodness in the doctrines and practices of the Church. We must shun all peril of pragmatism when we appeal to the test "by their fruits ye shall know them". The external and objective proofs of revelation must be kept in their rightful place, or there will be the risk of running into a whole class of errors in apologetic method, revived by Modernism in spite of their condemnation in the Vatican Council; by successive Popes from Gregory XVI to Leo XIII; and now again by Pius X. Man needs teaching, and life is all too short for the process of elaborating a religion from within, even were a satisfactory result possible by that process. His teacher must have authority, and, in the sphere of religion, *divine* authority, attested by objective and palpable proofs. The clearest demonstration of the wrongfulness of all subjective and idealist systems of philosophy and of their application to life and religion will be found in the moral effects that ensue when that application is logically carried out. Set these ideas to work, and in a short time faith will have no basis, and conduct no sanction apart from what each one thinks and wills. Already these effects are seen in the loose morality and general scepticism preached in many popular writings and utterances. The common man is not likely to experiment with such notions when he understands this; his own philosophy of common-sense will reveal to him the true emptiness of a system which rejects the time-honored proofs of miracle and prophecy and the evident working of God in that scheme of salvation which He has *de facto* wrought out by the Incarnate Word and visibly projected in the Church; lifting men, indeed, to the sublimest heights of spirituality, but not disdaining to use in our favor the "things that are made", through which, in Natural and Supernatural Religion alike, in the manner proper to each, and with the differences that follow from the distinct characters of the two, the "invisible things of Him are seen, so as to be known thereby."

Norwich, England.

H. G. HUGHES.



Analecta.

ACTA PII PP. X.

I.

SODALIBUS ASSOCIATIONIS REPARATIONIS SACERDOTALIS INDULGENTIA PLENARIA CONCEDITUR.

PIUS PP. X.

Ad perpetuam rei memoriam. — Dilectus filius Maria Eduardus Mott, sacerdos Congregationis Missionis atque alter a Moderatore generali Associationis sacerdotalis Reparationis, quae quidem associatio sacerdotibus praesertim coalescit, per modum vero exceptionis aliis etiam personis constat, dummodo aliquo voto Deo iam fuerint addictae, retulit ad Nos inter sodales frugiferae huius Associationis, non paucos reperiri qui ut reparationem tam gravibus pro Ecclesia Dei temporibus, maxime necessariam curent, semetipsos immolandos Deo, quasi piaculares hostias offerant. Hoc quidem summum christianae pietatis officium, debita laude dignum Nobis visum est; in exhortatione enim, quam pro catholico clero die IV Augusti anno MDCCCXVIII edidimus, declarare non dubitavimus haud paucas esse generosioris virtutis animas quae ob eandem

reparationis causam, vere victimas Deo votivas, non intermissa contentione exhibeant, atque hoc quidem iucundum Nobis accidere. Verum ut hae voluntariae hostiae (quae ut mos est in Associatione memorata, coeteris sodalibus ignotae, soli Deo cognitae sunt) in ardua quam ingressae sunt via, alacrius pergere studeant, enixas Nobis supra recensitus sacerdos subdirector generalis preces humiliter adhibuit, ut sodales qui tantum opus susceperint indulgentiarum praesidio munire de Apostolica benignitate velimus. Nos autem precibus his, quantum in Domino possumus, annuere volentes, sodalibus memoratae Associationis Reparationis, nunc et in posterum ubique terrarum existentibus, qui sese Deo, ut supra diximus, victimas piaculares exhibeant, si vere poenitentes et confessi ac S. Communione refecti, ac sui in victimas oblationem renovantes, quinque Crucifixi Domini vulnera devote osculati sint, semel in mense plenariam omnium peccatorum suorum indulgentiam et remissionem, quam etiam animabus Christifidelium in Purgatorio detentis per modum suffragii applicabilem, misericorditer in Domino concedimus et largimur. Praesentibus perpetuo valituris. Volumus autem ut praesentium litterarum transumptis, seu exemplis etiam impressis, manu alicuius notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die XXVIII *Aprilis* MCMX, Pontificatus Nostri anno septimo.

R. CARD. MERRY DEL VAL,
a Secretis Status.

L. * S.

II.

CONSTITUITUR SUPREMUS MODERATOR PRO ASSOCIATIONE
REPARATIONIS SACERDOTALIS.

PIUS PP. X.

Dilecte fili, salutem et apostolicam benedictionem. — Piam frugiferamque Associationem, quae e sacerdotibus praecipue constans, nomen atque institutum *Sacerdotalis Reparationis* habet, peculiari benevolentiae Nostrae significatione etiam

nuper prosecuti sumus, caelestibus eam thesauris libentes locupletando. Vehementer enim probavimus finem sibi ab ipsa propositum, utpote quae religionis caritatisque operibus iniurias in tanta temporum acerbitate Deo ab iis, qui minus debeant, illatas resarcire studeat; et grato accepimus animo nonnullos eius sodales, se etiam piaculares victimas exhibendo, reparationem pro illorum peccatis offerre; sociosque universos omni ope adniti, ut qui e tanta vitae dignitate in culpam inciderint, ad muneris decus omnino revocentur. Quare cum tu, dilecte fili, a Nobis suppliciter petieris ut huiusmodi Consociationem novis privilegiis augere dignaremur, Nos piis hisce votis propensa voluntate censuimus obsecundandum. Praesentium igitur tenore Apostolica auctoritate Nostra Superiorem Generalem Congregationis Missionis pro tempore existentem, praedictae Associationis Reparationis Sacerdotalis Supremum Moderatorem perpetuo facimus et constituimus, eique omnia et singula tribuimus iura et praerogativas, quae huius officii sunt propria. Praeterea opportunum esse ducimus, ut quaelibet alia Consociatio, tum erecta tum in posterum ubique terrarum erigenda, cuius sodales ad eundem finem Sacerdotalis Reparationis animos intendant, memoratae principi Associationi, quo communes et exoptati fructus satius percipiantur, adnectatur. In contrarium non obstantibus quibuscumque.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die II Maii MCMX, Pontificatus Nostri anno septimo.

R. CARD. MERRY DEL VAL,
a Secretis Status.

L. * S.

III.

DILECTO FILIO NOSTRO ANDREAE S. R. E. PRESB. CARD.
FERRARI ARCHIEPISCOPO MEDIOLANENSI.

Dilecte Fili Noster, salutem et Apostolicam benedictionem.
—Communem epistolam, a te tuisque sacerdotibus e dioecessana Synodo ad Nos missam, plane dignam agnovimus hominibus iis, quos disciplina Caroli Borromaei rite conformatos esse sciremus: cuius quidem sanctissimi Episcopi cum mirabilis fuisset erga Pontificem Romanum pietas et fides, iure vos

dicitis factum divinitus, ut ipsius cor, in condiendo corpore, servaretur integrum, Romamque, religiose custodiendum, mitteretur. Etenim ex eis litteris licuit perspicere, quo studio flagretis ipsi, ut summam et mentis et animi vestri cum Vicario Iesu Christi coniunctionem retineatis constanter, omnique observantia obedientiaque probetis. Pergratum Nobis id quidem accidit; gratius autem fuerit, si cum ceteris praescriptionibus Nostris, tum iis praecipue, quae sunt vel de sancte instituenda, uti sacerdotes decet, vita, vel de tuenda integritate fidei catholicae, vel de christiana doctrina tradenda populo, diligenter vos, quemadmodum soletis et promittitis, satis feceritis. Adsit vobis beatus Antistes suo apud Deum patrocinio, precamur; Nosque auspicem divinorum munerum, tibi, dilecte Fili Noster, et omni Clero tuo Apostolicam benedictionem paterna caritate impertimus.

Datum Romae apud S. Petrum, die III Iunii MCMX, Pontificatus Nostri anno septimo.

PIUS PP. X.

S. CONGREGATIO S. OFFICII

(Sectio de Indulgentiis).

DUBIA CIRCA INTERPRETATIONEM MOTUS PROPRII "CUM PER APOSTOLICAS" DIEI 7 APRILIS 1910.

Feria IV, die 15 Iunii 1910.

Exortis circa interpretationem Motus Proprii "*Cum per Apostolicas*" diei 7 Aprilis anni currentis quibusdam dubiis, Supremae huic Sacrae Congregationi S. Officii sequentia quaesita proposita sunt, videlicet:

1.º Utrum S. Congregationi S. Officii recognoscendae exhiberi debeant concessiones Indulgentiarum et facultatum Indulgentias respicientium quae ante diem 1 Novembris 1908 a S. Congregatione tunc temporis Indulgentiis praeposita et a Secretariis Brevium et Memorialium obtentae fuerunt?

2.º An dictae exhibitioni sint obnoxiae concessiones Indulgentiarum facultatumque Indulgentias respicientium quae a Brevium Secretaria obtentae sunt post diem 1 Novembris 1908; quaeque sive ante sive post eandem diem 1 Novembris 1908 a quovis alio, praeter recensita, S. Sedis Officio seu Dicasterio prodierunt?

3.° An Indulgentiae ac facultates Indulgentias respicientes ante diem 1 Novembris 1908 aliter quam per tramitem alicuius ex supra laudatis S. Sedis Officiis seu Dicasteriis obtentae, debeant et ipsae S. Congregationi S. Officii exhiberi ab eaque recognosci sub poena nullitatis?

4.° Utrum S. Congregationi S. Officii recognoscendae, ut supra, exhiberi debeant facultates, quae conceduntur ex peculiari Apostolico privilegio ab Ordinibus Religiosis, tamquam ipsorum propriae, benedicendi pias imagines, coronas, scapularia, numismata et similia (utpote a Minoribus pro Crucifixis ad Viam Crucis, a Praedicatoribus pro coronis Rosarii, a Carmelitis pro scapularibus B. M. V. de Monte Carmelo, etc.) eisque Indulgentias adnectendi?

Quibus mature perpensis, Emi ac Rmi DD. Cardinales Inquisitores Generales in plenario conventu habito feria IV die 15 curr. mensis Iunii respondendum decreverunt:

Ad 1.^{um} Negative.

Ad 2.^{um} Affirmative ad utramque partem.

Ad 3.^{um} Affirmative.

Ad 4.^{um} Negative.

Sequenti vero feria V die 16 eiusdem mensis SSmus D. N. Pius divina providentia PP. X in solita audientia R. P. A. Adessori S. Officii impertita Emorum Patrum resolutiones adprobare et confirmare dignatus est atque insimul declarare "non fuisse suae intentionis comprehendere sub N. 1° Motus Proprii "*Cum per Apostolicas*" facultatem Benedictionem Apostolicam cum Indulgentia Plenaria una alterave vice vel determinato alicui personarum coetui impertiendi".

Romae, ex Aedibus S. Officii, die 17 Iunii 1910.

ALOISIUS GIAMBENE, *Substitutus pro Indulgentiis.*

L. * S.

S. CONGREGATIO DE SACRAMENTIS.

I.

DECRETUM DE AETATE ADMITTENDORUM AD PRIMAM COMMUNIONEM EUCHARISTICAM.

Quam singulari Christus amore parvulos in terris fuerit prosequutus, Evangelii paginae plane testantur. Cum ipsis enim

versari in deliciis habuit; ipsis manus imponere consuevit; ipsos complecti, ipsis benedicere. Idem indigne tulit repelli eos a discipulis, quos gravibus his dictis reprehendit: *Sinite parvulos venire ad me, et ne prohibueritis eos; talium est enim regnum Dei.*¹ Quanti vero eorundem innocentiam animique candorem faceret, satis ostendit, quum, advocato parvulo, discipulis ait: *Amen dico vobis, nisi efficiamini sicut parvuli, non intrabitis in regnum coelorum. Quicumque ergo humiliter se sicut parvulus iste, hic est maior in regno coelorum. Et qui susceperit unum parvulum talem in nomine meo me suscipit.*²

Haec memorans catholica Ecclesia, vel a sui primordiis, admoveere Christo parvulos curavit per eucharisticam Communionem, quam iisdem subministrare solita est etiam lactentibus. Id, ut in omnibus fere antiquis libris ritualibus ad usque saeculum XIII praescriptum est, in baptizando fiebat, eaque consuetudo alicubi diutius obtinuit; apud Graecos et Orientales adhuc perseverat. Ad summovendum autem periculum, ne lactentes praesertim panem consecratum eiicerent, ab initio mos invaluit Eucharistiam iisdem sub vini tantum specie ministrandi.

Neque in baptismo solum, sed subinde saepius divino epulo reficiebantur infantes. Nam et ecclesiarum quarundam consuetudo fuit Eucharistiam praebendi puerulis continuo post clerum, et alibi post adultorum Communionem residua fragmenta iisdem tradendi.

Mos hic deinde in Ecclesia latina obsolevit, nec sacrae mensae participes fieri coeperunt infantes, nisi illucescentis rationis usum aliquem haberent et Augusti Sacramenti notitiam quandam. Quae nova disciplina, ab aliquot Synodis particularibus iam recepta, solemnii sanctione firmata est oecumenici Concilii Lateranensis IV, anno MCCXV, promulgato celebri canone XXI, quo fidelibus, postquam aetatem rationis attigerint, sacramentalis Confessio praescribitur et Sacra Communio, hisce verbis: "Omnis utriusque sexus fidelis, postquam ad annos discretionis pervenerit, omnia sua solus peccata confiteatur fideliter, saltem semel in anno proprio sacerdoti, et iniunctam sibi poenitentiam studeat pro viribus

¹ Marc., x, 13, 14, 16.

² Matth., xviii, 3, 4, 5.

adimplere, suscipiens reverenter ad minus in Pascha Eucharistiae sacramentum, nisi forte de consilio proprii sacerdotis ob aliquam rationabilem causam ad tempus ab eius perceptione duxerit abstinendum."

Concilium Tridentinum,³ nullo pacto reprobans antiquam disciplinam ministrandae parvulis Eucharistiae ante usum rationis, Lateranense decretum confirmavit et anathema dixit in eos qui contra sentirent: "Si quis negaverit omnes et singulos Christi fideles utriusque sexus, quum ad annos discretionis pervenerint, teneri singulis annis, saltem in Paschate, ad communicandum, iuxta praeceptum S. Matris Ecclesiae, anathema sit".⁴

Igitur vi allati et adhuc vigentis decreti Lateranensis, Christi fideles, ubi primum ad annos discretionis pervenerint, obligatione tenentur accedendi, saltem semel in anno, ad Poenitentiae et Eucharistiae sacramenta.

Verum in hac rationis, seu discretionis aetate statuenda haud pauci errores plorandique abusus decursu temporis inducti sunt. Fuerunt enim qui aliam sacramento Poenitentiae, aliam Eucharistiae suscipiendae discretionis aetatem assignandam esse censerent. Ad Poenitentiam quidem eam esse aetatem discretionis iudicarunt, in qua rectum ab inhonesto discerni posset, adeoque peccari; ad Eucharistiam vero seriore requiri aetatem, in qua rerum fidei notitia plenior animique praeparatio posset afferri maturior. Atque ita, pro variis locorum usibus hominumve opinionibus, ad primam Eucharistiae receptionem hinc decem annorum aetas vel duodecim, hinc quatuordecim vel maior etiam est constituta, prohibitis interim ab eucharistica Communionem pueris vel adolescentibus praescripta aetate minoribus.

Istiusmodi consuetudo, qua per speciem tutandi decoris augusti Sacramenti arcentur ab ipso fideles, complurium exstitit causa malorum. Fiebat enim ut puerilis aetatis innocentia a Christi complexu divulsa, nullo interioris vitae succo aleretur; ex quo illud etiam consequabatur, ut praevalido destituta praesidio iuventus, tot insidiis circumventa, amisso candore, ante in vitia rueret, quam sancta mysteria delibasset. Etiam si

³ Sess. XXI, de Communionem, c. 4.

⁴ Sess. XIII, de Eucharistia, c. 8, can. 9.

vero primae Communioni diligentior institutio et accurata sacramentalis Confessio praemittatur, quod quidem non ubique fit, dolenda tamen semper est primae innocentiae iactura, quae, sumpta tenerioribus annis Eucharistia, poterat fortasse vitari.

Nec minus est reprobandus mos pluribus vigens in locis, quo sacramentalis Confessio inhibetur pueris nondum ad eucharisticam mensam admissis, aut iisdem absolutio non impertitur. Quo fit ut ipsi peccatorum fortasse gravium laqueis irretiti magno cum periculo diu iaceant.

Quod vero maximum est, quibusdam in locis pueri nondum ad primam Communionem admissi, ne instante quidem mortis discrimine, Sacro muniri Viatico permittuntur, atque ita, defuncti et more infantium illati tumulo, Ecclesiae suffragiis non iuvantur.

Eiusmodi damna inferunt qui extraordinariis praeparationibus primae Communioni praemittendis plus aequo insistunt, forte minus animadvertentes, id genus cautelae a Iansenianis erroribus esse profectum, qui Sanctissimam Eucharistiam praemium esse contendunt, non humanae fragilitatis medelam. Contra tamen profecto sensit Tridentina Synodus quum docuit, eam esse "antidotum quo liberemur a culpis quotidianis et a peccatis mortalibus praeservemur";⁵ quae doctrina nuper a Sacra Congregatione Concilii pressius inculcata est decreto die XXVI mensis Decembris an. MDCCCV lato, quo ad Communionem quotidianam aditus universis, tum provectionis tum tenerioris aetatis patuit, duabus tantummodo impositis conditionibus, statu gratiae et recto voluntatis proposito.

Nec sane iusta causa esse videtur quamobrem, quum antiquitus sacrarum specierum residua parvulis etiam lactentibus distribuerentur, extraordinaria nunc praeparatio, a puerulis exigatur qui in primi candoris et innocentiae felicissima conditione versantur, mysticoque illo cibo, propter tot huius temporis insidias et pericula indigent maxime.

Quos reprehendimus abusus ex eo sunt repetendi, quod nec scite nec recte definiverint, quatenam sit aetas discretionis, qui aliam Poenitentiae, aliam Eucharistiae assignarunt. Unam tamen eandemque aetatem ad utrumque Sacramentum requirit Lateranense Concilium, quum coniunctum Confes-

⁵ Sess. XIII, de Eucharistia, c. 2.

sionis et Communionis onus imponit. Igitur, quemadmodum ad Confessionem aetas discretionis ea censetur, in qua honestum ab inhonesto distingui potest, nempe qua ad usum aliquem rationis pervenitur; sic ad Communionem ea esse dicenda est, qua eucharisticus panis queat a communi dignosci; quae rursus eadem est aetas in qua puer usum rationis est assequutus.

Nec rem aliter acceperunt praecipui Concilii Lateranensis interpretes et aequales illorum temporum. Ex historia enim Ecclesiae constat, synodos plures et episcopalia decreta, iam inde a saeculo XII, paulo post Lateranense Concilium, pueros annorum septem ad primam Communionem admisisse. Exstat praeterea summae auctoritatis testimonium, Doctor Aquinas, cuius haec legimus: "Quando iam pueri *incipiunt aliqualem* usum rationis habere, ut possint devotionem concipere huius Sacramenti (Eucharistiae), tunc potest eis hoc Sacramentum conferri".⁶ Quod sic explanat Ledesma: "Dico ex omnium consensu, quod omnibus habentibus usum rationis danda est Eucharistia, quantumcumque cito habeant illum usum rationis; esto quod adhuc confuse cognoscat ille puer quid faciat".⁷ Eundem locum his verbis explicat Vasquez: "Si puer semel ad hunc usum rationis pervenerit, statim ipso iure divino ita obligatur, ut Ecclesia non possit ipsum omnino liberare".⁸ Eadem docuit S. Antoninus, scribens: "Sed cum est doli capax (puer), cum scilicet potest peccare mortaliter, tum obligatur ad praeceptum de Confessione, et per consequens de Communionem".⁹ Tridentinum quoque Concilium ad hanc impellit conclusionem. Dum enim memorat Sess. XXI, c. 4: "parvulos usu rationis carentes nulla obligari necessitate ad sacramentalem Eucharistiae communionem", unam hanc rei rationem assignat, quod peccare non possint: "Siquidem, inquit, adeptam filiorum Dei gratiam in illa aetate amittere non possunt." Ex quo patet hanc esse Concilii mentem, tunc pueros Communionis necessitate atque obligatione teneri quum gratiam peccando possunt amittere. His consonant Concilii Romani verba, sub Benedicto XIII celebrati ac docentis, obli-

⁶ *Summ. Theol.*, 3 part., q. 80, a. 9, ad 3.

⁷ In S. Thom., 3 p., q. 80, a. 9, dub. 6.

⁸ In 3 P., S. Thom., disp. 214, c. 4, n. 43.

⁹ P. III, tit. 14, c. 2, § 5.

gationem Eucharistiae sumendae incipere "postquam pueruli ac puellae ad annum discretionis pervenerint, ad illam videlicet aetatem in qua sunt apti ad discernendum hunc sacramentalem cibum, qui alius non est quam verum Iesu Christi corpus, a pane communi et profano, et sciunt accedere cum debita pietate ac religione".¹⁰ Catechismus Romanus autem, "qua aetate, inquit, pueris sacra mysteria danda sint, nemo melius constituere potest quam pater et sacerdos, cui illi confiteantur peccata. Ad illos enim pertinet explorare, et a pueris percunctari, an huius admirabilis Sacramenti cognitionem aliquam acceperint et gustum habeant".¹¹

Ex quibus omnibus colligitur aetatem discretionis ad Communionem eam esse, in qua puer panem eucharisticum a pane communi et corporali distinguere sciat ut ad altare possit devote accedere. Itaque non perfecta rerum Fidei cognitio requiritur, quum aliqua dumtaxat elementa sint satis, hoc est *aliqua cognitio*; neque plenus rationis usus, quum sufficiat usus quidam incipiens, hoc est *aliqualis usus rationis*. Quapropter Communionem ulterius differre, ad eamque recipiendam maturiorem aetatem constituere, improbandum omnino est, idque Apostolica Sedes damnavit pluries. Sic fel. rec. Pius Papa IX litteris Cardinalis Antonelli ad episcopos Galliae datis die XII Martii anno MDCCCLXVI invalescentem in quibusdam dioecibus morem protrahendae primae Communionis ad maturiores eosque praefixos annos acriter improbavit. Sacra vero Congregatio Concilii, die XV mensis Martii an. MDCCCLI Concilii Provincialis Rothomagensis caput emendavit, quo pueri vetabantur infra duodecimum aetatis annum ad Communionem accedere. Nec absimili ratione se gessit haec S. Congregatio de disciplina Sacramentorum in causa Argentinensi die XXV mensis Martii anno MDCCCXC; in qua cum ageretur, admittine possent ad sacram Communionem pueri vel duodecim vel quatuordecim annorum, rescripsit: "Pueros et puellas, cum ad annos discretionis seu ad usum rationis pervenerint, ad sacram mensam admittendos esse".

Hisce omnibus mature perpensis, Sacer hic Ordo de disciplina Sacramentorum, in generali Congregatione habita die

¹⁰ *Istruzione per quei che debbono la prima volta ammettersi alla S. Communione.* Append. XXX, P. 11.

¹¹ P. II, *De Sac. Euchar.*, n. 63.

xv mensis Iulii a. MDCCCCX, ut memorati abusus prorsus amoveantur et pueri vel a teneris annis Iesu Christo adhaereant, Eius vitam vivant, ac tutelam inveniant contra corruptelae pericula, sequentem normam de prima puerorum Communione, ubique servandam statuere opportunum censuit.

I. Aetas discretionis tum ad Confessionem tum ad S. Communionem ea est, in qua puer incipit ratiocinari, hoc est circa septimum annum, sive supra, sive etiam infra. Ex hoc tempore incipit obligatio satisfaciendi utrique praecepto Confessionis et Communionis.

II. Ad primam Confessionem et ad primam Communionem necessaria non est plena et perfecta doctrinae christianae cognitio. Puer tamen postea debet integrum catechismum pro modo suae intelligentiae gradatim addiscere.

III. Cognitio religionis quae in puero requiritur, ut ipse ad primam Communionem convenienter se praeparet, ea est, qua ipse fidei mysteria necessaria necessitate medii pro suo captu percipiat, atque eucharisticum panem a communi et corporali distinguat ut ea devotione quam ipsius fert aetas ad SS. Eucharistiam accedat.

IV. Obligatio praecepti Confessionis et Communionis, quae puerum gravat, in eos praecipue recidit qui ipsius curam habere debent, hoc est in parentes, in confessarium, in institutores et in parochum. Ad patrem vero, aut ad illos qui vices eius gerunt, et ad confessarium, secundum Catechismum Romanum, pertinet admittere puerum ad primam Communionem.

V. Semel aut pluries in anno curent parochi indicare atque habere Communionem generalem puerorum, ad eamque, non modo novensiles admittere, sed etiam alios, qui parentum confessariive consensu, ut supra dictum est, iam antea primitus de altari sancta libarunt. Pro utrisque dies aliquot instructionis et praeparationis praemittantur.

VI. Puerorum curam habentibus omni studio curandum est ut post primam Communionem iidem pueri ad sacram mensam saepius accedant, et, si fieri possit, etiam quotidie, prout Christus Iesus et mater Ecclesia desiderant, utque id agant ea animi devotione quam talis fert aetas. Meminerint praeterea quibus ea cura est gravissimum quo tenentur officium providendi ut publicis catechesis praeceptionibus pueri ipsi interesse pergant, sin minus, eorundem religiosae institutioni alio modo suppleant.

VII. Consuetudo non admittendi ad confessionem pueros, aut numquam eos absolvendi, quum ad usum rationis pervenerint, est omnino improbanda. Quare Ordinarii locorum, adhibitis etiam remediis iuris, curabunt ut penitus de medio tollatur.

VIII. Detestabilis omnino est abusus non ministrandi Viaticum et Extremam Unctionem pueris post usum rationis eosque sepeliendi ritu parvulorum. In eos, qui ab huiusmodi more non recedant, Ordinarii locorum severe animadvertant.

Haec a PP. Cardinalibus Sacrae huius Congregationis sancta SSmus D. N. Pius Papa X, in audientia diei VII currentis mensis omnia adprobavit, iussitque praesens edi ac promulgari decretum. Singulis autem Ordinariis mandavit ut idem decretum, non modo parochis et clero significarent, sed etiam populo, cui voluit legi quotannis tempore praecepti paschalis, vernacula lingua. Ipsi autem Ordinarii debebunt, unoquoque exacto quinquennio, una cum ceteris dioecesis negotiis, etiam de huius observantia decreti ad S. Sedem referre.

Non obstantibus contrariis quibuslibet.

Datum Romae ex Aedibus eiusdem S. Congregationis, die VIII mensis Augusti anno MDCCCX.

D. CARD. FERRATA, *Praefectus*.

PH. GIUSTINI, *a secretis*.

II.

DUBIA CIRCA DECRETUM DE SPONSALIBUS ET MATRIMONIO.

Vi legum inter Apostolicam Sedem et Regem fidelissimum Lusitaniae concordatarum, circa exercitium iuris regii patronatus in nonnullis dioecesibus Indiarum Orientalium, sancitum fuit ut quoad plures fideles iurisdictio quorundam Ordinariorum ea in regione sit personalis, non solum quia praefatis Ordinariis data est iurisdictio exclusiva et exempta in certa loca extra territorium continuum propriae dioecesis et intra territorium alterius dioecesis sita, sed etiam quia ob factam mutationem domicilii ab una dioecesi in aliam, iurisdictio sui cuiusque Ordinarii in subditum migrantem non amittitur. Et quod attinet etiam ad matrimonia ineunda, in comitiis S. C. de Prop. Fide una cum S. Congregatione Ecclesiasticis negotiis extraordinariis praeposita, die 11 septembris 1887, ad

dubium VI: "Utrum quoad parochialia, baptismos, matrimonia, communionem Paschalem, Extremam Unctionem et S. Viaticum exemptis (in Archidioecesi Bombayensi) liberum sit, si velint, recurrere ad Ordinarium loci vel sacerdotes eius, omissa quaestione de exemptione renuntianda", responsum fuit: "Negative"; et haec atque aliae eiusmodi decisiones deinde ad omnes dioeceses duplicis iurisdictionis extensae fuerunt.

At memorata circa parochialia personalis et exclusiva iurdictio iis in dioecesibus impediri videtur, quoad matrimonia, ex edito Decreto *Ne temere, De sponsalibus et matrimonio*, iuxta quod iurdictio Ordinariorum et parochorum, circa ad-sistentiam matrimoniis praestandam, facta est omnino territorialis.

Re quidem vera quoad parochos qui in territorio aliis parochis assignato subditos sibi habent, decisum est etiam a S. C. Conc. in *Romana et aliarum, Dubiorum circa decretum de sponsalibus et matrimonio*, die 1^a Februarii 1908, eos valide matrimoniis subditorum adsistere; nam proposito dubio IX: "Ubinam et quomodo parochus, qui in territorio aliis parochis assignato nonnullas personas vel familias sibi subditas habet, matrimoniis adsistere valeat", responsum fuit: "Affirmative, quoad suos subditos tantum, ubique in dicto territorio, facto verbo cum Sanctissimo". Sed haec resolutio, quoad tum validitatem cum licitatem, iuribus parochorum territorialium officere non videtur; qui ideo, iuxta cit. decretum *Ne temere*, valide semper in propria paroecia, et licite quoque, praehabita menstrua alterutrius contrahentis commoratione, matrimoniis fidelium etiam exemptorum adsistere videntur.

Quapropter cum quaestio de praefata duplici iurisdictione in Indiis Orientalibus, quod spectat ad novas dispositiones decreti *Ne temere*, orta fuerit inter Archiepiscopum Bombayensem et Episcopum Damanensem, in generali conventu S. C. Conc. habito die 27 Iulii 1908 in *Romana et aliarum*, propositum est dubium VIII: "Utrum subditi dioecesis Damanensis, in dioecesi tamen Bombayensi commorantes, et e converso subditi dioecesis Bombayensis degentes in dioecesi Damanensi, ut validum et licitum ineant matrimonium, teneantur se sistere dumtaxat coram parocho personali, vel possint etiam coram parocho territorii"; cui dubio EE. PP. responderunt: *Dilata*.

Verum tum hodiernus Archiepiscopus Goanus, Patriarcha omnium Indiarum Orientalium honoris causa, nomine etiam Ordinariorum Provinciae Ecclesiasticae Goanae, tum, ex altera parte, praefatus Archiepiscopus Bombayensis ab H. S. C. iteratis precibus petiverunt ut quaestio dirimeretur; et Goanus Archiepiscopus notitias quoque locorum et personarum exposuit, pro quibus duplex iurisdictio viget: ideoque, ut mens erat S. Congregationis Concilii, quaestio quoad omnes eius generis dioeceses in Indiis Orientalibus suscepta est definienda.

Ad quam rem in plenario conventu huius S. C. de disciplina Sacramentorum, habito die 27 mensis Maii 1910 sequens dubium solvendum propositum fuit:

Utrum degentes in locis Indiarum Orientalium in quibus viget duplex iurisdictio, ut validum et licitum ineant matrimonium, teneantur se sistere dumtaxat coram parocho personali, vel possint etiam coram parocho territorii.

Et Emi ac Rmi Patres, re mature perpensa, proposito dubio respondendum censuerunt:

Attentis peculiaribus circumstantiis in casu concurrentibus. affirmative ad 1.^{am} partem, negative ad 2.^{am}, facto verbo cum SSmo.

Facta autem SSmo relatione de omnibus a R. P. D. Secretario eiusdem S. C., in audientia diei 29 Maii 1910, Sanctitas Sua Emorum Patrum decisionem approbare et confirmare dignata est.

Datum ex aedibus S. C. de disciplina Sacramentorum, die 2 mensis Iunii anno 1910.

D. CARD. FERRATA, *Praefectus.*

L. * S.

PH. GIUSTINI, *Secretarius.*

S. CONGREGATIO DE RELIGIOSIS.

DUBIA CIRCA INTERPRETATIONEM DECLARATIONUM DIEI 7 SEPTEMBRIS 1909.

Cum nonnulla dubia exorta fuerint circa rectam interpretationem Declarationum huius Sacrae Congregationis de Religiosis, d. d. 7 Septembris 1909, quoad articulum VI, Decreti *Auctis admodum*, eorum solutio ad hac eadem Sacra Congregatione expostulata fuit, nimirum:

1. Utrum praedictae Declarationes respiciant tantum Domus Religiosas studiorum solius Italiae, an etiam, eas ubique terrarum constitutas.

2. Utrum eisdem Declarationibus sese conformare debeant eae tantum Congregationes Religiosae, in quibus emittuntur vota, an etiam illae, quibus alumni ligantur simplici promissione perseverantiae, ut apud Eudistas.

3. Utrum, contracto vacationum tempore, et pressius aucto studiorum conatu, totus Theologiae cursus tribus tantum annis comprehendi possit; an potius per quatuor integros annos academicos, scilicet per quadraginta quinque menses integros, computatis vacationibus trium priorum annorum, semper protrahi debeat.

Et Sacra eadem Congregatio, re mature perpensa, respondendum censuit, prouti respondet:

Ad. 1. Negative ad primam partem; Affirmative ad secundam.

Ad. 2. Negative ad primam partem; Affirmative ad secundam.

Ad 3. Negative ad primam partem; Affirmative ad secundam.

Contrariis quibuscumque non obstantibus. Romae, die 31 Maii 1910.

Fr. I. C. CARD. VIVES, *Praefectus*.

L. * S.

F. CHERUBINI, *Subsecretarius*.

I.

CONSTITUTIO

QUA NONNULLA CONTROVERSIARUM CAPITA INTER EPISCOPOS ET MISSIONARIOS REGULARES ANGLIAE ET SCOTIAE DEFINIUNTUR.

LEO EPISCOPUS

SERVUS SERVORUM DEI

Ad Perpetuam Rei Memoriam.

Romanos Pontifices Decessores Nostros paterno semper caritatis affectu inclytam Anglorum gentem fovisse, et monumentis suis testatur historia, et felicitis recordationis Pius IX

in Litteris *Universalis Ecclesiae* III kalend. Octobris anno Incarnationis Dominicae MDCCCL datis, graviter ac diserte demonstravit. Quum autem per eas Litteras episcopalem hierarchiam idem Pontifex inter Anglos restitueret, cumulavit quodammodo, quantum temporum ratio sinebat, ea benefacta quibus Apostolica Sedes nationem illam fuerat prosequuta. Ex dioecesium enim restitutione pars illa dominici gregis ad nuptias Agni caelestis iam vocata, ac mystico Eius corpori sociata, plenior veritatis atque ordinis per Episcoporum gubernationem et regimen rursus adepta est. *Episcopi quippe*, inquit S. Irenaeus,¹ *successionem habent ab Apostolis, qui cum Episcopatus successione charisma veritatis certum, secundum placitum Patris, acceperunt*, atque inde fit, quemadmodum S. Cyprianus monet,² *ut Ecclesia super Episcopos constituatur, et omnis actus Ecclesiae per eosdem Praepositos gubernetur*.

Huic sane sapienti consilio mirifice respondit eventus; plura nimirum Concilia provincialia celebrata, quae saluberrimis legibus religiosa dioecesium negotia ordinarunt: latius propagata in dies catholica fides, et complures nobilitate generis et doctrina praestantes ad unitatem Ecclesiae revocati: clerus admodum auctus: auctae pariter religiosae domus non modo ex regularibus ordinibus, sed ex iis etiam recentioribus institutis, quae moderandis adolescentium moribus, vel caritatis operibus exercendis optime de re christiana et civili societate meruerunt: constituta pia laicorum sodalitia: novae missiones novaeque Ecclesiae quamplures erectae, nobili instructu divites, egregio cultu decorae; permulta etiam item condita orphanis alendis hospitia, seminaria, collegia et scholae, in quibus pueri et adolescentes frequentissimi ad pietatem ac litteras instituuntur.

Cuius quidem rei laus non exigua tribuenda est Britannicae gentis ingenio, quod prout constans et invictum est contra vim adversam, ita veritatis et rationis voce facile flectitur, ut proinde vere de ipsis dixerit Tertullianus *Britannorum inaccessa Romanis loca, Christo subiecta*.³ At praecipuum sibi laudis meritum vindicant cum assidua Episcoporum vigilantia,

¹ *Adv. haer.* lib. IV, cap. 26, n. 2.

² *Epist.* 29 *ad lapsos*.

³ *Lib. adv. iudaeos*, cap. 5.

tum Cleri universi docilis ad parendum voluntas, prompta ad agendum sollertia.

Nihilominus quaedam ex ipsa rerum conditione ortae difficultates dissensusque inter sacrorum Antistites et sodales ordinum religiosorum obstiterunt, quominus uberiores fructus perciperentur. Illi enim, cum praescripta fuisset per memoratas Litteras Praedecessoris Nostri communis iuris observantia, rati sunt se posse omnia decernere quae ad ipsius iuris executionem pertinent, quaeve ex generali Ecclesiae disciplina Episcoporum potestati permissa sunt. Plures contra gravesque causae prohibebant, ne peculiaris missionum disciplina, quae iam inveteraverat, repente penitus aboleretur. Ad has propterea difficultates avertendas et controversias finiendas Angliae Episcopi, pro sua in hanc Apostolicam Sedem observantia, Nos adiere rogantes, ut suprema auctoritate Nostra dirimerentur.

Nos vicissim haud gravate eam postulationem excepimus, tum quia nobilem illam nationem non minore quam Decessores Nostri benevolentia complectimur, tum quia nihil Nobis est antiquius, quam ut sublati dissidii causis stabilis ubique vigeat mutua cum caritate concordia. Quo gravius autem et cautius a Nobis iudicatio fieret, non modo iis quae ultro citroque adducebantur iuribus et auctoritatibus diligenter animum adiecimus, sed etiam sententiam perrogavimus Congregationis specialiter deputatae aliquot S. R. E. Cardinalium a duobus sacris Consiliis, quorum alterum Episcoporum et Regularium negotiis expediendis praeest, alterum christiano nomini propagando. Hi cunctis accurate exploratis quae in deliberationem cadebant, et rationum momentis, quae afferebantur utrinque, religiose perpensis, fideliter Nobis exposuerunt quid aequius melius de singulis quaestionibus decernendum sibi videretur in Domino. Audito itaque memoratorum Cardinalium consilio, causaque probe cognita, supremum iudicium Nostrum de controversiis ac dubitationibus quae praepositae sunt per hanc Constitutionem pronunciamus.

Multiplex licet varietate implexa sit congeries rerum quae in disceptationem vocantur, omnes tamen ad tria potissimum capita commode redigi posse arbitramur, quorum alterum ad familiarum religiosarum exemptionem pertinet ab episcopali iurisdictione; alterum ministeria respicit, quae a regularibus

missionariis exercentur; tertium quaestiones complectitur de bonis temporalibus deque usu in quem illa oporteat converti.

Ad regularium exemptionem quod attinet, certa et cognita sunt canonici iuris praescripta. Scilicet quamvis in ecclesiastica hierarchia, quae est *divina ordinatione* constituta, presbyteri et ministri sint inferiores Episcopis, horumque auctoritate regantur;⁴ tamen quo melius in religiosis ordinibus omnia essent inter se apta et connexa, ac sodales singuli pacato et aequabili vitae cursu uterentur; denique ut esset incremento et perfectioni *religiosae conversationis*⁵ consultum, haud immerito Romani Pontifices, quorum est dioeceses describere, ac suos cuique subditos sacra potestate regundos adtribuere, Clerum Regularem Episcoporum iurisdictione exemptum esse statuerunt. Cuius rei non ea fuit causa quod placuerit religiosas sodalitates potiore conditione frui quam clerum saecularem; sed quod earum domus habitae fuerint iuris fictione quasi territoria quaedam ab ipsis dioecesebus avulsa. Ex quo factum est ut religiosae familiae, quas iure communi et Episcopis propter hieraticum principatum, et Pontifici maximo propter primatum Pontificium immediate subesse oporteret,⁶ in Eius potestate esse porrexerint, ex Episcoporum potestate per privilegium exierint. Quum autem se ipso intra fines dioecesium vitam degant, sic huius privilegii temperata vis est, ut sarta tecta sit dioecesana disciplina, adeoque ut clerus regularis in multis subesse debeat episcopali potestati sive ordinariae sive delegatae.

De hoc itaque privilegio exemptionis dubitatum est, num eo muniantur religiosi sodales, qui in Anglia et Scotia missionum causa consistunt: hi enim ut plurimum in privatis domibus terni, bini, interdum singuli commorantur. Et quamvis Benedictus XIV in Constit. *Apostolicum ministerium*, III kalend. Iunii anno Incarnationis Dominicae MDCCLIII, memoratos missionarios regulares privilegio perfrui declaraverit, subdubitandum tamen Episcopi rursus in praesens existimabant, eo quod, restituta episcopali hierarchia, rem catholicam ad iuris communis formam in ea regione guber-

⁴ Concil. Trid., sess. 23, de sacram. ord., can. 7.

⁵ S. Gregor. M., *Epist.* III, lib. IX.—Bened. XIV, *Epist. Decret.*, *Apostolicae servitutis*, prid. Idus Mart. 1742.

⁶ Concil. Vatic. Constit., *Pastor aeternus*, cap. 3.

nari oportet. Iure autem communi⁷ constitutum est, ut domus, quae sodales religiosos sex minimum non capiant, in potestate Episcoporum esse omnino debeant. Insuper ipse Constitutionis Auctor visus est ponere privilegii causam in "publici regiminis legibus . . . quibus coenobia quaecumque prohibentur"; hanc vero causam compertum est fuisse sublatam, quum plures iam annos per leges liceat religiosis sodalibus in collegia coire.

Nihilominus haec tanti non sunt, ut reapse privilegium defecisse iudicemus. Nam quamvis hierarchiae instauratio faciat, ut res catholica apud Anglos ad communem Ecclesiae disciplinam *potentialiter* revocata intelligatur; adhuc tamen res ibi geruntur eodem fere modo atque in missionibus geri solent. Iamvero sacrum Consilium christiano nomini propagando pluries declaravit, Constitutiones Clementis VIII *Quoniam* IX kal. Iulii MDCIII, Gregorii XV *Cum alias* XVI kal. Septemb. MDCXXII, Urbani VIII *Romanus Pontifex* v kal. Septemb. MDCXXIV, itemque Constitutiones Innocentii X non esse de domibus atque hospitibus missionum intelligendas.⁸ Ac merito quidem; nam quum dubium iamdudum fuisset propositum Clementi VIII, utrum religiosi viri ad Indos missi in culturam animarum existimandi essent quasi vitam degentes extra coenobii septa, proindeque Episcopis subesse Tridentina lege iuberentur, Pontifex ille per Constitutionem *Religiosorum quorumcumque* VI Idus Novembris MDCI decreverat eos "reputandos esse tamquam religiosos viventes intra "claustra" quamobrem "in concernentibus curam animarum Ordinario loci subesse: in reliquis vero non Ordinario loci, sed suis superioribus subiectos remanere". Neque aliud sensit iudicavitque Benedictus XIV in suis Constitutionibus *Quamvis* v kal. Martii MDCCXLVI; *Cum nuper* VI Idus Novembris MDCCLI, et *Cum alias* v Iunii MDCCCLIII. Ex quibus omnibus liquet, etiam hospitia ac domos quantumvis incolarum paucitate infrequentes huius, de quo agitur, privilegii iure comprehendi, idque non in locis solum ubi Vicarii apostolici, sed etiam ubi Episcopi praesunt; de Episcopis enim in Constitutionibus, quas memoravimus,

⁷ Innocent. X, Constit. *Instaurandae*, die 15 Octob. 1652. Constit. *Ut in parvis*, die 10 Februar. 1654.

⁸ S. Cong. de Prop. Fide 30 Ianuarii 1627; 27 Martii 1631; 5 Octobris 1655; 23 Septembris 1805; 29 Martii 1834.

agebatur. Apparet insuper rationem potissimam exemptionis missionariorum regularium in Anglia non esse exquirendam in legibus civilibus, quae coenobiis erigendis obsessent; sed magis in eo salutari ac nobilissimo ministerio, quod a viris apostolicis exercetur. Quod non obscure Benedictus XIV significavit inquiens, "regulares Anglicanae missionis destinatos illuc proficisci in bonum sanctae nostrae religionis." Eamdemque causam pariter attulerat Clemens VIII, cum de sodalibus religiosiis ad Indos profectis docuerat, ipsos antistitum suorum iussu illuc concessisse, ibique sub disciplina praefecti provinciae versari "ad praedicandum sanctum Dei evangelium et viam veritatis et salutis demonstrandam." Hinc post sublatas leges sodalitiis regularibus infensas, et hierarchia catholica in integrum restituta, ipsi Britannorum Episcopi in priori Synodo Westmonasteriensi testati sunt, rata sibi privilegia fore, "quibus viri religiosi suis in domibus vel extra legitime gaudent" quamvis "extra monasteria ut plurimum degant."

Quamobrem in praesenti etiam Ecclesiae catholicae apud Britannos conditione declarare non dubitamus: Regulares, qui in residentiiis missionum commorantur, exemptos esse ab Ordinarii iurisdictione, non secus ac regulares intra claustra viventes, praeter quam in casibus a iure nominatim expressis, et generatim in iis quae concernunt curam animarum et sacramentorum administrationem.

Praecipuam hanc quam definivimus controversiam altera excoipiebat affinis, de obligatione qua teneantur Rectores missionum creditam habentes animarum curam, eorumque vicarii, aliique religiosi sodales, facultatibus praediti quae missionariis conceduntur, ut intersint iis Cleri conventibus, quos *collationes* seu *conferentias* vocant, neque non Synodis dioecesanis. Cuius quaestionis vis et ratio ut intelligatur, praestat memorare quod in Concilio Westmonasteriensi Provinciali IV praecipitur his verbis: "Si duo vel plures sint sacerdotes in eadem missione, unum tantum primum designandum, qui gerat curam animarum et administrationem Ecclesiae . . . ceteros omnes curam quam habent animarum cum dependentia a primo exercere." ⁹ Comperta itaque natura facti de quo agitur, et semota tantisper ea quaestionis parte quae Synodos respicit,

⁹ Dec. 10, n. 10.

ambigi nequit, quin Rectores missionum adesse debeant iis Cleri coetibus, qui *collationes* dicuntur. Namque eorum causa eadem ferme est ac parochorum; parochos autem etiam regulares ea obligatione adstringi et docuit Benedictus XIV Const. *Firmandis*, § 6, VIII Idus Novemb. MDCCXLIV, et sacrum Consilium Tridentinis decretis interpretandis pluries declaravit.¹⁰ Recte igitur in praedicta Synodo Westmonasteriensi fuit constitutum "Ad suam collationem tenentur convenire, respondere parati omnes sacerdotes saeculares et regulares, salvis eorum iuribus, qui curam habent animarum." Aliter dicendum videretur de vicariis, aliisque religiosis viris apostolica munia obeuntibus. His enim integrum quidem est de *iure constituto* a memoratis collationibus abstinere, prout alias fuit a sacra Congregatione Concilii declaratum.¹¹ At Nos minime praeterit Concilium Romanum habitum anno MDCCXXV auctoritate Benedicti XIII iussisse confessarios omnes etiam ex ordinibus regularibus intra fines provinciae commorantes coetus illos celebrare "dummodo morales in eorum conventibus lectiones non habeantur." Quum autem quod sine effectu geritur id geri nullo modo videatur, sacrum Consilium christiano nomini propagando merito existimans domesticas regularium collationes in quibusdam missionum locis parum fructuosas ob exiguum sodalium numerum futuras, cunctis et singulis illic munere perfurgentibus imperavit, ut Cleri conventibus interessent. Hisce igitur rationibus permoti declaramus, omnes missionum rectores Cleri collationibus adesse ex officio debere, simulque decernimus ac praecipimus ut iisdem intersint vicarii quoque, alique religiosi viri missionariis facultatibus concedi solitis instructi, qui hospitia, parvasque missionum domos incolunt.

De officio conveniendi ad Synodum explorata Tridentina lex est: ¹² "Synodi quoque dioecesanae quotannis celebrentur, ad quas exempti etiam omnes, qui alias, cessante exemptione, interesse deberent, nec capitulis generalibus subduntur, accedere tenentur. Ratione autem parochialium aut aliarum saecularium ecclesiarum etiam adnexarum, debent ii qui illarum

¹⁰ *Forosempronien.* 5 Septemb. 1650, Lib. 19 Decret.

¹¹ *Forosempronien.* 12 Maii 1861, Lib. 53, Decr. fol. 258. *Aquipendien.* VV. SS. LL. 12 Martii 1718.

¹² Sess. 24, cap. 2, *de reform.*

curam gerunt, quicumque illi sint, Synodo interesse." Quam legem egregie illustravit Benedictus XIV.¹³ Neque vero putamus cuiquam negotium facessere decretum Alexandri VIII, III kal. Aprilis MDCXCI quo cavetur, ut ad synodum accedant Abbates, Rectores, Praefecti, omnes antistites domorum religiosarum quas Innocentius X Episcoporum potestati subiecerat. Quum enim Innocentianae Constitutiones viros apostolicos, qui in sacris missionibus versantur, non attingant, facile intelligitur, neque decretum Alexandri VIII ad eos, de quibus modo apud Nos agitur, pertinere. Quare huic posteriori quaestionis parti hoc unum respondemus: standum esse decretis Synodi Tridentinae.

Proxima est quaestio quae respicit appellationem ab interpretatione, quam Episcopi ediderint, decretorum synodaliū. Namque hisce decretis pareant oportet etiam religiosi sodales in iis quae ad curam animarum et sacramentorum administrationem referuntur,¹⁴ ceterisque in rebus "in quibus eos Episcoporum iurisdictioni subesse canonica praecipiunt instituta."¹⁵ Profecto dubitare non licet quin ab iis interpretationibus ad Sedem Apostolicam provocatio sit; "siquidem, Gelasio I¹⁶ et Nicolao I¹⁷ auctoribus, ad illam de qualibet mundi parte canones appellari voluerunt: ab illa autem nemo sit appellare permissus." Quare huius appellationis tantummodo vis et effectus potest in dubitationem adduci. At haec dubitatio facile tollitur, si apta fiat causarum distinctio. Fas est nimirum Regularibus appellare *in devolutivo* tantum, quoad interpretationem decretorum, quae de iure communi, sive ordinario sive delegato, Regulares etiam afficiunt; quo vero ad interpretationem aliorum decretorum etiam *in suspensivo*. Authentica namque interpretatio quae manat ab Episcopis, qui Synodorum auctores sunt, tanti profecto est, quanti sunt ipsa decreta. Ex quo illud omnino est consequens, licere religiosis sodalibus a primo decretorum genere appellare eo iure et modo, quo licet cuilibet e dioecesi appel-

¹³ *De Synod. dioec.*, lib. 3, cap. 1, § 11.

¹⁴ Conc. Trid., sess. 25, cap. 11, *de regular.*

¹⁵ Innoc. IV, cap. 1, *de privileg.*, in 6.

¹⁶ Epist. 7, *ad Episc. Dardanen.*, an. 495, tom. 2, *Collect. Harduini.*

¹⁷ Epist. 8, *ad Michael. Imperat.*, tom. 5, *Collect. Harduini.*

lare a lege communi, scilicet *in devolutive*.¹⁸ At vero ad reliqua decreta quod attinet, ea certa lata contra regulares vim rationemque legis amittunt: quare constat illos sic exemptionem a iurisdictione episcopali possidere uti ante possederint; donec Pontificis maximi auctoritate iudicetur, iure ne an secus cum iis actum sit.

Hactenus de exemptionis privilegio; nunc de iis quaestionibus dicendum, quibus ministeria quaedam per regulares exercita occasionem praeberunt. Excellit inter haec munus curationis animarum, quod saepe, ut innuimus, religiosis viris demandatur intra fines ab Episcopis praestitutos; locus autem iis finibus comprehensus *missionis* nomine designatur. Iamvero de his missionibus disceptatum fuit, an et quomodo fieri possit ab Episcopis earum divisio, seu, ut dici solet, dismembratio. Nam qui Regularium iura tuebantur, negabant hanc divisionem fieri posse nisi legitimis de causis, adhibitisque iuris solemnibus quae praescripta sunt ab Alexandro III¹⁹ et a Concilio Tridentino.²⁰ Alio vero erat Episcoporum opinatio.

Profecto si divisio fiat paroeciae veri nominis, sive antiquitus conditae, sive recentiore memoria iure constitutae, dubitandum non est quin nefas sit Episcopo canonum praescripta contemnere. At Britannicae missiones generatim in paroecias ad iuris tramites erectae non sunt: idcirco sacrum Consilium christiano nomini propagando anno MDCCCLXVI officium applicandi missam pro populo ad Episcopum pertinere censuit, propterea quod dioecesium Britannicarum non ea sit constitutio, ut in veras paroecias dispositae sint. Itaque ad divisionem missionis simplicis ea iuris solemnia transferenda non sunt, quae super dismembratione paroeciarum fuerunt constituta: eo vel magis quod propter missionum indolem et peculiare circumstantias, numero plures ac leviores causae possint occurrere, quae istarum divisionem suadeant, quam quae iure definitae sint ut fiat paroeciarum divisio. Neve quis urgeat similitudinem quam utraque inter se habent; cum enim obligatio servandi solemnia iuris libertatem agendi coerceat, ad similes causas non est pertrahenda. Silentibus itaque hac

¹⁸ Bened. XIV, *de Synod. Dioec.*, lib. 13, cap. 5, § 2.

¹⁹ Cap. *ad audientiam*, *de Eccles. aedific.*

²⁰ Sess. 21, cap. 4, *de reform.*

super re generalibus Ecclesiae legibus, necesse est ut Concilii Provincialis Westmonasteriensis valeat auctoritas, cuius hoc decretum est: "Non obstante rectoris missionarii deputatione, licebit Episcopo de consilio Capituli, intra limites missionis cui praeponitur, novas ecclesias condere ac portionem districtus iis attribuire, si necessitas aut utilitas populi fidelis id requirat." Quae cum sint ita, ad propositam consultationem respondemus: licere Episcopis missiones dividere, servata forma sancti Concilii Tridentini,²¹ quoad missiones quae sunt vere proprieque dictae paroeciae; quoad reliquas vero, ad formam Synodi I Provincialis Westmonasteriensis.²² Quo melius autem missioni, quae dividenda sit, eiusque administris prospiciatur, volumus ac praecipimus, ut sententia quoque rectoris exquiratur, quod iam accepimus laudabiliter esse in more positum: quod si a religiosis sodalibus missio administraretur, Praefectus Ordinis audiat; salvo iure appellandi, si res postulet, a decreto episcopali ad Sanctam Sedem *in devolutive* tantum.

Peracta missionis, cui regulares praesint, dismembratione, alia nonnunquam quaestio suboritur: utrum nempe Episcopus in praeficiendo Rectore missioni, quae nova erigitur, ipsos religiosos sodales ceteris debeat praeferre.—Quamvis illi hanc sibi praerogativam adserant, obscurum tamen non est, haud leves exinde secuturas difficultates et offensiones. Ceterum in ea de qua sermo est, nova erectione necesse est alterutrum contingere; nimirum ut paroecia veri nominis, aut mera missio constituatur. Si primum fieret, per quam alienum esset ab Ecclesiae disciplinae religiosa familia arcessitum parochum praeferri; sic enim iure quod modo viget arcentur regulares a parochi munere, ut illud suscepturi venia Apostolica indigeant. Ad rem Benedictus XIV in Constit. *Cum nuper*, VI Idus Novembris MDCCLI. "Quemadmodum, inquit, negari nequit ex veteri canonum lege, monachos et regulares ecclesiarum parochialium regiminis capaces fuisse, ita certum nunc est ex recentiori canonica disciplina interdictum esse regularibus parochiarum curam adsumere sine dispensatione Apostolica." Hinc sacrum Consilium Tridentinis decretis interpre-

²¹ Cap. 4, sess. 21, *de reform.*

²² *De regimine congregationum seu missionum*, n. 5.

tandis²⁸ ad dubium "an annuendum sit precibus Patrum Augustinianorum de nova paroecia iisdem concedenda" rescripsit—negative et amplius. Sin autem, quod secundo loco posuimus, mera missio erigitur, ius certe non obest religiosi viri ne inter eos eligatur rector; ast ne iis quidem praeferri optantibus suffragatur. Rem itaque integram et in sua potestate positam aggrediens Episcopus, libertate sua utatur oportet; ubi enim iura silent, loco legis et Praesulis auctoritas; praesertim vero quod, ut doctorum fert adagium, Episcopus *intentionem habet in iure fundatam* in rebus omnibus, quae ad dioecesim suam administrandam attinent. Quamobrem praelatio quoad novam missionem, a Regularibus expetita, aut nullo iuris subsidio fulcitur, aut in disertam iuris dispositionem offendit.

Officium curationis animarum sedulitati Regularium commissum alias etiam dubitationes gignit; eaeque loca spectant finibus comprehensa missionum quae ab ipsis reguntur. Coepit enim ambigi utrum coemeteria et pia loca, intra fines illarum sita, Episcopus visitare possit. Ast in coemeteriis facilis ac prona suppetit distinctionis adeoque finiendae controversiae ratio. Nam si de coemeteriis agatur quae solis religiosi familiis reservantur, ea plane ab Episcopi iurisdictione, proindeque a visitatione exempta sunt; cetera vero fidelium multitudini communia, quum uno ordine haberi debeant cum coemeteriis paroecialibus, iurisdictioni Ordinariorum subsunt indubitate, ac propterea optimo iure ab Episcopo visitantur, quemadmodum statuit Benedictus XIV in Constit. *Firmandis* VIII Idus Novembris MDCCXLIV. Haud absimili distinctione de locis piis quaestio dirimitur, ea secernendo quae exempta sunt ab iis quibus praeest Episcopus sive ordinario iure, sive delegato. De utrisque igitur, tum coemeteriis tum piis locis, sententiam Nostram paucis complectimur pronunciantes: sacrorum canonum et constitutionum Apostolicarum praescripta esse servanda.

Superioribus dubiis arcto iungitur nexu illud quo quaeritur an Episcopis subesse debeant scholae pauperum, quae *elementares* etiam, *primariae*, *puerorum* nuncupantur; est enim sanctissimum docendi ministerium, et proximum piis locis ordinem tenent scholae de quibus agendum est. Quo illae pertineant

²⁸ In *Januen., dismembrationis*, xxv Ianuarii MDCCCLXXIX.

ex ipso nomine dignoscitur; intendunt nimirum ad puerilem aetatem primis litterarum elementis primisque fidei veritatibus, ac morum praeceptis apte instituendam: quae quidem institutio omnibus est temporibus, locis et vitae generibus necessaria, ac multum habet momenti ad universae societatis humanae, nedum singulorum hominum incolumitatem; ex puerili enim institutione pendet, ut plurimum, qua quis ratione sit reliquae aetatis spatium acturus. Itaque quid a docentibus eo loci praecipue praestandum sit, sapienter Pius IX significavit scribens, "In hisce potissimum scholis omnes cuiusque e populo classis pueri vel a teneris annis sanctissimae nostrae religionis mysteriis ac praeceptionibus sedulo sunt erudiendi et ad pietatem morumque honestatem, et ad religionem civilemque vivendi rationem accurate formandi, atque in iisdem scholis religiosa praesertim doctrina ita primarium in institutione et educatione locum habere ac dominari debet, ut aliorum cognitiones, quibus iuventus ibi imbuatur, adventitiae appareant."²⁴—Nemo exhinc non intelligit istam puerorum institutionem in Episcoporum officiis esse ponendam, et scholas, de quibus agitur, tam in urbibus frequentissimis, quam in pagis exiguis inter opera contineri quae ad rem dioecesanam maxime pertinent.

Insuper quod ratio suadet lux historiae confirmat. Nullum quippe fuit tempus quo singularis non eluxerit Conciliorum cura in huiusmodi scholis ordinandis ac tuendis, pro quibus plura sapienter constituerunt. Eorum nempe decretis prospectum est ut illas Episcopi in oppidis et pagis restitui et augeri curarent,²⁵ puerique ad discendum admitterentur, qualibet, si fieri posset, impensa remissa.²⁶ Eorundem auctoritate dictae leges, quibus alumni religioni ac pietati operam darent,²⁷ definitae dotes et ornamenta animi, quibus magistros praeditos esse oporteret,²⁸ iisque imperatum, uti iurarent iuxta formulam catholicae professionis:²⁹ demum scholarum cura-

²⁴ Epist. ad Archiep. Friburgen., *Cum non sine maxima*, XIV Iulii MDCCCLXIV, *Acta*, vol. 3.

²⁵ Synod. I Provincial. *Cameracen.*, tit. *de scholis*, cap. 1. Synod. Provincial. *Mecklinien.*, tit. *de scholis*, cap. 2.

²⁶ Synod. *Namurcen.*, an. 1604, tit. 2, cap. 1.

²⁷ Synod. *Antuerpien.*, sub Mireo, tit. 9, cap. 3.

²⁸ Synod. *Cameracen.*, an. 1550.

²⁹ Synod. II Provinc. *Mecklinien.*, tit. 1, cap. 3.

tores constituti qui eas adirent, ac circumspicerent ne quid inesset vitii aut incommodi, neve quid omitteretur ex iis rebus, quas de illarum disciplina leges dioecesanae sanxissent.⁸⁰ Ad haec, quum Patres Conciliorum probe intelligerent parochos etiam pastoralis ministerii compotes esse, partes haud exiguas iisdem tribuerunt in scholis puerorum, quarum cura cum animarum curatione summa necessitate iungitur. Placuit igitur in singulis paroeciis pueriles scholas constitui,⁸¹ quibus nomen est *parochialibus* impositum: ⁸² iussi sunt parochi munus docendi suscipere, sibi que adiutricem operam magistrorum et magistrarum adsciscere: ⁸³ iisdem negotium datum scholas regendi et curandi diligentissime: ⁸⁴ quae omnia si non ex fide integreque gesserint, officium deseruisse arguuntur,⁸⁵ dignique habentur in quos Episcopus animadvertat.⁸⁶ In unum ergo collineant argumenta ex ratione et factis petita, ut scholae, quas pauperum vocant institutis dioecesanis et paroecialibus praecipuo iure adnumerandae sint; eaque de causa Britannorum Episcopi ad hanc usque aetatem in missionibus tam saecularibus quam regularibus eadem pro potestate sua visitare consueverunt. Quod et Nos probantes declaramus: Episcopos ius habere quoad omnia visitandi huiusmodi scholas pauperum in missionibus et paroeciis regularibus aequae ac in saecularibus.

Alia profecto causa est ceterarum scholarum et collegiorum, in quibus religiosi viri secundum ordinis sui praescripta iuventuti catholicae instituendae operam dare solent; in hisce enim et ratio postulat, et Nos volumus firma atque integra privilegia manere quae illis ab Apostolica Sede collata sunt. prout aperte est declaratum anno MDCCCLXXIV a sacro Consilio

⁸⁰ Synod. II Provinc. *Mechlinien.*, tit. 20, cap. 4.—Synod. Provinc. *Pragen.*, an. 1860, tit. 2, cap. 7.

⁸¹ Synod. *Valensien.*, an. 529, can. 1.—Synod. *Nanneten.*, relat. in cap. 3, *de vit. et hon. clericor.*—Synod. *Burdigalen.*, an. 1583, tit. 27.

⁸² Synod. I Provinc. *Mechlinien.*, tit. *de scholis*, cap. 2.—Synod. Provinc. *Colocen.*, an. 1863, tit. 6.—Synod. Provinc. *apud Maynooth*, anno 1875.

⁸³ Synod. *Nanneten.*, sup. cit.—Synod. *Antuerpien.*, sup. cit.—Synod. Provinc. *Burdigalen.*, an. 1850, tit. 6, cap. 3.

⁸⁴ Synod. Provinc. *Viennen.*, an. 1858, tit. 6, cap. 8.—Synod. Provinc. *Ultraiecten.*, an. 1865, tit. 3, cap. 2.

⁸⁵ Synod. Provinc. *Colocen.*, an. 1863, tit. 6, cap. 5.—Synod. Provinc. *Coloniensien.*, an. 1860, tit. 2, cap. 23.—Synod. Provinc. *Ultraiecten.*, an. 1863, tit. 9, cap. 5.

⁸⁶ Synod. I Provinc. *Cameracen.*, tit. *de scholis*, cap. 2.

christiano nomini propagando, quum acta expenderentur Concilii Provincialis Westmonasteriensis IV.³⁷

Quum res in vado sit quod ad scholas attinet et collegia regularium iam constituta, adhuc tamen est in ancipiti, si de novis erigendis agatur. De his enim quaeritur; an et cuius superioris venia sit impetranda? Porro cum latius ea dubitatio pateat et ecclesiarum quoque ac coenobiorum erectionem pertingat, omnia haec unius quaestionis et iudicii terminis complectimur. Atque hic primo occurrunt Decretales veteres, quibus est cautum ne quid huiusmodi quisquam institueret absque Sedis Apostolicae licentia speciali.³⁸ Postmodum Tridentina Synodus in eodem genere quidquam operum fieri prohibuit "sine Episcopi, in cuius dioecesi erigenda sunt, licentia prius obtenta":³⁹ quo tamen Concilii decreto haud est superioribus legibus derogatum, veniam ab Apostolica Sede impetrari iubentibus. Quapropter cum ea in re liberius passim ageretur, Urbanus VIII⁴⁰ pravam consuetudinem emendaturus, opera eiusmodi improbavit tam quae sine venia Episcopi, quam quae sola illius auctoritate susciperentur, et veterum canonum simul Conciliique Tridentini leges omnino in posterum servari decrevit.—Huc etiam spectavit Innocentius X in Constitut. *Instaurandae* idibus Octobris MDCLII, qua praecepit ut nemo ex familiis regularibus "domos vel loca quaecumque de novo recipere vel fundare praesumat absque Sedis Apostolicae licentia speciali." Quare communis hodie sententia est, cui favet passim rerum iudicarum auctoritas, non licere Regularibus, tam intra quam extra Italiam, nova monasteria aut conventus sive collegia fundare, sola Episcopi venia impetrata, sed indultam quoque a Sede Apostolica facultatem requiri.⁴¹ Iisdem insistens vestigiis sacrum Consilium christiano nomini propagando pluries decrevit, veniam Apostolicae Sedis et Episcopi aut Vicarii Apostolici ecclesiis collegiisque erigendis, etiam in missionibus, ubi religiosi sodales domos sedesque habeant, esse omnino neces-

³⁷ Decret. 26.

³⁸ Cap. *Religiosorum*, § *confirmatas, de relig. domib.*, et cap. *Ex eo de excess. praelat.* in 6.

³⁹ Conc. Trident., sess. 25, cap. 3, *de Regular.*

⁴⁰ Constit. *Romanus Pontifex*, XIII Kalend. Septembris 1624.

⁴¹ Bened. XIV, *de Synod. dioeces.*, lib. 9, cap. 1, num. 9.—Monacelli, *formul. legal.*, part. 1, tit. 6, form. 19, num. 31.

sariam.⁴² His ergo de causis ad propositum dubium respondemus: sodalibus religiosis novas sibi sedes constituere, erigendo novas ecclesias, aperiendove coenobia, collegia, scholas, nisi obtenta prius expressa licentia Ordinarii loci et Sedis Apostolicae, non licere.

Fieri solet utique subtilior inquisitio, an duplex ea venia sit impetranda, si non prorsus novum opus regularis familiae moliatur; sed ea quae sunt instituta velit in alios usus convertere. Verum neque obscura, neque anceps erit futura responsio, si varios, qui accidere possunt, casus distinguamus. Initio enim quis serio dubitet, an ea quae pietatis religionisque causa instituta sunt, liceat in usus a religione et pietate alienos convertere? Restat itaque ut de tribus hisce dumtaxat quaeratur, utrum nempe liceat dimovere de loco instituta alioque transferre: aut immutare in usum consentaneum, qualis esset si schola in ecclesiam, coenobium in collegium, in domum pupillis aegrotisque recipiendis, vel vicissim mutaretur; aut demum, priore usu retento, novam causam sive usum inducere. Iam vero quominus duo illa prima, privata ipsorum auctoritate, religiosi sodales efficiant, obstat decretum Bonifacii VIII, qui eos vetuit "ad habitandum domos vel loca quaecumque de novo recipere, seu hactenus recepta mutare."⁴³ Rursus qui fieri potest ex duobus illis alterutrum, nisi res recidat in foundationem novam "Monasteriorum, Collegiorum, domorum, conventuum et aliorum Regularium locorum huiusmodi?" Atqui id perfici prohibuit Urbanus VIII per Constitutionem *Romanus Pontifex*, nisi "servata in omnibus et per omnia sacrorum canonum et Concilii Tridentini forma." Sic unum superest de quo contendatur; num priore usu retento, nova causa vel usus adiici valeat. Tunc autem pressius rem urgere oportet et accurate dispicere, utrum ea inductio alterius usus ad interiorem administrationem, disciplinamque domesticam spectet, velut si tirocinium aut collegium studiorum causa iunioribus sodalibus in coenobio constituatur; an fines interioris administrationis sit excessura, puta si inibi schola fiat aut collegium quod pateat etiam alienis. Plane si dictos fines excesserit, res redit ad alterutram illarum, quae a Bonifacio

⁴² Sac. Congreg. de Prop. Fide in coetibus habitis diebus 22 Mart. 1669; 3 Nov. 1688, 1704, 1768; 23 Aug. 1858; 30 Maii 1864; 17 Iulii 1865.

⁴³ Cap. *Cum ex eo*, de excess. praelat., in 6.

VIII et Urbano VIII fieri pro lubito, ceu diximus, prohibentur. Sin autem intra limites domesticæ disciplinae mutatio contineatur, suo certe iure Regulares utentur; nisi forte leges foundationis obsistant. Ex quibus singillatim perpensis manifesto colligitur: Religiosis sodalibus non licere ea quæ instituta sunt, in alios usus convertere absque expressa licentia Sedis Apostolicæ et Ordinarii loci, nisi agatur de conversione, quæ, salvis foundationis legibus, referatur dumtaxat ad internum regimen et disciplinam regularem.

(*Continuabitur.*)

PONTIFICAL APPOINTMENTS.

By decree of the S. Congregation of Consistory:

22 March, 1910: The Right Rev. Thomas Lillis, Bishop of Leavenworth, made Titular Bishop of Cibyra (Khorzum) and appointed coadjutor with right of succession to the Right Rev. John Hogan, Bishop of Kansas City.

25 June, 1910: The Rev. Charles Warren Currier, of the archdiocese of Baltimore, appointed to the episcopal see of Zamboanga in the Philippine Islands.

8 June, 1910: The Benedictine Abbey of Mary Help at Belmont in North Carolina is raised to the title of *Abbatia nullius*.

By Pontifical Brief, with billet of Secretariate of State:

23 May, 1910: The Right Rev. John O'Connor, Bishop of Newark, U. S., is made Assistant at the throne.

21 May, 1910: The Rev. James Sinnott, Rector of the Church of St. Charles, Philadelphia, is made Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL ACTS: 1. A plenary indulgence, applicable to the holy souls, may be gained once a month by the members of the Association of Priestly Reparation who have made the offering of themselves to God as expiatory victims.

2. The Superior General of the Congregation of the Mission is appointed Supreme Moderator of the Association of Priestly Reparation.

3. Letter to Cardinal Ferrari, Archbishop of Milan, in acknowledgment of his letter sent to the Holy Father on the occasion of the Diocesan Synod.

S. CONGREGATION OF THE OFFICE answers four questions regarding the interpretation of the *Motu proprio* "Cum per Apostolicas", dated 7 April, 1910, on Indulgences.

S. CONGREGATION OF SACRAMENTS: 1. Issues decree on the age at which children should be admitted to First Holy Communion. (See below, pp. 480-82.)

2. Resolves a doubt about the application in the East Indies of the recent Marriage Decree, *Ne temere*.

S. CONGREGATION FOR RELIGIOUS interprets the declaration of 7 September, 1909, regarding the course of studies to be followed in Religious houses.

PONTIFICAL CONSTITUTION *Romanos Pontifices* of the late Pope Leo XIII is published. It has to do with several points of controversy between the Bishops and the missionaries of the Regulars in England and Scotland. The occasion of its present appearance is the extension of the Apostolic Letters *Trans Oceanum* and the Constitution *Romanos Pontifices* itself, to the Philippine Islands.

ROMAN CURIA. List of recent appointments.

THE HOLY SEE AND THE CHILDREN.

The Holy Father has given no more distinct and eloquent expression of the ideal which has guided him from the beginning of his Pontificate—*instaurare omnia in Christo*—than that which is conveyed through the recent document on the

age at which children are henceforward to be admitted to First Holy Communion. The document, as the reader will see by recurring to the *Analecta* department of the present REVIEW, emanates from the Sacred Congregation of the Sacraments and bears the express approbation of the Holy Father, who also determines how it shall receive effective and universal promulgation and execution. It contains a succinct history of past discipline on the subject and inaugurates a return to the spirit, not to the letter, of the practice of the early Church. The custom then in vogue of giving Holy Communion to infants—a custom still retained by the Greeks and the Easterns—was gradually abolished; but the enactments of the fourth Lateran Council, and subsequently of the Tridentine Council, that the Blessed Eucharist should be given to children who had reached the age of discretion, were by degrees misinterpreted and misapplied. The obligation became restricted to annual *confession*, the precept of receiving the Blessed Eucharist not being supposed to apply to children before they had reached the age of ten to fourteen years. The distinction thus drawn the Holy Father declares to be an abuse most detrimental to the spiritual interests of the little ones, and must henceforth be abrogated. For the rest, the enactments contained in the Decree are most explicit and unmistakably definite. That they are not to remain a dead letter, but are to be effectually observed, is manifest from the command of the Holy Father on Ordinaries to make it the matter of a special report in their quinquennial visit *ad limina*. We subjoin a faithful translation of the substance of the Decree:

The S. Congregation on the Discipline of Sacraments, at a general meeting held 15 July, 1910, in order that the above-mentioned abuses might be removed and the children of tender years become attached to Jesus, live His life, and obtain assistance against the dangers of corruption, has judged it opportune to lay down the following norm for admitting children to First Holy Communion to be observed everywhere:

1. The age of discretion required both for Confession and Communion is the time when the child begins to reason, that is about the seventh year, more or less. From this time on the obligation of satisfying the precept of both Confession and Communion begins.

2. Both for First Confession and First Communion a complete and perfect knowledge of Christian Doctrine is not necessary. The

child will, however, be obliged to learn gradually the whole catechism according to its ability.

3. The knowledge of Christian Doctrine required in children in order to be properly prepared for First Holy Communion is that they understand according to their capacity those mysteries of Faith which are necessary as a means of salvation, that they be able to distinguish the Eucharist from common and material bread, and also approach the sacred table with the devotion becoming their age.

4. The obligation of the precept of Confession and Communion which rests upon the child, falls back principally upon those in whose care they are, that is, parents, confessors, teachers and their pastor. It belongs to the father, however, or to the person taking his place, as also to the confessor, as the Roman Catechism declares, to admit the child to First Holy Communion.

5. The pastor shall take care to announce and distribute general Communion once or several times a year to the children and on these occasions they shall admit not only First Communicants but also others, who with the consent of their parents and the confessor, have already been admitted to the sacred table before. For both classes several days of instruction and preparation shall precede.

6. Those who have the care of children should use all diligence so that after First Communion the children shall often approach the holy table, even daily, if possible, as Jesus Christ and mother Church desire, and that they do it with a devotion becoming their age. They should bear in mind their most important duty, by which they are obliged to have the children present at the public instructions in catechism; otherwise they must supply this religious instruction in some other way.

7. The custom of not admitting children to confession, or of not absolving them, is absolutely condemned. Wherefore the Ordinaries of places, using those means which the law gives them, shall see that it is done away with.

8. It is a most intolerable abuse not to administer Viaticum and Extreme Unction to children having attained the use of reason and to bury them according to the manner of infants. The Ordinaries of places shall proceed severely against those who do not abandon this custom.

These resolutions of the Eminent Fathers, the Cardinals of this S. Congregation, have been approved by our most holy lord, Pope Pius X, in an audience given on the seventh day of the current month, and he has commanded the present decree to be published and promulgated. He has commanded all the Ordinaries that the present decree shall be made known not only to the pastors and the clergy, but also to the people; to whom it shall be read yearly at Easter time in the vernacular language.

The Ordinaries themselves will be obliged at the end of every five years to give an account of the observance of this decree to the Holy See, together with the other affairs of their dioceses.

Everything else to the contrary notwithstanding.

Given in Rome at the residence of the same S. Congregation on the eighth day of August, 1910.

D. Card. FERRATA, *Prefect*.

PH. GIUSTINI, *Secretary*.

THE AGE OF CHILDREN FOR FIRST COMMUNION.

It would seem that the heart of Pius X is after Christ's own. Like our Divine Master, he has given a singular proof of his love for the little ones in the decree of the Sacred Congregation of the Sacraments, *Quam singulari Christus*, dated 8 August, 1910. The text of the decree and the translation of its prescriptions are given above (pp. 453, 480). Not only are the clergy to familiarize themselves with the decree, but so also are the faithful in general, to whom it is to be read yearly in the vernacular in all our churches at Easter time. The matters it deals with are—children's Confession, their First Holy Communion, and the giving of Viaticum to and the burial of children.

CONFESSION.

The age for first Confession, the decree tells us, is "when the child begins to reason; that is, about the seventh year, more or less." It is to be remembered that the "seventh year" is mentioned in the decree as the age when the majority of children come under the precept of the Church. If the child "begins to reason" at an earlier age than seven years, he or she should be admitted to first confession and absolution should be given. When a boy or girl begins to know right from wrong, the confessor will find sufficient matter for absolution. To refuse absolution when a child confesses sufficient matter is "absolutely condemned". Should the confessor doubt about the beginning of reason in the child, conditional absolution should be given. Only when the confessor is certain that the child has not begun to reason should a simple blessing be given and the child sent away without sacramental absolution.

The decree of the Fourth Lateran Council obliging "all the

faithful of both sexes after coming to the use of reason, to confess their sins alone to the proper priest at least once a year", falls on the child who "begins to reason". The words of the Lateran Council "after coming to the use of reason" are now authoritatively interpreted as including children who "begin to reason", whether they are seven or six years of age, or even younger. Parents, teachers, and priests should regard this yearly obligation as binding strictly, and not one that can be fulfilled or deferred for a year or more according to the convenience of the child and confessor. This obligation should be viewed in the strictest sense when the child is in danger of death.

The child needs but a very simple knowledge of the catechism for first Confession. This is now generally observed, according to the spirit and letter of this new law *Quam singulari*, in most parishes throughout the United States.

FIRST COMMUNION.

In admitting children to First Holy Communion, the practice in the United States has not been uniform. Pastors have been at variance as to the age and conditions for admission. Assistant priests and pastors have at times disagreed on this point, with the result that frequently the former were instructed that the pastor's opinion must prevail, since his is the obligation of instructing the children of the parish in the catechism, and consequently of preparing them for their First Communion.

Here it may be asked, has the pastor this exclusive right, and may he give the final decision about the admission? The Roman Catechism, as well as the new decree *Quam singulari*, declares that the responsibility of admission falls on the father, or the person taking his place, as also on the confessor.¹ The father should see that his child goes to confession and is present at instructions, and the confessor is the judge of the admission to Communion, not according to his sentiments, or custom, but according to the norm laid down in *Quam singulari*. Assistant priests in preparing children for First Communion are the delegates of the pastors, on whom devolves the duty of instructing their children in Christian Doctrine,

¹ *Rome*, in its issue of 20 August, incorrectly translates "ad confessarium" by "to the pastor".

which includes preparation for First Communion; hence, as a matter of prudence, they should not act entirely independently of pastors in admitting children to First Holy Communion, but both pastors and assistants should recognize that the decision rests with the confessor.

Parents and teachers have the obligation of instructing the children committed to their care for their First Communion. This obligation does not exclude nor conflict with that of the pastor, whose duty extends to all the children of the parish. Again, the pastor's right does not exclude nor conflict with the bishop's, who is responsible for the instruction of all the children of his diocese. To discharge this obligation, a bishop may appoint a diocesan director who will be entrusted in a general way with the instruction of all the children of the diocese. Such an appointment may be very practical in the United States for the introduction and the observance of the decree *Quam singulari*, as will be stated later in this paper.

When a child comes to the age of discretion, and so incurs the obligation of First Confession, he incurs at the same time the obligation to receive First Holy Communion. Thus, when our children confess for the first time, they should be preparing or be prepared to make their First Holy Communion. This does not mean on the same or the following day; but there is the grave obligation to make their First Holy Communion at Easter time, within the year in which they "begin to reason", whether this be in their sixth, seventh, or eighth year. This was the law promulgated by the Fourth Lateran and Tridentine Councils. The former, in imposing the obligation, uses the expression "after coming to the use of reason". Saint Thomas Aquinas may be regarded as interpreting the mind of the Fourth Lateran Council, when he says² that the perfect use of reason is not a necessary condition for the reception of Holy Communion, but that a partial or slight use of reason will do. Those who "*habent debilem usum rationis*", he says, should not be denied the Holy Eucharist, and he assigns as a reason that these can experience some devotion. In the same place, speaking of children, Saint Thomas says, "*Quando pueri incipiunt aliqualem usum rationis habere, ut possint devotionem concipere hujus sacra-*

² Summa, P. III, Q. 80, Art. 9.

menti, tunc potest eis hoc sacramentum conferri." The Council of Trent severely condemns anyone who says that he who has attained the use of reason is not obliged to receive Holy Communion, every year, at least at Easter time. Thus there is a serious obligation on children and on those responsible for them to observe the Lateran and Tridentine prescriptions. And now Pope Pius X has settled the question beyond doubt.

We must change now our discipline regarding the instruction of children for First Communion, keeping in mind that with the beginning of the use of reason arises the obligation of making one's First Communion. When a child "can distinguish the Eucharistic from the common bread", that is when the child attains the use of reason", parents, teachers, pastor, and bishop, have the obligation of imparting or having imparted within the year the necessary instruction for First Communion.

What is this necessary instruction? A knowledge of the entire catechism is not required. The child should be taught (a) something about God as a supernatural Being, and about the supernatural end of man, also about God as the rewarder of the good and the punisher of the wicked. (b) It is most probable that the child should be instructed about the Blessed Trinity and the Incarnation. This instruction need not be so complete as we now require for our first communicants of ten, eleven, and twelve years. According to the capacity of years is the requirement of instruction; thus a child of seven years is not expected to have the development of reason or the comprehension of a child ten or eleven years of age. (c) The instruction must include an explanation of the difference between the Eucharistic and common bread. A simple explanation of how our Lord changed bread and wine into His Body and Blood, and how the priest exercises the same power in the Mass, of how our Lord is truly present, Body and Blood, Soul and Divinity, in the Eucharistic Bread, will suffice. (d) The child should, according to the capacity of its years, approach the altar-railing with devotion. These are the simple requirements in which the child is to be instructed for First Communion.

The beautiful ceremony of First Communion should not be done away with; rather, the pastor should have it at least once a year, and better still several times yearly. When there

is a First Communion day, even though it occurs several times yearly, the children of the parish who have previously, with the consent of their parents and confessor, made their First Communion should again receive the Holy Eucharist. For several days in advance of these general Communion days all the children should receive special instructions. Something in the nature of a little retreat should be given as a fitting preparation. Here we may inquire whether the Holy Father wishes that the letter or the substance of the decree be observed? Certainly, the catechetical instruction that is given daily in our parish schools and the excellent methods in use in our Sunday schools are the substantial observance of the decree. It would seem that these instructions will suffice, since "those who have care of children" are told that in case the children cannot be "present at the public instructions they must be supplied to them in some other way."

When children have made their First Communion they should be urged to receive Communion frequently and even daily. This obligation rests on the confessor. Many pastors may demur, and their objection may be based on "the impossibility of hearing the confessions of perhaps hundreds of children every Saturday". The objection may be answered by not having the children who are daily communicants go every Saturday. Weekly confession was prescribed not for daily Communion, but as a condition for gaining indulgences. Now daily Communion takes the place of weekly confession as a condition for gaining indulgences. Thus how often daily communicants should confess is left to the judgment of the confessor. It may be every two weeks or every month, or it may be at longer intervals.³ Confession, of course, is necessary for those who are in the state of mortal sin; it is useful for the remission of venial sins; and it is expedient that daily communicants confess with that frequency which will benefit their souls. But the confessor is the judge of all this. Thus the objection that many of our pastors make about the number of confessions of children may be without force. Children should be encouraged to go to daily Communion, and if the confessor tells the child to con-

³ When the Constitutions of Sisters prescribe weekly confession, it must not now be regarded as a condition for their daily Communion or for gaining indulgences, but only as a prescription of their Constitutions.

fess once a month (unless a necessity arise to go to confession within the month), the pastor has no right to complain.

VIATICUM.

Children seriously ill who have begun to reason must not be denied Viaticum. If there be a doubt as to whether a child has begun to reason, the doubt should be resolved in favor of the child—let conditional absolution be given, followed by Viaticum. When children have received the Viaticum, they should not be buried as infants. Any custom to the contrary must be abolished, under pain of severe punishment.

SUGGESTIONS.

The writer, with due respect, asks the liberty of making the following suggestions. First, it may be deemed advisable by our bishops to appoint a diocesan director of First Communicants. He will visit every mission in the diocese once a year. His duty would be to get the names and ages of the children who had made their First Communion during the year; to examine the children who are preparing for First Communion; to note the number of general Communion days there are in each parish for children, the number of daily communicants among the children of each parish, etc. He will keep the record of all this for the bishop, who must now include it in his report to the Holy See in his *ad limina* visits, every five years. The appointment of such a director would go far to introduce and maintain the observance of the *Quam singulari*; but the great requisite in such a director will be common sense. He will meet with opposition from pastors; but this will gradually give way.

Measures must be taken to prevent misguided parents from taking their children away from parish and Sunday schools when they have made their First Communion. Greater insistence must be placed on parents sending their children to the parish schools. Many learned and prudent bishops question the advisability of making the refusal to send children to parochial schools a reserved case. A lay census committee in every parish who would report to the pastor and to the bishop the number of children who do not attend parish and Sunday schools might be an experiment worth trying. It will be most difficult according to the requirement of the *Quam singulari* to teach the whole catechism to those children now

living in non-Catholic environments and entrusted to careless and uninstructed parents. Firm perseverance on the part of pastors and bishop will find ways and means for continuing the instruction of children after their First Communion. To defer First Communion until ten, twelve, and even fourteen years on the ground that no instruction can be given to very many of our children after their First Communion is unjustifiable. Even granted that this be the only remedy, all children should not be denied for years the graces of the Blessed Sacrament because some cannot or will not continue their religious instruction after First Communion. Even granted that this prolonged instruction is an advantage for some, who will measure the disadvantage—the loss of first innocence—which is always to be deplored and might have been avoided by receiving the Holy Eucharist in more tender years?

FR. JOHN T. McNICHOLAS, O.P.

New York City.

HERALDRY (ECCLESIASTICAL) IN THE "CATHOLIC ENCYCLOPEDIA."

To the Editor, THE ECCLESIASTICAL REVIEW.

The article on Ecclesiastical Heraldry in the seventh volume of the *Catholic Encyclopedia*, by Mr. A. C. Fox-Davies, of London, is decidedly disappointing. To be candid, the two grievances I have against it are: first, that it will be of very little practical utility, for it has little or nothing of what is called the Grammar of Heraldry, that is, of general information as applicable to ecclesiastics; and secondly, that it is too often misleading, particularly from the Catholic point of view, in the information it conveys; the Anglican usage is given undue prominence, and, besides, is frequently mixed up with an incorrect presentation of Catholic practice.

Although the author writes in the present year, his latest references are of the year 1904; thus apparently he had not heard of the relatively recent *Motu Proprio* of Pius X (1905) on the subject. Nevertheless he writes: "The rules which follow are those which are recognized (?) in Rome, and in recent years there has been a healthy reversion in many cases to the proper procedure in matters heraldic (?)." Moreover, in a Catholic encyclopedia, the mention of the coat of arms of a bishop's wife (Anglican, of course) seems rather incongruous.

We shall cite but one quotation, to show the justice of our contention. "The official arms of a Bishop," says Mr. Fox-Davies.

"appertain neither to him personally nor to his rank. They attach to his jurisdiction as a part of the State and the State-established religion. For that reason a suffragan Bishop (corresponding to what is known among Catholics as a Bishop Auxiliary), though possessing a local titular description, has no official coat of arms." Now, of the three sentences which make up the quotation, not a single one embodies the truth for our United States or the Catholic world. For, (1) the official coat of arms of a bishop appertains to him personally as well as to his rank, in Catholic usage; (2) the State and the State-established religion—which here is prohibited by the Constitution—have nothing to do with the matter; and (3) a suffragan bishop, who is *not* identical with a bishop auxiliary, has an official coat of arms. Thus we could point out any number of incorrect statements. And when the author, elsewhere, says that "in the armorial display made by ecclesiastics, there is a far greater amount of bogus and incorrect heraldry than is to be met with elsewhere," we may well be allowed to deny the "bogus" and to return to him his share of the "incorrect".

Again the question of *impaling* the arms of the see with the personal arms of a bishop finds no definite solution in this article. The author states, it is true, that in the Anglican Church the bishops impale the official arms of their see at dexter with their personal ones at sinister; but such is not the custom in Italy, France, or Spain, and it is found partly only in German countries, where there are still some bishop-princes. The strange assertion is made about Italy that the official arms "are not often made use of", but frequently occupy the chief portion of the shield divided per fess—which is exactly the opposite of the actual practice.

But it would be a tedious and ungrateful task to redress the numberless errors of an "ill-informed" writer, as a confrère in heraldry terms him. We shall therefore content ourselves with calling attention to some of the more prominent mistakes in the illustrations that go with the article in question.

First of all, what the author calls Plate I is in reality Plate II, and vice versa. In Plate I (the second Plate in the *Encyclopedia*), we notice that fig. a (Pope Leo XIII's arms) gives us incorrectly the position of the keys. They should not be in saltire behind the shield, but above the chief of the same. Also, fig. d (Anglican archbishop of Canterbury) shows us the strange design of two croziers in saltire, and besides an archbishop's pall or pallium (the pallium being a pledge of closer union with the Apostolic See!).

In Plate II (the first Plate in the *Encyclopedia*), fig. a (Cardinal Neto of Lisbon) is another unfortunate example: the tiara there has no historical warrant; the palm and olive branches are

fanciful, and the third heart at dexter (probably meant for the heart of St. Joseph, the Cardinal's Patron Saint) is the representation of a devotion prohibited by the Church. In an official Roman document, the Cardinal's arms are given like those of all other Cardinals, without any of these extravagances. In the same Plate, fig. c (Cardinal Camerlengo) is also misleading: the keys and canopy are never thus seen above the Camerlengo's coat of arms, but separately, on the reverse of the medal usually struck during the interregnum. Again, in the same Plate, in fig. b (Protonotary Apostolic), the strings and tassels should be of an amaranth-red color (not scarlet, the Cardinal's color).

As to the other figures in the text, several are faulty. We may mention the following instances. Fig. 2 (See of Hereford) exhibits three *jessants de lys* with the lion's face turned upside down; fig. 6 and 7 (a priest's hat) should state that a *priest* with permanent appointment is entitled to a single tassel on either side of the shield, and a *canon* to a double one; fig. 12 and 13 (croziers) should rather be reversed, as the sudarium is absent from a bishop's crozier nowadays, and was used formerly with an abbess's crozier; fig. 14 and 15 (crosses) do not mention the *metropolitan* cross, improperly called *archiepiscopal*, which bears the figure of our Lord—the latter feature marking the difference between it and a *processional* cross. It is useless to mention the *primate's* cross, now that the jurisdiction of primates has practically ceased; and, on the other hand, it should have been stated, as the universal practice, that the *heraldic* cross of a bishop is the single one, and that of an archbishop the double one; and lastly that the Pope's *treble* cross is seen only on medals and monuments, but never on his coat of arms.

In conclusion, we beg to express the wish that in another edition the *Catholic Encyclopedia* will give us an article written from a distinctly Catholic point of view, and with information of a reliable as well as of a practical character.

AL. B.

THE PREPARATORY SEMINARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

The dominant tone of Father Egan's remarks, in the August number of the ECCLESIASTICAL REVIEW, relative to Preparatory Seminaries, indicates want of appreciation of the value of ascetic training during the formative period of life, for aspirants to the priesthood. No one advocates "a badly equipped Seminary"; nor does any one maintain that "the general Catholic College" is suitable for the development of that spirit of self-sacrifice which would prompt the priest to labor where creature comforts are nil or few,

with equal joy or even in preference to places where luxuries are easily accessible. Means to equip properly and maintain Preparatory Seminaries can be had as readily as for other diocesan purposes. Sometimes, perhaps, it may be more difficult for bishops to find eligible rectors and professors, but a little time and effort can ordinarily overcome that difficulty.

It becomes more and more apparent every day that the necessity for Preparatory Seminaries, as avenues between the parochial schools and the theological Seminaries, is paramount to that of any other diocesan institution. They are needed as foundations for the superstructures, the theological Seminaries and Universities. They are needed to enable the Church in this country to respond to the pressing and pathetic calls from both the Home and Foreign Mission-fields. How few have been found or could be spared during the last ten years, to go in answer to the appeals from the Philippines? In face of such demands upon the Church in this country, surely no reasons are cogent enough to justify delaying long, under existing conditions, the establishment of Preparatory Seminaries; for no mere makeshift, such as the ordinary Catholic College, though temporarily tolerated by the Council of Baltimore, can serve as an adequate substitute for them.

Recognition of the necessity for religious instruction in the elementary schools has prompted the sacrifices that have built up and maintain the parochial schools. In like manner the necessity for ascetic training, to prepare aspirants to the Altar for the combat in which the people will turn to them for guidance, demands sacrifices for establishing and maintaining Preparatory Seminaries. To defend the faith against Modernism, which is the synthesis of all the philosophies that give a different account of the meaning and purpose of human life from that which universal tradition in the light or divine revelation teaches, more than knowledge is necessary; knowledge is the weapon to be wielded in the combat. Only inured athletes contest the prize. Only ascetic training can give that firm grasp of the fundamental principles of religion which enables the hand to wield the weapon of apologetics most effectively, and to shield the flock securely, against the wily plausibilities with which anti-Christian philosophies assail supernatural revelation and Christian faith. That this training should properly be given during the formative period of life of the aspirant, there is none to dispute. Hence the question of Preparatory Seminaries is fundamental, a question of foundations for the upbuilding of religion, worthy of all the sacrifices it demands, which should not be lightly brushed aside.

EDWIN DRURY.

Loretto, Kentucky.

VISUAL INSTRUCTION IN CHRISTIAN DOCTRINE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The articles in the REVIEW of June and July on Visual Instruction in Christian Doctrine have elicited a number of very interesting communications from priests in different parts of this country, and also from English-speaking priests in other countries.

In the first place, it is pathetic to notice how much zealous effort has been stifled by unkind criticism, and by the lamentable indifference of the hide-bound traditionalist who suspects every new idea, and who sees heresy and disloyalty lurking in the shadow of every novelty. It is also gratifying to see how difficulties have been grappled with and overcome; and it has been especially pleasing to know that, in some cases at least, difficulties that in my personal experience proved insuperable, were dominated by the pluck, skill, and ingenuity of others. I quote from one very interesting letter written by a zealous pastor in the Middle West:

"As a young priest I began such work in a Bible Study Class for the young ladies' sodality . . . Two of our girls soon learned the technical part of lantern operation, and two others colored the slides which I made, or had made by a dealer. My foreign travels aided by helping me to pick out many useful and beautiful negatives, slides or pictures. After securing good slides of these subjects, I sold my negatives and pictures for a round sum to a dealer in trade. . . My main difficulty seemed a lack of systematic instruction, so I hit upon a general plan:

1. Bible Study and Papers by the Members.
2. Set Lectures on Detached Subjects.
3. The Way of the Cross. Pictures projected on the screen while the priest went around.
4. The Pictured Rosary.
5. A Series of Pictured Sermons.
6. A Sermon on the Sacraments in General.

"The Pictured Rosary is a trifle theatrical at first, but very soon it becomes most helpful to contemplation. 'Father,' said one good and bright person, 'I can say my beads now better than ever in my life before. I remember your pictures when I take my beads.'"

Another priest writes:

"I have just finished reading your article in the REVIEW, and it seems as if it were an answer to a prayer. I have organized in my own parish, and in a few others, under most trying circumstances, a Young Men's Society of Christian Doctrine. It has no other object, for I believe that the Christian Doctrine has in

itself intrinsic interest sufficient to hold young men together without the aid of athletics, dramas, etc. . . But I cannot get many to see it in this light. However, a neighboring bishop will help me along with the matter. Now, Father, the plan you have written about in so instructive and interesting a manner will make my society a certain success. I have been dreaming about some such thing, but did not think it realizable."

Still another priest writes:

"The article has renewed in me a hope that was all but extinguished, the hope namely of putting before the young mind the catechism in vivid, lasting pictures. Some years ago I wrote to ——— on the subject. They answered it was too expensive, but they could send me Biblical pictures. They sent them, and I put the caricatures in the waste basket, and gave up further search. . . If you undertake to make the idea practical you can count on my help with a heart and a half."

Still another writes:

"It is very illuminating and inspiring. I hope the Church Extension will take the matter up, but, in the meantime is it possible to get the slides on 'Catholic Liturgy'? It is just what I have been wanting here. . . I have an idea that I can get some others interested and together we could procure that series at least. Then we could reach out for some others of the very attractive list you give."

This letter comes from a Foreign University:

"I have recently read with more than ordinary interest your article in the June ECCLESIASTICAL . . . I sincerely hope and pray that you succeed in organizing something after the plan of 'La Bonne Presse', which I know quite well through some of my French and Belgian students. . . I wondered while reading your foot-note whether you knew of the new *Lumière* process of photographing in natural colors direct from nature by a single exposure. The results can be described only by one word: 'superb'. They require a very strong projection light. . . Let me send you one for trial; let us say, that colored half-tone of the painting by Dürer in the *Catholic Encyclopedia*."

These are specimens of letters that have come to the writer as the result of these articles. They indicate that there is a field for such work, and while no doubt it will be beset with thorns, we hope that it can be cultivated.

JOSEPH H. McMAHON.

New York City.

Criticisms and Notes.

HISTORY OF THE CATHOLIC CHURCH IN THE NINETEENTH CENTURY (1789-1908). By the Rev. James MacOaffrey, L. Th., Ph. D., Professor of Ecclesiastical History, Maynooth. Two volumes. Dublin, Waterford: M. H. Gill & Son; St. Louis, Mo.: B. Herder. Pp. xiii—487 and xv—574.

The opening of the present century heralded in many a story of its predecessor. A century of wonderful achievements, the nineteenth, handed over to the receptive writer superabundant material for sober narrating and for imaginative modeling. The sciences, arts, and countless inventions, as well as civics and politics—peaceful and bellicose—found willing bards to tell their triumphs and glories. The Church alone met with none to chronicle her deeds or to sing her victories. No adequate history of the Catholic Church during the nineteenth century has hitherto appeared in the English language. With the advent of the work above introduced, however, this can no longer be said with truth. The only question that might be raised would regard its adequacy; but the latter term must, of course, be taken in a relative sense. Adequate the work is in so far as it presents a general survey of the century's life of the Church throughout the civilized nations, and to some extent in her missionary activities amongst barbarous peoples as well. The magnitude and the difficulty of such an undertaking are obvious. The life of the Church is bound up with all the human life of the age, and to disengage one from the other, and to describe the origin, sequence, and results of what the Church has striven for and accomplished constitute a task both delicate and arduous. Nevertheless the undertaking has been carried out with a large measure of success in the work at hand. One at least of the factors in that success lies in this, that the author has clearly discerned the dominant ideas controlling the movements of the age and has marshaled the events as they reveal themselves under the sway of those ideas.

Taking as his starting-point the eve of the French Revolution he brings out well the idea of popular liberty asserting itself over against political absolutism. The Revolution overleaped itself and proved in the main a failure, delaying rather than hastening the dawn of constitutional freedom. However, it disintegrated forces which brought about eventually the Revolution of 'Forty-eight, and from this time onward the idea of nationalism grows until it overmasters that of imperialism and culminates in multiplied national

autonomies. The Italian States vanish and, with the expulsion of Austria, combine in United Italy; the German Empire is established; Greece shakes off the yoke of the Turk and proclaims herself an independent nation; the Balkan provinces follow her example; Belgium breaks off from Holland, Norway from Sweden, and to some extent Hungary from Austria; whilst in Ireland and Poland the struggle for national independence is still going on, and not without promise of success (p. vii).

In the conflict between these opposing forces the Church is seen steering her middle course. Shunning on one side popular dissensions, as befits her world-wide mission of peace, she nevertheless inculcates the virtue of patriotism and the duty of loyal service to fatherland.

So too in the more intimately vital controversies on the relations of the Church and State which have agitated the entire century and have recently been so arbitrarily settled by certain European governments. Protesting alike against the Liberal Catholic view of separation, held by the extreme school founded by de Lamennais, and the Liberal political view which would make the Church a mere department of the State, the ecclesiastical authorities are seen devising a method of neutral concession—a method which took shape in the various concordats, and which would have worked well had the governmental parties remained faithful to their compacts. "Most of the Concordats, however, have been abandoned or violated, and the Church is obliged to seek a defence for her liberty in the devotion and organization of her own members rather than in the promises of Princes or Cabinets" (p. x).

In the struggle for Christian education the Church's policy throughout the century has been in part to favor Catholics maintaining and improving their position in the State universities, as in the case of Germany; but mainly to encourage the establishment of independent institutions of their own, as the Belgians have done with their splendid university at Louvain, and as is done generally in this country, and at present in France. In the conflict between Capital and Labor, which has been one of the most remarkable developments of the age, the Church has obviously intermediated between an ultra Collectivism and an excessive Individualism. Rejecting on the one side the Socialist scheme for the abolition of private ownership, she no less repudiates its absolute inviolability and proclaims her traditional teaching that private property is limited by the necessities of the individual and by the demands of the common good (p. xiii). On all of these ideas and movements Dr. MacCaffrey throws a strong light. Central as they are in the actual history, they direct without dominating his narrative.

The work, it will be noticed, comprises two large volumes. The first volume opens with the history of the Church in France. The causes, progress, and outcome of the Revolution are briefly but clearly described, and the subsequent development of the political and religious career of France is pursued up to 1848. Chapters then follow on the Church in Germany, Switzerland, Belgium and Holland, Spain and Portugal, Poland and Russia, and Italy. From 1848 onward the history of the same countries is continued in the order just mentioned, with a special chapter intercalated on Norway and Sweden.

The second volume takes up the progress of events in Great Britain, Ireland, America, and Australasia. The Church in the United States receives a proportionate amount of space (pp. 267-336), sufficient to manifest the leading phases and directions of her progress. One misses the name and influence of Orestes Brownson; but, of course, something had to be omitted.

The closing chapters of the work treat of Catholic Missions, Religious Orders, Theological Developments, Ecclesiastical Studies, Socialism, and finally the Catholic Labor Movement—topics all of great importance and interest.

The foregoing outline suffices to show how large is the field covered. No movement touching intimately the Church's progress across the century and around the globe has been passed by. A sense of just proportion appears throughout. The central ideas and events stand well to the foreground, while secondary details fall back in the perspective, not overcrowding yet adequately filling up the picture. The style, though unadorned, is clear and simple. The copious analytical table of contents and the ample index form a useful and a welcome apparatus. The publishers likewise have contributed their share to the worthiness and attractiveness of the volumes. The work, on the whole, is one of which the author and the Catholic reader may well be proud—gratified both with its inherent merits, and with the picture it presents of the glorious progress of the Church throughout the nineteenth century and the encouraging outlook at the opening of the twentieth.

THEORIES OF KNOWLEDGE. Stonyhurst Philosophical Series. By Leslie Walker, S.J., M.A., sometime Professor of Philosophy at Stonyhurst College. New York, London: Longmans, Green & Co. 1910. Pp. xxxix-696.

The work here introduced carries the Stonyhurst Series, to which it is the latest accession, quite beyond the scope and character of the

preceding volumes. It is not an outline of nor a discursive essay on one or other of the departments of the philosophical system. It is a treatise—thorough, if not exhaustive—on a single philosophical problem. It presupposes therefore on the reader's part a certain maturity of mind and some more or less acquaintance with the nature and general trend of contemporary philosophical speculation. This does not remove the book from the main design of the Series to which it belongs. It simply places it at the head of its companions, which, if the student has mastered them, will enable him better to understand and profit by the present more advanced and more specialized treatise. Although the work does not professedly present a complete system of philosophy, it may be said to be a philosophical synthesis viewed from a particular, but that a culminating, standpoint. For all philosophies, all interpretations of the world of reality and of mind, must culminate in the problem of knowing. One can only explain the real when he distinguishes it from the merely apparent, and when he not only knows but knows that he knows both the one and the other. However, as it does not fall explicitly within the scope of the book to work out the ultimate meaning of theories of knowledge, but simply to expose and estimate those theories in themselves, it will here be pertinent simply to show how the author classifies the subject before him.

Pragmatism, Absolutism, and Scholastic Realism, he says, contain amongst them at least in germ the only possible solutions which can be given to the problem of knowledge (p. 4). Waiving the question whether this be not minimizing the range of possibility of solutions, there will be no doubt as to the adequate bases of these *actual* solutions. "*Psychologically*, knowledge may be regarded either as a function of the intellect or as a function of the will; or else we may hold that, while both intellect and will coöperate, their functions are distinct. *Metaphysically*, the universe is either one or many, the origin of knowledge either subjective or objective, the distinction of subject and object either relative or absolute. And *epistemologically*, truth is either theoretical or practical and depends for its acceptance either upon its power to satisfy our practical needs and our will, or, it may be, upon both. Again, our present knowledge is either a mere moment in the process of evolution, capable of indefinite modification in the future, or there are some truths which are axiomatic and thus form a foundation upon which a system of validated truth may be built. Each of these alternatives may be said to characterize one or other of the three epistemologies," which the author subsequently considers (p. 5). It will be unnecessary to indicate here how the foregoing lines of classification ter-

minate explicitly in the three theories above mentioned: Absolutism, Pragmatism, and Scholastic Realism. This will be apparent to anyone analyzing the paragraph. The passage quoted serves appositely to point out the ground-plan of the whole work—the words which the reviewer has italicized being the sign-boards to the main avenues. Every theory of knowledge must present some *psychological* analysis of the subjective *cognitive process*; some *metaphysical* interpretation of the *objective reality known*; some *epistemological* explanation of the *relation* between the subject knowing and the object known. Each of the above theories—Absolutism, Pragmatism, Realism—is then examined by Professor Walker from these three viewpoints. Realism, which is simply the modern development of the Aristotelian theory, is his tessera of judgment. The errors and defects of the other rival theories are pointed out. At the same time, the measure of truths which each possesses is no less justly indicated. The author, it need hardly be said, is not pleading *pro domo sua*. His positive no less than his negative exposition and argumentation are shown to rest on intrinsic evidence, the inherent perspicuity and force of the statements put forward.

Considering the very great difficulty of the subjects discussed, the exposition is remarkably clear. Probably some may desiderate a more explicit definition of absolutism. Many things are said about it, but a real formulated definition we have not been able to find. Perhaps the subject is too elusive to be held fast in a formula. A tentative approach, however, thereto would help the student on his way and would be at least an Ariadne thread through what may appear to him at times labyrinthine mazes. Nevertheless, his limitations have been provided for in a measure by the orderly arrangement of the subject-matter, and by the unusually ample and suggestive analytical table of contents, as well as by a good index.

ALBERT HETSOH: Médecin, Allemand et Protestant devenu Français, Catholique et Prêtre. Introduction du Cardinal Perraud de l'Académie Française. Deuxième édition. Paris: Gabriel Beauchesne & Cie. 1909. Pp. xxiii-314.

ALBERT HETSOH: Le Prêtre Collaborateur de Monseigneur Dupanloup. Volume II (Deuxième Partie de "Albert Hetsch: Médecin, Allemand et Protestant devenu Français, Catholique et Prêtre"). Paris: Gabriel Beauchesne & Cie. 1909. Pp. 342.

Of Suabian bourgeois stock, and in the verdant little town of Biberach, southwestern Würtemberg, Albert Hetsch was born, on 16

September, 1812, during Germany's inflamed reaction from the Napoleonic wars. The outline thread of his career thenceforward is essentially simple, though somewhat complicated, in the biography proper, under the philosophical analysis of his mental and spiritual development. His life in Germany covers the years from 1812 to 1838: tender home years at Biberach, till the age of fourteen; adolescent years, and his gymnasium course, to 1830; university studies (philosophic and medical) at Tübingen, to 1834; interval of study and reflection at home, to November of 1835; "brilliant examination" in surgery, 1835; "still more brilliant" acquisition of the physician's degree, in September, 1836. He next goes to Stuttgart, making a romantic diversion by way of the Black Forest, and competes for a hospital appointment, in the autumn of 1836. Indeed, so great became his professional success at Stuttgart that the Würtemberg government, in 1838, delegated him to visit France and report on the organization of Paris hospitals. This was the pivotal turn in his career, because he thereby migrated to France, and was drawn by French stars, as it were, toward his future vocation in the Catholic Church.

On returning his hospital report to the Würtemberg government, in 1839, he requested two years' leave of absence, which was duly granted. But from that season forward we perceive him less and less occupied with medical studies: literature and philosophy take precedence; and philosophy embraces religion. His straitened circumstances, as these French studies progressed, were providentially relieved by a generous opportunity of private instruction in the family of Comte d'Hautefeuille, whose young son Dr. Hetsch prepared for the bachelor's examination. Then immediately followed another opportunity of private tuition. This time his pupil was a Vicomte de Mortemart. The French biographer all too abruptly terminates his brief volume with the reception of Dr. Hetsch into the Catholic Church, and his entrance to the clerical seminary at Orléans. The date of his actual reception in the Church is 16 April, 1847; his theological study appears to start with 4 November, 1850; and he entered the seminary at Orléans in February, 1851. It is only by constructive inference from Cardinal Perraud's glowing Introduction, from the Preface, and here and there from some casual note, that we learn these few further data, that Father Hetsch was intimately associated, for twenty-three years after his ordination to the priesthood, in causes directed by Monseigneur Dupanloup of Orléans; and even died in that bishop's arms, in the early part of March, 1876.

A certain apology seems in order for the foregoing skeleton ab-

strat of Dr. Hetsch's medical career, before he found his goal in the Church. We may regard it as a significant forecast, perchance, of his transition from the medical profession to theology, that he had some thought of specializing in lines of nervous diseases, wherein "he discerned a very large new field of action, on the borders between physiology and psychology". The psychological element in the cure of souls, however, appealed to him ultimately far above its utmost promise incidentally to medical science.

The keynote of attraction for the reader of the life of Albert Hetsch would be contained in the desire as expressed by Monseigneur Dupanloup, for guidance of a future biographer: "I would have not only his goodness made known, but the greatness of his mind withal." It was a German mind of more than average depth and range, remarkable for its versatile and thorough conquests in the several spheres of physical science (medicine, geology, mathematics), classic and modern literature, German philosophy, metaphysics of every school and notation. In Greek alone, his original "findings" are a pure well of joy, and might furnish ten years of less illuminated study to dissertations "grubbers". His French reviewers account it a peculiar Providence, on his metaphysical side, that from the very extremes of German rationalism, pantheism, nebulous dissipation, sceptical negation, he first cleared his course in a direction of positive synthesis, leading him to this twofold postulation:

"Every complete affirmation is Christian;
Every complete affirmation is Catholic";

and then realized his philosophic "synthesis" in the very dogma of the Incarnation, still really applied and by faith fulfilled in the central act of the Catholic Mass. He himself assigned the round term of twelve years to this Catholic conversion, through study and reason; but both he and his biographer agree in tracing some radical gleams and intuitions even back to his receptive childhood. In his twelfth year, for instance, he experienced a sylvan rapture, as of angelic, invisible music, that points every whit of a true literal moral, if needed, to Uhland's vaguer ballad of a "Church Enchanted".¹ Sometimes at Ellwangen, too, in his gymnasium years, he seems to have felt mystically sensitive to the wafture of Catholic incense, from open church windows. We touch thus distinctly on a possibly "mystical" virtue in Catholic incense, because (to our personal knowledge) a telling reference to myrrh and frankincense, though in a Lutheran sermon, once directly impelled a subsequent Catholic

¹ Man hört oft im fernen Wald. . . .

disciple to frequent High Mass that he might learn somewhat of the extraordinary spell thereof upon those accustomed to it.

On his first departure from France, moreover, what at other times and in lighter moods might have passed, at best, for a quaint or poetical omen, then struck and held him with sympathetic force, with spontaneous respect for Catholic devotion: to wit, near a pilgrimage resort his brother Adolf found a medal of the Blessed Virgin, Adolf then handing him the same with a playful "good luck" for his journey to Paris. Indeed, in the light of events read backward, there were many little incidents and forecasting coincidences in the life of Albert Hetsch, which in devouter past ages would serve to construct an essential chaplet of God's guiding favors to save the straying.

The second volume of this excellent biography treats of the Church career of Albert Hetsch, from his theological course in the Higher Seminary at Orléans until his death; or from February, 1851 to February, 1876. He was ordained to the priesthood on Saturday, 10 June, 1854 (having begun his antecedent retreat at Pentecost). Sacrificing both personal aspirations and his bent for a regular religious life to what he believed his duty toward the Bishop of Orléans, he promptly embraced the latter's appeal: "Devote yourself to education"; and then ministered for sixteen years at the Lower Seminary at Orléans. After the Prussian war, his health rapidly weakened; and he died within the age of sixty-four years.

In calling Father Hetsch to a consecrated career of Christian education, Monseigneur Dupanloup still so far satisfied his candidate's desire toward a Regular vocation as to organize La Chapelle under a congregation of priests devoted to instruction according to the practice of the Sulpicians. Father Hetsch was to be Prefect of Religion. The Superior General, as then appointed (the Abbé Place), afterward became Bishop of Marseilles, Archbishop of Rennes, and Cardinal.

From 1 October, 1856, Father Hetsch held the Superior's office at La Chapelle. Rather a bold innovation in the diocese of Orléans, we are told by the French biographer, was this appointment of a foreigner at the head of a French classic school whose academic traditions were of the very purest. But the merits of Father Hetsch (save in his own humble opinion) discounted objections. Their annual vacations, by the way, were occasions for Alpine journeys, retreats, and a pilgrimage, perchance, to the Benedictine foundation of Einsiedeln. It was during a retreat at La Grande Chartreuse, before beginning his duties of Superior at La Chapelle, that Father

Hetsch "heard the bidding of God over all his life", whereby he was to devote himself once for all to the training of youth. His future programme was compressed into the single clause: the "making of a family". This also recalled one of his favorite figures, *l'enfantement des âmes*, "bringing souls to their birth". How rich the results of Father Hetsch's devotion as gauged by the progress of La Chapelle, is witnessed by the Bishop's glowing praise: "That is what the Kingdom of God means in Christian education." Father Hetsch's own dictum—"Education, being an apostolic mode, a form of apostleship, should therefore appeal to the mind, singly to the end of elevating the soul"—is no obsolete lesson for France, to say naught of nearer home, to recover to-day. *Sollicitudine patrem, caritate fratrem, humilitate servum*, was applied by a colleague to Father Hetsch, in faithful recognition of his manner of consecration to La Chapelle. During seasons of sickness among his charges, Father Hetsch reinforced his spiritual care by dint of his former practice in medicine and surgery. But he rated the soul's cure higher; and even a lay pupil recorded this gracious tribute: "At such times he would not leave the bedside of the dying, unless it were to come pale, dejected by grief and fasting, to tell us, 'My good friends, let us pray for so and so; let us pray greatly!' Whereupon we would pray, as by his inspiration, with all the warmth of our young hearts."

Monseigneur Dupanloup's unflagging insistence upon concentration of effort, once occasioned this concise philosophy of living, in an entry of Father Hetsch's diary: "The art of life is an energetic application to present duty, with exactness of preparation." We have also the Bishop's approving seal on so loyal a disciple's constant pains to do better: "I have never seen a weaker man whom grace made so strong." And when somebody marvelled how thoroughly practical the sometime abstract thinker had grown for everyday details, the prelate answered: "The angels themselves are practical; they never waste their force and resources in fogs." Nor was any detail too small for Monseigneur's eager interest, as a bit of correspondence will show from a time when he happened to be even more than wontedly preoccupied with grave concerns of Church and State. Monseigneur Dupanloup to Father Hetsch: "How about the stoves for those four little rooms? Have you received those pictures from the steward? Exact answers to these two questions." Father Hetsch to Monseigneur Dupanloup: "The four stoves are in place. The four pictures are in the large division's refectory. They will be hung to-day. Petition: Since four is the number, I pray you to ask for me the four cardinal virtues. I need

them greatly." The discerning physician, again, speaks in the following advice of Father Hetsch to his colleagues: "Let us follow all the lads, day by day; especially the troublesome ones, and those of infirm volition. Doubtless each of you has his black sheep to convert; for no two children are to be treated quite alike: even as no two cases of disease are precisely similar." And still on the practical side, the Bishop had prescribed the precaution: "With children one must note everything, from soul to sole, as it were; from souls to shoe-strings."

In the sphere of discipline, their maxim ran: "We are here not to expel boys, but to save them." On the other hand, where cases of vice occurred, of a nature to spread corruption broadcast, they disciplined with very little quarter. "Your indignation," urged the Bishop, "must not simply flame: it must reveal the consuming fire." Even here, however, they first used a degree, or several degrees, of moderation in practice, before actual expulsion. Monseigneur, too, could bring himself to temper justice with mercy, as when, contrary to his habit of swift composition, he would sometimes recast a pleading letter to a "Prodigal Son" three or four times, rather than leave any winning note of appeal deficient in touch or force. Where a penitent offender was reinstated, they allowed nothing ("mais rien", underscored) to evoke reflection or humiliating attention to the pardoned and expiated error.

When it now and then transpired that our self-effacing Father Hetsch, apart from religious pedagogy, was a man of broad culture in physical sciences, the fine arts, and various modern languages, his delighted pupils exclaimed: "He knows it all and conceals it all." About 1860, the growing distinction of La Chapelle had also begun to attract foreign pupils, including Spanish and Roman princes, besides youth of high rank from France and Belgium. They later augmented the plan of instruction at La Chapelle; and Father Hetsch, with much of his former felicity in art and letters, conducted a course in esthetics. This also enabled him freshly to inculcate his Catholic philosophy of synthesis and unity through the Incarnation: "The Incarnate Word, He it is, who truly enjoys the fulness of invisible beauty, and the whole and perfect elements of beauty visible; the attributes of the divine substance and the perfections of the life created: the integrity of original humanity and the holiness of man regenerate." Consistently with the like "synthesis" and "unity", Father Hetsch implicitly believed in the truth of the doctrines ratified by the Vatican Council, even long before they were promulgated in formal decrees; nor did his otherwise instant deference to Monseigneur Dupanloup, where deference

was of bounden obligation, allow him at all to modify this position (seeing that Monseigneur, for a time, was of the minority bishops).

At the outbreak of the Prussian war, summer of 1870, Father Hetsch was prostrated with utter physical exhaustion, which overtook him hard upon his annual retreat, after the close of a scholastic season. He still managed to reach the hospitable home of his Catholic sponsor, Baron de Fontette, at Montz, in Normandy. Not least acute of his privations then, was to go "thirty-eight days without saying Mass". His collapse, in fact, was so severe that the Bishop of Orléans, after due medical advice in the matter, felt obliged to relieve Father Hetsch of the Superior's office at La Chapelle. Coming directly on the heels of all this depression, the war was, indeed, a culminating stroke in what the biographer styles the "terrible year" for Father Hetsch, no less than for France. "Whilst yet in the anguish of his fever, he heard the tidings of Reichshoffen, Sedan; and next he learned 'The enemy has invested Paris, and is even pushing to the centre of France, covering the banks of the Loire, and threatening Orléans.' Thenceforth nothing availed to restrain Father Hetsch: on 29 September, he broke away from his couch, and hastened to join Monseigneur Dupanloup at the post of sorrow and perils." Patriotic German born, this adopted son of Catholic France knew no divided allegiance; yet neither did he violate his Christian faith by partial resentments: he gave all his powers to the undivided care of the sick and wounded on either side. "He was simply heroic," said the Bishop of Orléans. Likewise a German army surgeon, one Dr. Kayssler said of him that he was "a veritable angel for the sick and wounded". So much so that the Bavarian General who first commanded about Orléans, would gladly have decorated this "Father of the wounded Germans", but that Father Hetsch firmly declined, and avowed himself loyal to his adoptive country. So, too, when a somewhat more drastic Prussian detachment occupied Orléans in December, and Father Hetsch was bidden to serve the invaders in the rôle of a spy: "Gentlemen," he replied, "France has come to be my adopted fatherland. Here have I found a generous hospitality; never shall I be base enough to betray the same. But as touching my German compatriots, I devote myself to their service day and night; I have done so in all the ambulance wagons, from the beginning of your occupation."

He wintered at Nice, 1871; and in the summer of 1872, by special ruling in the case of a born foreigner, he was appointed canon in the chapter of Orléans Cathedral. As may well be supposed from his penitential ardor, he was far from espousing the proverbial *vie de*

chanoine, in the sense of seeking a life of detachment and leisure, but still intensely labored: this time as Oratorian Superior of diocesan missionaries. He furthermore took personal charge of a "patronal work of St. Joseph", in the cause of illiterate youth. Disabled by a severe fall on the ice, after the winter of 1873-74, he sought medical skill at Montpellier, but not with permanent relief; and was ordered, for the still milder climate, to winter at Rome, the next cold season. He returned there again in January of 1876; but was seized with a pulmonary fever, on 24 January, and died 6 February, 1876 (not in March as seemed to be implied in Volume I). There was much of interest for him at Rome: peculiarly so, in the sphere of Christian archeology. His real career, however, lay already enshrined in the scholastic work of La Chapelle. After burial for two years in Rome, and in ground hallowed by the bones of martyrs, his mortal remains were finally interred in the Seminary park at La Chapelle-Saint-Mesmin. His portrait and bust, when the Church separation law forced the vacation of La Chapelle, were conveyed to the Abbaye de Pont-Levoy.

ASTRONOMICAL ESSAYS. By the Rev. George V. Leahy, S.T.L., of St. John's Seminary, Brighton, Boston, Mass. Boston: The Washington Press. 1910. Pp. 274.

Many a gray-head has echoed the words of Carlyle that stand well to the front in the present book. "Why did not somebody," complains the sage of Chelsea, "teach me the constellations, and make me at home in the starry heavens which are always overhead, and which I don't half know even to this day?" Those who feel like applying this querulous confession of ignorance to their own case count perhaps their years back near to the time of its original utterance. More youthful fortunates of to-day may not find it applicable to themselves, for are they not in every grammar or higher school taught the constellations and how to read the golden scroll of the nightly heavens, even as they con the green text of sward and forest as well as the running and the creeping, the flitting and the swimming things? Yea, verily! However this may be, they who sympathize with Carlyle cannot do better to supply for the omission of the somebody who didn't teach them the constellations than to read the present volume of astronomical essays. Or perhaps they had better start with some one of the elementary guide books of the heavens—*How to know the Constellations*, *Easy Star Lessons*, *Astronomy with an Opera Glass*, *Astronomy with a Dipper*, or with an *Umbrella*; or they might begin with Newcomb's *Elements of Astronomy*—the book which Professor Leahy recommends. But

begin they here or there, the present essays will help "to make them at home in the starry heavens". It will not tell them precisely to locate and name the constellations; but it will teach them much about them—and many things besides; for instance, about the Bible and Astronomy, about Copernicus, Galileo, the Calendar, the history of astronomy, and other pertinent subjects. The author has intended it to be a book "for general reading for use in the library of one's home rather than the school-room". We might add that in matter as well as form it is well adapted for reading supplementary to an elementary course of astronomical study in Catholic schools or seminaries. The historical and apologetic features bring the astronomical into a wider and more practical relationship.

It is to be hoped that a new edition may soon be demanded. It will afford an opportunity for amending a few slight imprecisions of statement and for some revision of the style—which is not quite as smooth as it might be.

LEHRBUCH DER KATHOLISCHEN RELIGION FÜR DIE OBEREN KLASSEN HÖHERER LEHRANSTALTEN. Von Prof. Dr. Gerhard Rauschen. Erster Teil: Kirchengeschichte. Pp. 152. Zweiter Teil: Grundriss der Apologetik (für Untersekunda). Pp. 87. Dritter Teil: Glaubenslehre. Pp. 120. Vierter Teil: Sittenlehre. Pp. 94. Apologetik für Prima (als Unhang zur Glaubenslehre.) Pp. 70. Kirchengeschichte für höhere Mädchenschulen u. Lyceen. Pp. 109. Bibelkunde für hoh. Mädchenschulen u. Lyceen. Pp. 51. Kleine Kirchengeschichte. (Kirchengeschichtliche Charakterbilder für höhere Lehranstalten, besonders für Obertertia.) Bonn: Peter Hanstein. 1910.

The present list of manuals of religious instruction deserves the attention of Catholic teachers, clerical and lay, inasmuch as the series embodies an ideal program of Christian instruction adapted for youth. It provides comprehensive doctrinal information and a practical theory of conduct. The fundamental subjects represented, it will be noticed, are Church History, the outlines of Catholic evidences (Apologetics), an exposition of Christian belief and of Christian morality. Four small volumes in all, the remaining booklets on the list being supplementary or specializations. We cannot nor need we dwell upon the separate volumes. Suffice it to say they are brief, but sufficiently developed to cover the principal points of their respective subjects. Succinct, they are nevertheless clear. Two criteria of their worth may be signalized—their authorship and their actual success. In the first place the fact that the author is at once a practical religious instructor of youth and a university professor (Bonn) may be taken as a probable sign of their

perfection, a sign that is the further emphasized by the maxim—"nothing too good for our youth"—that has urged him, he says, to continual improvement of the texts. In the second place, though the first of the manuals appeared only in 1906, it has already passed into a fifth (revised) edition. Each of the other parts of the fundamental course has met with a corresponding favorable reception. Priests and religious teachers who read German will find the brief suggestive outlines a great help in preparing their instructions. The superiors of German colleges will recognize their value as textbooks.

MISSALE ROMANUM EX DECRETO SACROSANCTI CONCILII TRIDENTINI RESTITUTUM. S. Pii V Pontificis Maximi jussu editum, Clementis VIII, Urbani VIII, et Leonis XIII, auctoritate recognitum: editio decimiseptima post alteram typicam. Batisbonae, Romae, Neoboraci et Olinnati, sumptibus et typis Frid. Pustet. 1910. Folio.

We take pleasure in calling the attention of the Reverend clergy to this new Missal. They are doubtless familiar with other forms and editions of the Missal; but it would be hard to point to any that more befits its purpose than the one at hand. It contains the latest Masses *in loco*—those special for American dioceses being, of course, in the Appendix; which, by the way, also contains a collection of chants *ad libitum* of which the musically gifted priest will delight to avail himself. The arrangement and dispositions are perfect. The book is sumptuously bound and printed, a *chef-d'œuvre* of the bookmaker's art; whilst in view of its perfection its price is most reasonable. It is worth considering when one is thinking of selecting a Christmas gift for a clerical brother or a religious community.

Literary Chat.

It is not very high praise of a collection of sermons to say that they are "sensible". Nevertheless sensibleness covers many an excellence. It is that quality which first and most impresses both hearer and reader. A sensible sermon is one that is sound in its doctrine, readily reducible to practice, clear in its exposition, simple yet dignified in its language, and above all not too long. When we say therefore of the sermons contained in a little book written by the Rev. M. V. McDonough and entitled *The Chief Sources of Sin*, that they are "sensible", we mean all this. There are seven discourses, one on each of the "capital sins". The author wishes for his little book—and a neat little book it is—"a wide circulation and a thorough reading"; he wishes his every reader "the peace of Christ and Salvation". To this the reviewer adds "Amen". (Published by John Murphy Co., Baltimore and New York.)

The English Catholic Truth Society has a new claim on the gratitude of Catholics—their prior claims are many and great—by reason of the series of lectures on the *History of Religions* which it is at present publishing. The lectures, which originally appeared as penny pamphlets, are now being put forth in bound volumes. Two volumes—second and fourth—have thus far appeared. We shall revert to the work when the remaining volumes come to hand. In the meantime we warmly recommend these books to the interested student. The lectures are written by well-equipped scholars, and are brief but comprehensive and luminous essays.

The French have of late been most alive to the vital importance of the comparative study of religions. They have realized that it is from this quarter that the enemies of supernatural religion are now directing their most insidious attacks. Exaggerating the well-known similarities existing among the various forms of worship, and minimizing the greater parallel differences, rationalists seek to level down Christianity to a common natural fellowship with the historical ethnic cults. French Catholic scholars are doing excellent work, meeting this attempt by a contrary process, i. e. by a fuller demonstration of the transcendancy of the Christian religion. A recent little volume entitled *L'Histoire des Religions et la Foi Chrétienne*, recently written by the Abbé Bricout, director of the *Revue du Clergé français*, and published by Bloud et Cie (Paris), is a good model of this line of defence. It is a trenchant critique of Salomon Reinach's famous, or rather infamous, book entitled *Orpheus*. The latter may be said to be one of the most insidious attacks that has recently been made on the foundations of religion. Moreover, it sums up most of the objections drawn by the rationalists from the study of comparative religions. For these reasons, as well as for the propaganda the book is making in France, M. Bricout has taken it up. His critique is brief—not much beyond a hundred pages; but it is incisive and radical. Above all, it is just. Difficulties are not minimized nor shirked. The author does not claim to introduce sunlight into every intellectual crevice, yet he does succeed in showing that faith is more a *rationabile obsequium* than its opposite.

To the same series as the foregoing (*Histoire des Religions*) belongs a small volume entitled *Le Brahmanisme* by M. Louis de la Vallée Poussin. We have previously spoken of the same author's booklet *Le Védisme*, in which he discusses the religious elements of the Vedæ, the earliest sacred books of the Hindus. The present brochure carries the discussion into the times when Indian belief and worship had been systematically organized into and by the caste of Brahmins. Here the more speculative doctrines (the Upanishads), as well as the ascetical practices (Yogaism), are explicated. The reader who has no time or inclination to go very deeply into these matters will find in M. Poussin's succinct and very clear summary just what he needs or wants. The bibliography will direct him further.

La Religion Assyro-Babylonienne, by the scholarly Orientalist Père Dhorme, O.P., is a deeper and more thorough work. The author has set his face against the practice of many of his predecessors in the field who make so much of the mythology, magic, and divination in vogue amongst the Assyrians and Babylonians. These things he regards as secondary. So, too, with much of the so-called religious psychology and the metaphysical speculations of those peoples; and most of all with that *esprit de système* which has pervaded the recent histories of religions (notably indeed that of Reinach's *Orpheus*, mentioned above)—a procedure which seeks to explain the most spiritual truths of religion as evolutions of the ideas common among savage nations concerning nature and the gods—as though the highest forms of religion were simply developed expressions of the cults of the most degraded types of humanity. Totems, tabous, fetiches, and the rest of M. Reinach's *mise en scène*, find not much room in P. Dhorme's treatise. With no pre-

conceived framework into which to force the facts, he goes to the original texts and monuments and endeavors thence to bring out what was the essential belief and worship of the dwellers by the Tigris and Euphrates. His previous work on those texts has proved his mastery of the sources upon which he has based the present monograph. The book deserves a place alongside that of his scholarly co-religionist Père Lagrange, *Études sur les religions sémitiques* (Paris, Lecoffre).

La Religion de l'Ancienne Égypte by Philippe Virey is another important work on the ancient history of religion in the Nile Valley. Perhaps we should say "religions", for it is well known that each department of the country had its own dieties and its special forms of worship. M. Virey recognizes this fact and aims at giving some account of these manifold cults. At the same time, however, his principal purpose is to set forth the religious beliefs and practices that were common to the whole country. And within these limits also the religious *thought*, rather than its outward expression, has concerned him most. Not the least assuring feature of the book is the modest spirit pervading it. Compare it with Reinach's *Orpheus* and you will find your confidence grow inversely. The latter author settles off-hand the most intricate questions, regarding religious origins especially. Animism, totemism, tabouism, fetichism, and the rest, are the ever ready-to-hand plasma for building up all religion and all religions. M. Virey confesses his limitations at the outset. He gives *une vue d'ensemble* of the Egyptian religious ideas "in so far as he knows them". Many points are still obscure; much is still to be learnt; all the difficulties will probably never be solved, etc.—these are the admissions of a scholar whose modesty safeguards his learning, learning which is solidly vindicated by the evidences of conscientious research amongst the primary as well as the secondary sources of the historical data.

The present and also the preceding book mentioned embody the lectures of their respective authors at the Paris Catholic Institute. They are therefore intelligible to the average cultured reader. At the same time they have been thoroughly annotated and documented so as to meet the requirements of specialist students (Paris: Beauchesne & Cie.).

There are hopeful signs that Latin America is slowly but surely coming to her own—her own in inner and outer development, her own in the knowledge and just estimation of her northern neighbors. The dense ignorance prevailing throughout the United States regarding her sister Republics to the South and Southeast is gradually being dissipated, thanks no doubt largely to the information being circulated through the labors of the International Bureau of American Republics at Washington. This information spread through the press is reaching our people and waking them up to a realization of the advanced stage of civilization and genuine culture to which their southern neighbors have attained. An appreciative and illuminating estimate of Latin America appears in the August *North American Review*. It is written by Mr. John Barrett, and is worth considering even from a geographical point of view. Most of us carry about with us visual images of our school-day atlases; and we all remember with what comfortable and well-proportioned dimensions the northern half of the Western Hemisphere fills the upper part of the page and how swan-neck and tail-like, with just a big bulge in the middle, the southern half stretches down toward the foot of the page. Perhaps, too, there linger in our brains somewhere relics of figures, statistics of big areas, big rivers, big cities, and the associated consciousness of our living in "the largest country in the world", and moving about among "the biggest things on earth", may not have been quite obliterated from our imaginations, notwithstanding our maturer standards of judgment and our fuller knowledge. Surface or even solid dimensions are, of course, no criterion of national excellence, but the man who is impressed by the sense of "bigness" may be helped by being told that "the entire area of

the United States can be placed inside of the Republic of Brazil with room left over to build New York State nearly four times; that out of the Amazon flows every morning several times the volume of water which the Mississippi empties into the gulf"; that the Parana—a stream of which one hears but rarely—beats the Father of Waters by a half; that—but there are things bigger in *quality* down South, and let us rather hear Mr. Barrett on some of these; for instance on education.

Of course, everybody knows or perhaps everybody doesn't know, that "Lima, Peru, has a university which was one hundred years old before Harvard was founded"; but what many people don't know is that "the average Latin American who aspires to any position of scholarship, or who may wish to become a successful writer, professor, priest, lawyer, doctor, or engineer, pursues his studies to an extent and with a thoroughness that it must be frankly but truthfully stated is not always characteristic of his neighbor in the United States." Mr. Barrett disavows casting any "reflection on the graduating classes of our leading universities and colleges", but he thinks it "safe to contend that a larger number of men graduate from the Latin-American universities with a comprehensive grasp of all the subjects they have taken up than do from the average American high institutions of learning. If the standard required for the practice of the learned professions of the twenty Latin-American republics were put alongside the standards required of the forty-six States of the United States, the comparison would be unfortunate for the latter."

Other comparisons respecting education and refinement are made by Mr. Barrett. We must pass them by in favor of some pertinent observations on morality. "Divorce is almost unknown throughout Latin America, and race suicide is never mentioned. . . Domestic infelicity, of course, exists, but it does not stalk abroad and make blasé the growing boys and girls of the land. . . The divorce records for the City of Chicago in one week will surpass those of all the Latin-American cities in one year. The number of men who live apart from their families in the United States as compared to those in Latin-America is five to one. If the existence of a nation depends upon the preservation of the family, the future of Latin America cannot be considered as in danger."

Concerning the religious conditions of Latin-America Mr. Barrett had no occasion to speak. Some apposite observations are made by Father Carrier in the *American Catholic Quarterly* for July. Father Carrier's experience was confined to Brazil, and it goes to show how necessary it is, even when on the ground, to distinguish between what one hears and what one sees. Judged by what certain informants told him, religion is in a most lamentable state. On the other hand the writer's own observation pointed in quite the contrary direction. In religion as in politics and material prosperity there is a "new Brazil". The Catholicity of the colonial period has left its monuments in the old churches, nearly all in the style of the Renaissance of the period. "But religion in Brazil had declined, and the abomination of desolation was prevailing in the holy place. I could not begin to tell you of the utter deterioration of religion which once existed. . . Then came the change, one of the most wonderful changes recorded in ecclesiastical history, and all within a period of twenty years. The Empire fell—it was a providence of God—and the State ceased to meddle with the Church. Breathing the atmosphere of freedom, the Church expanded herself and to-day she finds herself in a most flourishing condition." Owing to the impulse given by Leo XIII, the religious orders were revived and recruited; "the hierarchy increased from ten to nearly forty bishops, and the secular clergy became better organized for the parochial ministry. Should matters continue to advance and no untoward events occur, the Brazilian Church has now an era of prosperity ahead of her."

The fame of James Ryder Randall rests and will probably always rest on his stirring martial poem *Maryland, My Maryland*—"the greatest poem produced by the War", as Oliver Wendell Holmes called it. Nevertheless, not a few other verses—chiefly lyrics—flowed from his pen, and are now saved from oblivion by his friend, Mr. Matthew Page Andrews, who has given us "the first complete collection of the works of 'the Poet Laureate of the Lost Cause'", and in a form that is worthy both of the author and of the editor. Some may be curious to know why a poet of such undoubted power as Randall should not have received wider fame during his lifetime than that which came to him from *Maryland*. Mr. Andrews gives us the reason. "Randall's unusual attitude toward his own productions tended to work against his gaining distinction. He never wrote a line of verse for pecuniary remuneration; and, persistently refusing to publish his collected works, he gave away his poems to any one who asked for them, often preserving no copies; so that when finally persuaded, within a few weeks of his death, to begin to collect his verse, he was at a loss to know where some of it could be found. Moreover, his prime of life was spent in an impoverished and war-stricken land, struggling for a bare livelihood; while those who by their appreciation might have upheld him were, like him, wholly given over to efforts to save themselves and the South from anarchy and social subversion."

In his subjection to what in stock phrase is called "the irony of fate", Randall had something in common as he had much otherwise in temperament and poetic genius with Goldsmith. As the bard of *The Deserted Village* managed to satisfy the pangs of hunger by writing a *Roman* and a *Natural*—or, better perhaps an *Unnatural*, *History*, so the singer of *My Maryland* earned his daily bread for some years by editing the *Anniston* (Alabama) *Hot Blast*. As the *Macon Telegraph* at the time happily observed, "For Randall to be at the head of a journal devoted to such hard facts as pig-iron looks to us like putting Saladin to carving gate-pegs with a scimitar."

Mr. Andrews deserves the gratitude not only of Randall's friends but of all who love true poetry. There are indeed in the collection not very many poems that should be called great, but there are not a few that are beautiful and touch the soul. Of these *Resurgam* is probably the best. It has been compared with Newman's *Lead, Kindly Light*, but its subjective elements are more intense.

Announcement is made by the M. H. Witzius Co. that they will have ready at the beginning of October Father Copus's latest work, *Andros of Ephesus*. It is said by those who have had an opportunity to read the advance sheets of the story that it is the best of the Jesuit Father's novels.

Books Received.

SACRED SCRIPTURE.

HISTORICAE ET CRITICAE INTRODUCTIONIS IN U. T. LIBROS SACROS COMPENDIUM S. Theologiae Auditoribus accomodatum; auctore Rudolphe Cornely, S.I. Editionem sextam recognovit et complevit Martinus Hagen, S.I. S. P. Pius X ut hoc opus Suae Sanctitati dedicaretur, benigne concessit. Parisiis: sumptibus P. Lethielleux. 1909. Pp. xv-712.

COMMENTARIUS IN PROVERBIA; auctore Iosepho Knabenbauer, S.I. Cum Appendice de Arte Rhythmica Hebraeorum; auctore Francisco Zorell, S.I. (*Cursus Scripturae Sacrae*; auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer aliisque Soc. Iesu presbyteris. S. P. Pius X ut Sanctitati Suae opus hoc dedicaretur, benigne concessit.) Parisiis: sumptibus P. Lethielleux. 1910. Pp. 271.

COMMENTARIUS IN LIBRUM SAPIENTIAE; auctore Rudolphe Cornely, S.I. Opus postumum edidit Franciscus Zorell, S.I. (*Cursus Scripturae Sacrae*; auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer aliisque Soc. Iesu presbyteris. S. P. Pius X ut Sanctitati Suae opus hoc dedicaretur, benigne concessit.) Parisiis: sumptibus P. Lethielleux. 1910. Pp. iv-614.

THEOLOGY.

THEOLOGIA MORALIS. Auctore Augustino Lehmkuhl, S.J. Duo volumina. Editio undecima de integro revisa, resecta, adaucta. Cum approbatione Arch. Friburg. et Superior. Ordinis. Friburgi, Brisg.; St. Louis, Mo.: B. Herder. 1910. Price, \$7.00.

IRRGÄNGE IM TUGENDLEBEN. GEDANKEN UND ANREGUNGEN von Max Steigenberger. New York, Cincinnati: Fr. Pustet & Co. 1909. Price, \$0.75.

SUMMA JURIS ECCLESIASTICI PUBLICI. Auctore Augustino Bachofen, O.S.B., S.T.D., in Collegio S. Anselmi de Urbe SS. Canonum lectore. Romae, Ratisbonae, Neo Eboraci, Cincinnati: Fridericus Pustet. 1910. Pp. 156. Price, \$1.50.

LITURGY.

MISSALE ROMANUM ex decreto Sacrosancti Concilii Tridentini restitutum, S. Pii V Pontificis Maximi jussu editum, Clementis VIII, Urbani VIII, et Leonis XIII auctoritate recognitum. Editio decimiseptima post alteram typicam. Ratisbonae, Romae, Neo-Eboraci et Cincinnati: sumptibus et typis Frid. Pustet. 1910. Folio. Price, \$13.00.

PRAXIS CELEBRANDI MISSAM ALIASQUE FUNCTIONES EUCHARISTICAS, auctore Michaele Gatterer, S.J., Liturgicae in Universitate Ceniopontana Professore. Cenioponte: Rauch: New York, Cincinnati: Fr. Pustet & Co. 1910. Price, \$1.00.

PHILOSOPHY.

GRUNDGESETZE DER DESCENDENZTHEORIE in ihrer Beziehung zum Religiösen Standpunkt. Von Dr. Karl Camillo Schneider, Prof. Zoologie, Universit. Wien. Mit 73 Abbildungen. Freiburg, Brisg.; St. Louis, Mo.: B. Herder. 1910. Pp. 266. Price, \$2.25.

HISTORY.

LECTURES ON THE HISTORY OF RELIGIONS. Vols. II. and IV. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1910. Price, \$0.60, each.

THE LIFE OF CARDINAL VAUGHAN. By J. G. Snead-Cox. Two volumes. Herbert & Daniel; St. Louis, Mo.: B. Herder. 1910. Pp. 483 and 498. Price, \$7.00.

JAHRBUCH DER ZEIT UND KULTURGESCHICHTE 1909. Dritter Jahrgang. Unter Mitwirkung von Fachmännern herausgegeben von Dr. Franz Schnürer. Freiburg, Brisg.; St. Louis, Mo.: B. Herder. 1910. Pp. 439. Price, \$2.15.

JAHRBUCH DER NATURWISSENSCHAFTEN 1909-1910. Fünfundzwanzigster Jahrgang. Unter Mitwirkung von Fachmännern herausgegeben von Dr. Joseph Plassmann. Mit 32 Abbildungen. Freiburg, Brisg.; St. Louis, Mo.: B. Herder. 1910. Pp. 452. Price, \$2.15.

THE VERY REVEREND FATHER PAUL OF MOLL, a Flemish Benedictine and Wonder-Worker of the Nineteenth Century, 1824-1896. By Edward van Speybroeck. Translated from the second French edition by a Member of the Order of St. Benedict. Clyde, Mo.: Benedictine Convent. 1910. Pp. 383.

MICHAEL SERVETUS. His Life and Teachings. By Carl Theophilus Odhner, Professor of Church History, Academy of the New Church, Bryn Athyn, Pa. Philadelphia: J. B. Lippincott Co. 1910. Pp. 96. Price, \$0.50.

MISCELLANEOUS.

FOOTSTEPS IN THE WARD, AND OTHER STORIES. By H. M. Capes. St. Louis, Mo.: B. Herder; London: Sands & Co. Price, \$0.50.

HAUSSCHATZ-BIBLIOTHEK, auserwählten Erzählungen Bändchen 8 und 9. New York, Cincinnati: Fr. Pustet & Co. 1910. Price, \$0.75.

THE ECCLESIASTICAL REVIEW

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THE DEVELOPMENT OF THE DOCTRINE OF THE SACRAMENTS.¹

When some great enunciation is carried forward into the public throng of men and draws attention, then it is not merely received passively in this or that form in many minds, but it becomes an active principle within them, leading to an ever-new contemplation of itself, to an application of it in various directions and a propagation of it on every side.—Newman, *Development*, Ch. I, sect. I, 4.

THE doctrine of the Sacraments in general is precisely one of those important doctrines in which we should expect to find development; that is to say, it is a doctrine which "will in course of time expand into a multitude of ideas, and aspects of ideas, connected and harmonious with one another."²

It is my intention to trace the development of this doctrine from the beginning through its different periods, of which we may distinguish four: first, that in which the doctrine of the Church was more or less concretely embodied in her practice and teaching; second, the period of the beginning of speculative theology, of which St. Augustine was the leading spirit; third, that which saw the completion of this speculation by the Schoolmen; fourth, that in which the doctrine received its final shape at the Council of Trent.

I.

The early life of the Church verified the saying: *primum vivere, deinde philosophari*. This life was to be spiritual, and a spiritual teaching was required; but this latter was always directed to a practical end and given in a concrete form. Con-

¹ For further explanations see *La Théologie sacramentaire* by the Abbé Pourrat; Paris, J. Gabalda.

² *Ibid.*, Ch. II, sect. I, 1.

sequently no general definitions must be expected, nor abstract questions; these however are really implied in some way and anticipated, inasmuch as the particular is the foundation of the universal and the concrete the starting-point of the abstract.

St. Paul alludes to the sacraments as signs, when he describes the symbolism of Baptism, our being immersed in and raised from the saving waters being the sign of our burial into the death of our Lord and of our resurrection with Him.³ He alludes also, though not so fully, to the symbolism of the Eucharist and to that of Matrimony, when he says that the former is a sign of the unity of the mystical Body of Christ, and the latter of the spiritual union between Christ and His Church.⁴

This idea found a ready acceptance in the School of Alexandria, inclined as it was to symbolism. Origen aptly explained the symbolical nature of Baptism, but with regard to the Eucharist he seemed to insist on its figurative aspect at the expense of the Divine reality which is also present in this Sacrament. The Greek Fathers of Cappadocia and Antioch were free from this fault and St. John Chrysostom, as if by a reaction, even used ultrarealistic expressions, which however he himself afterwards corrected; while St. Cyril of Alexandria gave an almost definitive explanation of this mystery.

In the Latin Church Tertullian had already begun the formation of the language of theology by applying to Baptism and the Eucharist the name of sacrament with the meaning of a symbolic and sacred rite. He perceived the symbolical character of the water by which sin is cleansed, of the unction which strengthens the soul, of the imposition of hands which, as it were, brings the Holy Spirit into the soul already purified by Baptism. St. Cyprian, in his letter to Caecilius (Ep. lxiii), while maintaining the reality of the Eucharistic Presence and Sacrifice, developed its symbolic character. St. Ambrose also borrowed from the Alexandrians with whom he was acquainted the idea of a broad symbolism which we find set forth especially in his *De Mysteriis*.

³ Rom. 6:3-11.

⁴ Ephes. 5:22-33.

In the very words used by our Lord when bidding His Apostles go and baptize in the Name of the Father, and of the Son, and of the Holy Ghost, we have an indication as to the external rite being composed of two elements. This composite character is also implied in the practice of the early Church, in which the administration of the Christian rites appears as an external action accompanied by prayer. The most ancient liturgical books contain the formulas which were to be pronounced by the minister, while the Fathers explain the constitutive elements of Baptism, Confirmation, and the Eucharist.

If we now look at the internal aspect of the sacraments, that is to say at the spiritual effect produced by them, the fact of their being efficacious was so clearly manifested in Holy Writ, as for instance in St. Peter's discourses as related in the Acts, in St. Paul's Epistles, and in St. John's Gospel, as not to be open to the least doubt. But the manner in which material elements brought about a spiritual effect was calculated to suggest inquiries and arouse discussions which, in accordance with the law which governs the doctrine of the Church, were to bear fruit in their own time. There was no difficulty in ascribing the marvellous effects of the Christian rites to the Divine virtue by which "the waters of Baptism are sanctified and absorb a sanctifying power."⁵ But it is not so easy to estimate rightly the part played by the minister of the sacraments and the recipients. The discussion of this point arose out of a question of practice. When persons who had been baptized by heretics returned to the one true fold, were they to be baptized again? Or was the baptism received at the hands of the heretics to be considered valid? Different answers were given to this question: Rome, Cæsarea in Palestine, and Alexandria, affirmed the validity of such baptisms; Africa—especially Carthage—Syria and Asia Minor, denied it. The discussion came to a climax in the dispute between Pope St. Stephen and St. Cyprian. To the latter's inquiry as to how a true baptism could be given outside the one true Church, or how unholy ministers could hallow the baptismal font, or a heretic receive grace, St. Stephen replied by pointing to the traditions of Rome and the Apostles. There was confusion

⁵ Tertullian, *De Bapt.*, N. 13.

and exaggeration on both sides. St. Cyprian might have asked himself whether the sanctity of the minister was so essential; St. Stephen might have paused to consider whether the interior dispositions of minister and subject were so unimportant.

Not long after the same problem was brought into prominence by the Donatists. The adversaries of Cæcilian, Bishop of Carthage, denied the validity of his episcopal consecration on the plea that his consecrator Felix had been a "traditor", that is to say had given up the Holy Scriptures during the Decian persecution and had in consequence lost—so it was maintained—his spiritual powers. Cæcilian was deposed and Marjorinus elected in his stead. He died shortly after however and was succeeded by Donatus. The view which led to the deposition of Cæcilian was based on a conception of the Church which had its roots in Novatianism, namely, the idea that the Church, or at least the hierarchy, consisted only of holy members. Moreover, the Donatists held that they alone were the true Church and consequently rebaptized all who joined them. Against them St. Optatus, Bishop of Mileve, wrote his *De Schismate Donatistarum* in which he lays down sound, if somewhat incomplete, principles regarding the true Church and the validity of Baptism.

The idea that a sacramental character is conferred by certain sacraments we find, from the very beginning, implied in certain facts and also expressed in theory. Thus as a matter of fact baptism was never reiterated. St. Cyprian's own words on this point are quite explicit: "We do not say that those who come to us from heresy are baptized again, but simply baptized."⁶ Their first baptism, in fact, was considered by St. Cyprian and his adherents as null. There is more room for doubt as regards Confirmation administered by heretics; but it is certain that this sacrament was never given twice when received in the Catholic Church. The same must be said of the sacrament of Order; unworthy clerics who had been degraded were not reordained on being reinstated.

The word *sphragis* (seal or mark) was first used by our Lord Himself⁷ and afterwards by St. Paul.⁸ It was in com-

⁶ Epist., LXXI, N. 1.

⁷ St. John 6:27.

⁸ II Cor. 1:22; Ephes. 1:13; 4:30.

mon use in the second century, as we see in Hermas, St. Clement of Rome, and in Clement of Alexandria, especially as regards Baptism. Tertullian uses the expression "Signaculum Fidei" when speaking of Baptism, and similarly "Signaculum Crucis" when speaking of Confirmation. St. Cyprian says that when the rites of initiation have been duly performed, the faithful "signaculo Dominico consummentur". The Fathers of the fourth century, especially St. Cyril of Jerusalem, develop these first faint outlines of the doctrine of sacramental character; they use more explicit terms and more precise comparisons. With them it is the seal of the Holy Ghost: it is spiritual, salutary, wonderful, holy, indestructible, preservative, and protective; it is a distinctive sign of Christians, the mystical mark of Christ's sheep and Christ's soldiers. The character given by Confirmation was particularly insisted upon, as appears from the "forma" used in the administration of this Sacrament in the Greek Church at least from the fourth century onward. Lastly the character of the Priesthood, although less explicitly treated of, was not altogether passed over, as may be seen in the writings of St. Gregory of Nyssa.

Just as man first used his external senses before examining and numbering them, so also did the Church first make use of the sacraments before making a full list of them, an operation moreover which would have necessarily presupposed an accurate and scientific definition of a sacrament. It may be at once remarked that the fact that the seven sacraments of the Catholic Church of to-day are, in one way or another, to be found in Holy Writ, affords no small argument for the genuineness of their development. But the process of evolution was necessarily somewhat slow. The early Fathers ever kept an essentially practical aim before them in their writings: thus St. Justin defended Baptism and the Eucharist against the calumnies of the heathen, and later the Novatian heresy led to a full treatment of the sacrament of Penance. Lists of sacraments appear in the fourth century; but, as in the case of those in the Catecheses of St. Cyril of Jerusalem, in the *De Mysteriis* of St. Ambrose, and in the *De Sacramentis* of an unknown author, these lists were drawn up with the practical aim of teaching, and, naturally enough, only those three

sacraments are to be found there which entered into the instruction given to Catechumens, viz.: Baptism, Confirmation, and the Holy Eucharist. These alone were, so to say, classified, but the others were neither unknown nor neglected, though they were not brought together into a classified scheme, since the need of such a scheme was not as yet felt.

We find the institution of the sacraments by Christ held from the earliest ages, but only individually for this or that sacrament, and by some particular writer, or on account of some particular circumstance. Thus St. Justin asserts the divine origin of Baptism and the Eucharist. While the divine origin of the power to forgive sins was maintained in opposition to Tertullian's denial that Pope Callistus had the power to forgive sins of the flesh, the refusal of the Novatianists to admit the reconciliation of the *lapsi* had a similar effect. Again the divine right of the ecclesiastical hierarchy and the divine law of Christian marriage were affirmed against several heresies; and St. Cyril of Alexandria and Cæsarius of Arles identify the rite of anointing the sick with that described by St. James in his Epistle.

Lastly the intention of the minister was not totally overlooked, but was embodied in the general doctrine according to which, in the words of St. Paul, ministers must be accounted as the ministers of Christ, and dispensers of the mysteries of God,⁹ and as ambassadors of Christ.¹⁰ In the East this doctrine blossomed out into the magnificent idea of the Christian Priesthood as set forth especially in the *De Sacerdotio* of St. John Chrysostom. The faithful also were to come to the sacraments with the idea of obeying Christ and taking part in the holy rites of the Church. No doubt there are facts which seem opposed to this general doctrine. Such are due chiefly to the part taken by laymen in the election of priests and bishops. But in most cases, as St. Augustine testifies, those so elected gave their consent, or the opposition was an exception for which the Church must not be held responsible, inasmuch as it was quite uncommon.

In short, at this earlier stage, all later features appear, although only in outline and in a concrete form, as is but na-

⁹ I Cor. 4:1.

¹⁰ II Cor. 5:14-20.

tural. For if we are to look for a development it is only reasonable to expect that at its first period it will be incomplete and confused. To complete it and reduce it to order will be the work of later ages.

II.

In this, as in every theological question, St. Augustine is, as a recent writer has said, "the central figure in history, the heir of all ancient wisdom and the starting-point of all new."¹¹ This great Doctor started the theology of the sacraments as such; that is to say, he began the work of abstraction and speculation, the work of defining their nature, distinguishing their elements and their effects. Not that any one complete treatise of his can be found which has this end in view, but from his numerous writings many passages can be gathered in which we see how the results obtained by previous writers, especially St. Ambrose, are illumined by his genius.

In all of the sacraments we have to distinguish the external element from the internal. As far as the external is concerned, the sacraments are signs at once natural and conventional, since from the nature of the material things used in them they are fitted to symbolize those things of which they are signs, and at the same time have been appointed for this purpose by the Divine Will. The sign itself, or rite, is composite, according to the famous words "*accedit verbum ad elementum et fit sacramentum.*" These notions and distinctions were destined to become classical.

The question of the efficacy of the sacraments was one of great actuality for St. Augustine, for it had been renewed by the Donatists, while the contrary solutions given by Pope St. Stephen and St. Cyprian still awaited a more definitive statement. St. Augustine perceived that there were strong arguments on both sides, and he contrived to harmonize the conflicting views by firmly adhering to the distinction between the two effects of Baptism, viz: character and grace. This enabled him to draw a twofold conclusion: a minister who is unholy confers sacraments *validly*, for the simple reason that his sinful state does not make him cease from being a minister of Christ, neither does it preclude him from acting in the place

¹¹ Devas, *Key to the World's Progress*, S. XXVI.

of the Church and in the name of Christ from whom the efficacy of the sacraments proceeds ("quos baptizavit Judas, Christus baptizavit"); none the less he confers sacraments *illicitly*, that is to say, he commits sin in so doing, because he has no right to administer them in his state of sin. In the same way, whosoever receives Baptism from heretics receives the character but not the grace. The holy Doctor seems always to take for granted that they sin who consent to receive Baptism from heretics; or at least he believes that outside the true Church there can be no complete sacraments since the one true Church is the one organ of salvation. On the other hand, as he feared to diminish the efficacy of the sacraments, he framed his rather singular theory of the "reviviscence of sins" in those who, after being baptized by heretics and thus purified, later refused to join the true Church.

Thus the sacramental character was clearly put forward by St. Augustine as a theory based upon and destined to explain the practice of not reiterating certain sacraments of the Church. In what precisely this character consists he explains by means of nearly the same comparisons as those we have seen used by the Greek Fathers. It is the seal of the Redeemer impressed on His sheep, the "stigma" imposed on the soldier which was indelible; through it the soul receives a kind of consecration, and for the priest it is "the right to confer Baptism."

The question of the intention in the minister and in the subject is intimately connected with that of efficacy, since the intention is at least one condition of the sacrament's being efficacious. St. Augustine saw clearly the difficulties which might arise in certain cases; for instance, what are we to say of Baptism conferred by a pagan? Again, what in general is to be held regarding what St. Augustine terms the "fallacious" administration of Baptism? The meaning of this expression is not quite clear. Some theologians interpret it as referring to want of faith, as, for example, in the case of a man's receiving Baptism under the influence of threats or promises; but it seems more probable that Baptism is said to be rendered "fallacious" by want of intention, for St. Augustine contrasts baptism received in the Church or in a Christian sect, believed to be the Church, with baptism received during

a theatrical performance on the stage. The former he declares to be valid; the latter, doubtful.

Such, briefly stated, is the theological work effected by St. Augustine as regards the sacraments. It is not, of course, complete, and that chiefly because he wrote no systematic treatise of theology but only occasional works intended to meet the practical difficulties of his own time. Thus he nowhere explains the nature of the link between the external and the internal parts of the sacraments, that is to say, the nature and the mode of their efficacy. Again, while he clearly recognizes that some sacraments confer a character, he nowhere makes any allusion to the character conferred by Confirmation. His language about the sacramental character in general is not altogether precise: thus, he sometimes applies the name character to the whole sacramental rite. And though he gives an accurate definition of a sacrament, he sometimes uses this very word in a much broader sense, even applying it to the Creed, the Lord's Prayer, and other sacred things. To be of divine institution is, according to St. Augustine, one of the elements of the definition of a sacrament in the strict sense. But the question as to how many of these sacred signs were instituted by Christ does not seem to have engaged his attention. He mentions Baptism and the Eucharist, and then adds: "*Et si quid aliud in Scripturis canonicis commendatur*".¹² In fact all our seven sacraments, Extreme Unction excepted, are mentioned in his various writings, and it may be added that this sacrament too is clearly spoken of about this time in the letter of Pope Innocent I (elected 2 December, 401) to Decentius, Bishop of Eugubium. On the question of intention he opened up new and interesting problems which, as was to be expected at that early stage, he left without any definitive solution. These inevitable defects do not, however, deprive him of the honor due to a pioneer, and if he left much to be accomplished by those who were to come after him, he had at the same time prepared the way for them and had left them a goodly stock of ideas to enable them to steadily continue the work.

III.

The Middle Ages were, in regard to the present question, a

¹² Epist., LIV, 1.

period of completion and systematization. The old concepts were taken up and rendered more precise; the old problems were reconsidered and solved, and there was thus formed a consistent theory embracing the whole.

At the very outset we meet with a deviation from the lines laid down by St. Augustine. St. Isidore of Seville (d. 636) did not escape the danger of taking a nominal or etymological definition for a real one, and his definition of sacrament as a mystery or secret could not fail to lead astray both himself and the theologians of the ninth century who followed him. Very soon, however, there was a return to the true idea of a sacrament as a sign. But Hugh of St. Victor (d. 1141), who was so well-advised in following St. Augustine, insisted too much on the necessity of the sign being a material element. He thus unduly narrowed the definition, which could not in consequence be applied easily to Holy Orders and Matrimony. The unknown author of the "*Summa Sententiarum*," which cannot, it seems, be attributed to Hugh,¹³ gave the proper definition by genus and differentia: a sacrament is a sign efficacious in regard to grace. All sacraments therefore are signs, but not all signs are sacraments. Peter Lombard (d. 1160) accepted this definition, and St. Thomas expounded these two ideas in the first two articles of his treatise on the Sacraments.¹⁴ We have here, as will be seen, the two features essential to a sacrament according to St. Augustine, viz: *sacramentum* and *res Sacramenti*.

The "*modus conficiendi sacramenta*" or actual making of them, i. e. the external rite, was also derived by the Schoolmen from the dictum of St. Augustine, "*accedit verbum ad elementum*". These words which the Saint had used when treating of Baptism, were used by Peter Lombard to frame a general theory of the sacramental rite. "Sacraments", he said, "consist of two parts, words and things; words, as for example the invocation of the Blessed Trinity in Baptism; things, as water, oil, and the like". The Lombard did not, however, apply this general theory to Penance and Matrimony.¹⁵

¹³ Cf. Hunter, *Nomencl. Litter.*, III, p. 79.

¹⁴ S. T., III, qu. 62, 1-2.

¹⁵ Sent. IV, Dist. 1, 4.

A further stage consisted in the application of the Aristotelian theory of "matter and form" to the doctrine of the sacraments. This adaptation, first outlined by William of Auxerre (d. 1230), was completed by St. Thomas (S. Th. III. 60, 6.), who applied it to Penance and to Matrimony, in the former case successfully, but in the latter less so, owing to this sacrament being in its very nature a contract.

Since the doctrine that sacraments conferred by ministers in a state of sin were valid had never been sanctioned by any Council, it is not to be wondered at if the solutions both of St. Stephen and of St. Augustine were forgotten, and if we find a return to the Donatist theory. This was especially the case in the eleventh century, owing to the large number of clerics excommunicated for simony or incontinency. The question of the validity of Orders or other sacraments conferred by such excommunicated ministers again came to the fore and the Albigenses and Waldenses adopted once more the solution already given by former heretics. The Roman Church, however, upheld the view of St. Augustine, which ultimately prevailed and resulted in a formula taken from the distinction drawn between the *opus operatum* and the *opus operantis*. Peter of Poitiers (d. 1205) was the first to apply this distinction to the question under discussion. It was accepted by all theologians, and, although there was some difference of opinion regarding the sacraments of the Old Law, all agreed in teaching that the sacraments of the New Law conferred grace *ex opere operato* and produced the effect they signified provided the recipient put no obstacle in the way. St. Thomas made use of the idea of an instrument in order to show how the dispositions of the minister himself do not interfere with the validity of the sacrament, since in an instrument whatever is accidental to its character as such has no influence on the effect it produces.

The mode of sacramental causality was next to be considered, and here again recourse was had to the philosophical concept of causality. But while agreeing as to the use of the general term causality, theologians differed as to the particular kind of causality at work in the sacraments, whether, for example, it was occasional or dispositive or efficient. The second of these alternatives was to disappear in later ages,

while the first, with modifications and additions, became known as the system of moral as opposed to physical causality.

The question of the character impressed is intimately united with that of efficacy *ex opere operato*. The doubts previously mentioned about the validity of sacraments conferred by excommunicated ministers are easily explained by the oblivion into which the Augustinian doctrine touching the sacramental character had fallen. As soon as this was again clearly understood, all disputes were brought to an end. A minister can never lose the character derived from his priestly ordination. This result was fully attained in the first half of the thirteenth century and was expressed with special clearness by Peter Lombard, Alexander of Hales (d. 1245), and St. Thomas Aquinas (d. 1274). All of the sacraments impress upon the soul an *ornatus* which in the case of some is transient, in the case of others, namely, Baptism, Confirmation, and Holy Orders, is indelible. Not only was the existence of this three-fold character expressly asserted, but its nature was likewise investigated, and once again an attempt was made to find a place for this supernatural reality among the philosophical categories. Alexander of Hales, and later on, though with modifications, Suarez and Bellarmine, called it a *habitus*, an assimilation to Christ, the Head of the Church, the Priest-King. St. Thomas, in words which recall the above-quoted words of St. Augustine, had defined it as a kind of power derived from the sacerdotal power of Christ, of receiving or administering sacraments; while Duns Scotus (d. 1308) made it a real relation, and Durandus, the "Doctor Resolutissimus" (d. 1334) held it to be a merely logical relation.

To determine the proper number of the sacraments two conditions were necessary, a good definition of a sacrament in general, and an accurate notion of the sacraments individually, the former condition being the foundation of a good classification, the latter the means of ascertaining whether they fulfilled the requirements of the definition. Several attempts prepared the way for a definitive result. St. Isidore of Spain, whose list is the first to appear, had hit on the condition necessary for a good classification. But his etymological definition of sacrament as derived from *secretum* was too vague to give him much assistance; consequently he simply reproduced the list of sacraments given by the Fathers.

In the eleventh century the need of some kind of comprehensive enumeration of the sacred rites was felt. It was required for the work of teaching. Once more the guiding principle was taken from St. Augustine: "*Sacramentum est sacrum signum.*" But this definition was not sufficiently comprehensive, and at the same time it was too extensive; thus in accordance with it St. Peter Damien (d. 1072) reckons twelve sacraments, Hildebertus of Tours (d. 1133) nine, St. Bernard (d. 1153) hints at a great number, whilst other writers are content to return to the smaller and safer number given by St. Isidore. The theologians of the twelfth century perceived the cause of this confusion and tried to find a satisfactory definition, one which could be applied to all the sacraments and to them alone. This was done by uniting the two ideas of sign and efficiency with regard to grace. At the same time the title "*Sacramenta Majora*" was reserved for those which fulfilled these two conditions. The good result of the application of these logical principles to the data of tradition was apparent when Peter Lombard was able to begin his treatise on the Sacraments by giving our list of seven Sacraments. But as a proof that this sacred number was not the invention of any one man but really the outcome of tradition, we find about the same time the author of the *Life of St. Otto of Bamberg* (d. 1139), quoting a sermon attributed to that Bishop in which all seven sacraments are enumerated though not in the same order as that given by Peter Lombard. We meet with the same list of seven Sacraments in a treatise which is attributed to Robert Paululus, a priest of Amiens (d. 1178), and which is not later than the second half of the twelfth century. Moreover the ready agreement of all theologians showed how solid was the foundation on which this classification rested.

Reason, however, was not satisfied with the fact that there were seven sacraments, but went on to inquire why there should be seven. Now as sacraments are spiritual means, the end for which they were intended was naturally put forward by the School of Abelard as the clue to their number. But the spiritual end intended may be the removal of sin, or the bestowal of virtue, or again the bestowal of supernatural life, its support, and its diffusion. Thus Albert the Great considered the seven sacraments in relation to the seven deadly

sins; St. Bonaventure considered them in their relation to the seven chief virtues, namely, the four theological and the four cardinal. St. Thomas took a broader view and compared the supernatural life with the natural, and he showed that in the one as in the other seven things are required for the perfection both of individual and of social life, namely, birth, growth, food, medicine, diet, government, and propagation. This theory may be said to present all the good qualities, but at the same time all the defects inherent in any comparison.

There still remained the question of the institution of the sacraments. This question was a difficult one and called for very precise treatment. It was no longer a question of sacraments in general, but of the seven individually and of their origin. The first step was to ascertain whether they were of divine institution. The affirmative answer was the only possible one, since the two terms, sacrament and grace, already given, necessarily involved divine authorship. But when this inevitable conclusion was compared with the passages of Scripture which had to do with the seven sacraments, it was evident that some elasticity would be required in its application. Moreover, if matter and form were the essential parts of the sacraments, these too ought to have been instituted by the Author of the sacraments. Now while the institution of certain sacraments with their accompanying matter and form is clearly stated in Holy Scripture, there is considerable obscurity with regard to others.

It is not to be wondered at, therefore, that diverse explanations were given. That the sacraments had been instituted by God was admitted by all; but all did not allow that every sacrament had been so instituted by Christ. Thus Alexander of Hales thought that Confirmation had been instituted under the special inspiration of the Holy Ghost in a Council held at Meaux in the ninth century, and St. Bonaventure was of the same general opinion, although according to him the time of institution was shortly after the death of the Apostles. The same Doctor held that Extreme Unction was instituted immediately by the Apostles under the inspiration of the Holy Ghost. Against this singular opinion St. Thomas held that Christ Himself instituted all the seven sacraments, though not all in the same way; for instance, Confirmation was not admin-

istered but only promised, and the promulgation of both Confirmation and Extreme Unction was entrusted by Christ to His Apostles. As for the lack of express texts of Scripture, St. Thomas lays down this very sound and Catholic principle that not Scripture only but Tradition also is a source of Revelation. However, notwithstanding these wise restrictions the historical studies of later ages were to reveal facts which would force later theologians to make distinctions and interpret more widely immediate institution in so far as it concerned the matter and the form of the sacraments.

The question of the intention of the minister which had been left unsolved by St. Augustine, was now taken up again, and two solutions were proposed which were in direct contradiction. Roland Bandinelli, afterwards Pope Alexander III (d. 1181), required no intention, but simply the fulfilment of the rubrics of the Church. Hugo of St. Victor, on the contrary, held that intention was necessary. The greatest names among the Schoolmen were in favor of this last solution, thus adhering to the principle derived from tradition that the minister, being the representative of the Church, ought to have at least the intention of doing what the Church does.

Some theologians, however, and among them St. Thomas himself,¹⁶ seemed inclined to think that the requisite intention, at least in the case of those sacraments necessary for salvation, was sufficiently contained in the deliberate external utterance of the words which themselves express the Church's intention. Thus began the controversy regarding the value of the merely external intention, a controversy which in the sixteenth century became famous owing to the attitude adopted by the Dominican Ambrose Catharinus (d. 1553).

IV.

Thus all the questions relating to the Sacraments considered in general had been handled anew, had been illustrated, completed, and, as far as might be, solved; and this, too, by laborers who carried on in unbroken succession the tradition of former ages. When Protestantism arose and private judgment began to make havoc with these results, nothing else re-

¹⁶ III Pars, Sum., q. 64, a. 8, ad 2.

mained for the Church to do but to select and define. She had to select what was truly a development of the original Revelation from among the additions due to speculation, and she had, in virtue of her supreme and divine authority, to reduce it to definitions. This was done by the Council of Trent and we find ourselves once more in presence of the old familiar questions, but they are now clearly stated, authoritatively defined, and demanding our cordial and ready assent.

"If any one shall say that the Sacraments of the New Law were not all of them immediately instituted by our Lord Jesus Christ, or that they are more or less than seven in number, viz. Baptism, etc.; or that any one of these seven is not truly and properly a Sacrament—let him be anathema."—*Sess. VII, Can. 1.*

"If any one shall say that the Sacraments of the New Law do not contain the grace which they signify, or do not confer this same grace on those who put no obstacle in the way—let him be anathema."—*Can. 6.*

"If any one shall say that by the Sacraments of the New Law grace is not conferred *ex opere operato*—let him be anathema."—*Can. 8.*

"If any one shall say that in three Sacraments, viz. Baptism, Confirmation, and Holy Orders, there is not impressed upon the soul a character, that is to say a certain spiritual and indelible mark—let him be anathema."—*Can. 9.*

"If any one shall say that ministers are not required to have when making or conferring Sacraments the intention of at least doing what the Church does—let him be anathema."—*Can. 11.*

"If any one shall say that a minister in a state of mortal sin does not, provided he observes all that is essential, make or confer the Sacrament he is engaged upon—let him be anathema."—*Can. 12.*

The Council also defined several other points on which the Reformers, following their own false principles, had erred. It may be remarked with regard to the definitions given above, that nothing is to be found in them which had not been in some way or other held from the beginning, albeit implicitly or only partially developed. The further development was, as we have seen, gradually brought about owing to circumstances which demanded it and by means of the careful studies and keen discernment first of all of the Fathers—of whom the foremost was St. Augustine—and then of the Schoolmen, especially

of the greatest of them, St. Thomas Aquinas. As already said, the Council made a selection from the huge mass of teaching concerning the sacraments which had been bequeathed to them by preceding ages. In general it may be said that the Fathers of the Council kept rather to the bare facts than to explanations of the facts, and they did not admit into their definitions those philosophical theories which had been used to explain the constitution of the sacraments, the reasonableness of their number, the manner of their institution, or the nature of the intention required. Points like these were left open for discussion, at least in so far as the definitions had no bearing upon them. The points defined were manifestly parts of Revelation; they touched on Faith and Morals, and the Council, under the guidance of the Holy Spirit, and in opposition to fresh errors, thought fit to give special sanction to these points by a solemn definition which should impose them on the faith of the Universal Church. And when recently another and more radical Protestantism once more put forth new and more comprehensive denials of these points, the Vicar of Christ raised his voice in answer and proclaimed anew the ancient Faith.¹⁷

At the outset of this paper I said that a development was to be expected in so complex and important a subject as that of the sacraments; and now that we have brought it to a close we can well say that the conditions of a genuine development, such as that sketched by Newman, have been fulfilled, viz.: preservation of the type, continuity of principles, power of assimilation, logical sequence, anticipation of the future, conservative action upon the past, chronic vigor; especially after the infallible authority has set its seal upon those developments: thereby separating them from the mass of mere human speculation, extravagance, corruptions, and errors, in and out of which they grew.¹⁸ In one word, as Vincent of Lerins has said, it was all along a progress, a growth, but of one and the same living being: the smallest of seeds became a large tree.

J. D. FOLGHERA, O.P.

Hawkesyard Priory, England.

¹⁷ *Neo. Syll.*, Prop. 39-51.

¹⁸ *Develop.*, C. II, S. II, 4-5.

THE CONVERT CLERGYMAN AND THE ECCLESIASTICAL SEMINARY.

JUDGING from the great number of converts who are being gathered into the Church out of the peoples which in the sixteenth century fell away from Catholic unity, we would seem to be living in the days in which is being fulfilled the promise, "I will bring them back again because I will have mercy upon them, and they shall be as they were when I had not cast them off; I will whistle for them, and I will gather them together because I have redeemed them. I will multiply them as they were multiplied before". God's mercy apparently is manifested in a special manner toward Anglicans. Ever since the days of Elizabeth when the Jesuit missionaries went to England and began the work of reconciliation, the stream of converts has been almost continuous, so that from then until the present there have been but few periods of time when the Catholic Church did not number among her priests those who had once been either laymen or ministers in the Anglican body. At the present day the stream of Anglican converts shows no sign of drying up. On the contrary, there is any number of Episcopalian clergymen, both in this country and elsewhere, who are standing trembling on the banks of the divine mercy, and only need the impetus of fortitude to cast themselves into the current which they see carrying so many into the City of God.

Such of these convert clerics as are unmarried will in most instances aspire to the priesthood. The question of their training may suggest many possible difficulties, and yet it is really a very simple question and one capable of a very simple solution. If they desire to enter a Religious Order or a Congregation of clerics, their course is clear before them. They must first pass through the exercises of the novitiate along with the other novices, and then make so much of the studies of the scholasticate as they stand in need of. But what shall be done in the case of those who aspire to the ranks of the secular priesthood? Shall they be gathered into some special house of studies where they will be by themselves, and where they will be exempt from much of the usual Seminary routine? Or shall they be sent to the Seminary, the only

novitiate of the secular priesthood, and be identified with the student body, and thus experience the same discipline as is prescribed for the other sons of the Church? To this question I have been invited by the Editor of the ECCLESIASTICAL REVIEW to offer an answer drawn from my experiences as a convert.

Accordingly, what I am about to say is on the one hand based upon an intimate knowledge of the intellectual and disciplinary influences under which the Protestant clergy are trained in their seminaries, and of the social and ecclesiastical conditions which afterward form their characters and give direction to their minds. I have had special opportunities in the years gone by, first as a student and afterwards as an examiner of candidates for the Episcopalian ministry, to estimate the practical results of the method of training pursued in the non-Catholic seminaries. And a ministry of twenty-two years in the Episcopal Church brought me into personal contact with every phase of the life of the non-Catholic clergy, and with every type of theological mind which Protestantism has ever produced.

On the other hand, since my formal entrance into the Catholic fold, I have become thoroughly acquainted with the life and discipline of the Catholic seminary. This acquaintance I have gained not as a privileged guest living in the seminary and merely looking on, but as a student fulfilling all the seminary routine during two scholastic years, and living in close and intimate contact with the student body.

I am enabled therefore, I think, to look at the questions proposed from more sides than one. I understand the general psychological attitude which the convert necessarily brings with him as the result of the influences and conditions under which he has lived. I know by experience what are the advantages both negative and positive which the seminary discipline will undoubtedly afford him. And I appreciate fully the difficulties which he may naturally imagine will be his in submitting himself again to school life of any kind. At the outset, then, let me say that experience and observation convince me that a separate house of studies would not be for the interests of the convert, and that the best place of training a convert for the secular priesthood is the secular semi-

nary where the other aspirants to the sacred ministry are being trained; just as the best place of training him for the Religious Life is the Religious novitiate and scholasticate along with the other novices. As to the length of time which the convert may spend in the seminary, that of course will depend upon his special mood and intellectual gifts and acquisitions, upon the habits of his past career, and upon his superiors' judgment of what will be best for him, all things being considered. But in any case a real, actual experience of seminary life, extending over some length of time, is in my judgment of paramount importance both for the convert's sake and also for the Church's sake. I shall briefly state my reasons.

In the first place, then, seminary life is all important for the convert in order to give him the habit of mind of the Catholic priest. It matters not how much a man may have read Catholic theology before he came into the Church, he will notwithstanding bring with him more or less of a foreign attitude. This may mean nothing more than that he had not yet acquired the phraseology and external habits of a Catholic. It may imply, however, the presence in his mind of principles imbibed through a non-Catholic education, the inconsistency of which with the mind of the Church the convert has not yet discovered, but which in the future may lead him to espouse theories and advocate lines of action which otherwise he would never have taken up with. Now it is perfectly clear that this alien attitude must be corrected if the convert is to be blended with the general body of the clergy and if he is to have his full usefulness in the Catholic priesthood. This, as it seems to me, will be most effectively accomplished by his being introduced at once into the full routine of seminary life, and identified in every possible way with the student body. No convert who is a man of intelligence can live for any length of time in the atmosphere of a seminary and in daily association with seminarians without perceiving how totally different is the Church's way of looking at all things from that to which he was accustomed. He will learn that the Church has her own philosophy of being, of morals, of revelation, of worship, and of every department of human life, which is as far removed from the philosophies that he was taught in the

secular college as one pole is from another, and which can no more be reconciled with them than light can be reconciled with darkness, or Christ with Belial. If the convert has been reared in the atmosphere of a narrow, rigid, and unnatural Puritanism, which insists upon an external righteousness of its own devising and deals with the offender in a hard legalistic spirit, he will also need to learn, and will have in the seminary the opportunity of learning, how radically many of his artificial notions of correctness must be modified or altogether abandoned. He will be taught that the Catholic Church, like God himself, measures men's acts not by their outward appearance but by the character of the will whence they proceed, and that therefore her method of dealing with souls is always flexible, merciful, and charitable. He will perceive that, while her moral principles never change, her application of principles varies with new conditions; that all her laws whether for priest or people are for edification and not for destruction, and that it is in this spirit that she desires them all to be administered.

Once the convert grasps at least the general principles of the Church's philosophy with regard to things human and divine, his whole outlook will be changed and his whole horizon will be widened. He will now understand the Church's conservative point of view, and will adapt himself to it. The result will be an intellectual discernment which will correct any fads or fancies that an unenlightened zeal may have begotten in his head, and which will enable him to take instinctively the proper position on any question, theological or moral, which may be agitated in the world. There will also be imparted to him at the same time the broad, kindly, and charitable spirit of the Catholic pastor in dealing with men and in passing judgment upon their actions, which will be nothing less than the spirit of Christ Himself. But if the convert is not made to grasp the philosophical rationale which underlies the whole system of the Catholic religion and which gives form to all its institutions, whatever theological knowledge he may acquire will at the best be very superficial, his psychological attitude will never be satisfactory, his terminology will be halting and inaccurate, and his whole bearing will always be suggestive of the Protestant denomination whence he came.

A house of studies for converts separate from the ordinary seminary would fail to do for the convert this necessary work of acclimatizing, of giving point of view, and of imparting tone of expression. And it would fail simply because of the absence of contact with a body of men who were not converts. The tone of such a house (as is the case of every educational institution for men) would be created by the student body, and would be what the converts brought with them and nothing more. There would not be the traditional atmosphere and feeling, and way of looking at things which is so sensible in every well-ordered seminary. The mere knowledge of the propositions of Catholic theology may be acquired by private reading. But the Catholic point of view, the Catholic instinct, the Catholic sensitiveness, and the resultant Catholic tone can only be gained by the convert being in daily and intimate association with a body of Catholic clerics who have breathed in the spirit of the Church from their very cradles.

In the next place, seminary life will be of advantage to the convert in the complete break it involves with his previous modes of living and with his old activities. If in the past he has been accustomed to live alone, and has never experienced the restraint which is necessarily involved in living a common life with other men, just so much the more will he need for a while the discipline of the common life of the seminary if he is afterward to live contentedly in a clergy house. He will of course at first feel the inconvenience of a life in which he must constantly consider the dispositions of those with whom he is associated. But if he be a man of common sense, the result of this experience will be that he will come out of the seminary with an increase of generosity and adaptability, and with the knowledge of how to move about the angles of other people without cutting himself. On the other hand the more domestic he has been and the more he has been accustomed to live with his family in the past, just so much the more he needs the undomesticity of the seminary that he may learn that from henceforth his life is to be a life of manly separateness, that the softness of the parental home can be no longer his, and that the claims of family and friends are to be forever subordinated to the claim which the Church has upon his time, upon his gifts, and upon his affections.

Furthermore, however great may be the convert's capacity for activity or bright the promise of his usefulness, the period of restraint and quiescence in the seminary will be just as necessary for his spiritual welfare as were the three years sojourn in Arabia for Saint Paul, and the deep sleep for Elias as he lay under the juniper tree. He needs this time of retirement in which to recover from the notoriety into which most converts are unavoidably thrust, and to gain the devotional habits of a Catholic. For however well the convert may understand the philosophical and theological basis of Catholic worship or be acquainted with the Church's treasury of devotional helps, he will yet have to acquire the Catholic's spirit of prayer, the Catholic's attitude in prayer, and the Catholic's expectancy in prayer. He may be a very devout man and may have made real progress in the habit of prayer; but it is one thing to pray outside the Church and by the partial light of an imperfect faith, and it is quite another thing to pray in the unity of the Church and with the spiritual vision which the Catholic faith alone can give. The sense of the supernatural is always very weak in the Protestant even at the best. He worships God afar off, and of the great cloud of heavenly witnesses who are all about him he had never so much as caught a glimpse. His prayer is in accordance with the measure of his vision. The Catholic on the other hand who lives in the practice of his religion has always with him the consciousness of the supernatural. At times it is more vivid than at others, but it is never wholly absent from him at any time. By faith he sees the innumerable company of angels and the spirits of just men made perfect, all of whom he knows are interested in his welfare and are offering up their prayers in his behalf. And he values all the Church's Sacraments and benedictions and spiritual exercises as so many means which bring him into contact with this great unseen world of heavenly realities. Possessing the liberty of the sons of God, his approach to God and the Saints is marked by a freeness and familiarity which seem strange to those outside the Church. How very real and near the supernatural is to the faithful Catholic, how trustful he is in the use of the Church's devotions, and with what facility he turns to prayer in every need, is one of the

many surprises which meet the convert as he becomes acquainted with the lives of the Catholic laity.

The convert observes all this especially among the students of the seminary. He sees not only the faithfulness with which the obligatory exercises are fulfilled, but he notes also the many exercises of piety voluntarily undertaken, and the time taken from recreation and spent in prayer before the Blessed Sacrament or the shrine of Our Blessed Lady. From many a little incident and passing remark he learns how simple is their faith, how interior is their piety, how deep is their realization of the supernatural, and how expectant is their attitude in prayer. The convert cannot but contrast all this with the formality and stiffness, with the lack of spontaneity and fervor, and with the almost total absence of spiritual vision which characterizes the devotional life of even the best of the Protestant seminaries. He observes that the difference is not merely in outward form, but is radical and fundamental. In the Protestant seminary there is but the dim glimmer of the few rays of light which have struggled in from the City of God. In the Catholic seminary there is the illumination of that perfect faith which in the heart of the Catholic is the substance of things hoped for, and the conviction of things that appear not. It is in accordance with the measure of this vision of divine faith that the Catholic seminarian prays.

This devotional attitude creates an atmosphere of supernaturalism which the convert feels as soon as he enters the seminary. If he be of teachable spirit, it soon permeates his whole being, and opens the eyes of his soul to a growing appreciation of what the Communion of Saints really means. Like the servant of Eliseus he now sees that he is not alone in the spiritual warfare, but that all about him are the Holy Ones of God, and he learns that all his prayers and praises go up together with those of Angels and Archangels, of Thrones and Dominations and of all the Hosts of Heaven. In the past when he read of the visions of the Saints and the marvels wrought by their intercession, he perhaps dismissed them as so much pious exaggeration or as the outcome of blind credulity. But now he sees no impossibility or improbability in such manifestations of the nearness of God and

his Saints and of their loving regard to the prayers of the elect. He now prays as he never did before. It is with the faith, and the vision, and the expectancy of a Catholic. Even if the seminary did nothing more for the convert than to teach him how to pray as a believing Catholic, in doing that it will have taught him the secret of his own perseverance and sanctification, and formed in him that unconquerable faith whereby the priest in every age has overcome kingdoms, wrought justice, and obtained all the promises of God.

In addition to the training in detachment and in the habit of Catholic devotion, the seminary gives the convert the opportunity of becoming accustomed to his Father's house, and of making the acquaintance with those with whom his life is to be identified and who will be gathered about his bier at the last. The convert may at first, perhaps, think that he is regarded as in a class by himself because he is a convert, and hence that he is in a position of some disadvantage. The sooner such an erroneous thought is eliminated from his mind the better. The Church is Christ's, and the convert is in the Church by the favor of no man, but simply by virtue of the same unmerited grace by which every other Catholic is in the Church. And his rights in the Church are precisely the same as those which belong to all the faithful, neither more nor less. The man who was called into the Church in unconscious infancy has no ground for boasting because of that fact, for there was on his part no moral act, nor can the grace of justification whereby the soul is incorporated into the Church be merited by anyone. And so also the fact that the convert was not called into the vineyard until the ninth or the eleventh hour does not affect his status as a son of the Vicar of Christ, the one keeper of the vineyard, just as it will not affect his reward at the hands of the Lord of the vineyard who will give unto the last even as unto the first. He ought therefore to learn to enter, humbly indeed, but nevertheless unhesitatingly and confidently, upon the inheritance which is his, and to behave himself with the ease which a child feels in his father's house and when among his own kith and kin, for all things are his and he is Christ's.

Nowhere will the convert sooner acquire this ease than in the seminary. If, putting away all aloofness, he gladly places

himself on a level with the other sons of the Church, and shows that he rejoices as much in the discharge of his duties as in the exercise of the rights of a Catholic and seminarian, he will at once be met with a corresponding generosity on the part of both professors and students which will leave him in no doubt that he is indeed among friends and brethren and is recognized as being no longer an alien but a copartner with them in the household of God. I have in the past been acquainted with many educational institutions outside the Church, but nowhere have I met with anything like the manliness of bearing, the generosity of spirit, the refinement of grace, and the kindliness of charity which reign in a Catholic seminary. It is there that one sees in the graces of unsullied boyhood and manhood the fruits of religion reared in Catholic homes. That convert will indeed be a strange man if the daily experience of the courtesy and brotherliness of his fellow seminarians does not draw him out of himself, open up his heart, and enkindle in it a deep and loving regard for those among whom his lot is cast. And this sense of brotherhood will absorb him more and more into the *esprit de corps* of the Catholic priesthood, giving to him the true sacerdotal ring, and winning for him lasting friendships that will more than make up for all the friendships he may have lost by his conversion to the Church.

It is true that seminary life may, and probably will, chafe those who in the past have felt little or nothing of the restraints of authority, and who although good men have never subjected themselves to any special rule of discipline. But if these men are admitted to the priesthood without the experience of the discipline of an ordered life, is it not going to be to their very great disadvantage afterward, to say nothing of the disadvantage that may accrue to the Church? A life of individualism extending over years cannot but create habits of mind and of action. And if these habits are not corrected before the man receives the priesthood, he will be entirely unprepared for that perseverance in assigned duty, and for that entire obedience which will be expected from him by his Catholic superiors. An enthusiastic zeal will not make up for the lack of the spirit of submission. It will rather make it all the more difficult for the man to surrender his

plans and his theories when the voice of authority speaks and bids him to lay them down because they are judged to be wrong, or, at least, to be inopportune. The result may be disappointment, discouragement, and a sullen interior rebellion which may end in disaster. And that, not because he is not a thoroughly orthodox man so far as the faith is concerned, and not because he is not in his way a pious man, but simply because he has never acquired a clear concept of the principle of authority, and there has never been formed in him the habit of obedience.

For such a man, the experience of seminary life is an indispensable necessity, if his spiritual welfare is to be consulted. There he will have the opportunity not only of testing whether he can submit his will to the restraint of authority, but also of seeing illustrated in others just what obedience in the Catholic Church really means. He will perceive in the student body a spirit of deference to authority because it is authority, and of obedience to what is commanded—so long as it violates no moral principle—because it is commanded, the like of which he has never before seen exemplified although he may read about it in books. And when he observes further, that this deference and obedience are rendered by men who are thoroughly masculine and quite able to assert themselves at other times when authority leaves them free, there is imparted to him a concept of what the Catholic priest is expected to be which no amount of spiritual reading or of verbal counsel can ever possibly give him. He will therefore enter the priesthood knowing well at least just what is before him, and under no illusions as to the degree of stability and submission which will be expected of him.

I appreciate fully the difficulties which any man may feel in the psychological effort to adapt himself again to the routine of school life. I admit that it is not easy. But however hard it may be, if the convert has come into the Church from the conviction of faith, and not merely because of repulsion from the organization of which he was a member, or because of some other insufficient motive; and moreover, if he has made a generous surrender of his will, and is ready to endure hardness for the kingdom of heaven's sake—seminary life will present no serious difficulties to such a man. On

the contrary he will find that the difficulties are far more in the anticipation than in the realization, and whatever there may be of seeming hardness is lightened and made easy by the sense of the divine presence and approval, and by that peculiar joy of mind and heart which is God's special reward to the convert in this life and of which no one else can have any experience.

As to difficulty being felt by the convert because of any supposed humiliation which will be involved in his placing himself on the same level as the other seminarians, such a thought is unworthy of a moment's consideration. If the Catholic faith is God's very truth, and the Catholic priesthood the very ministry of Christ Himself, what sort of a convert is the man who would think it any humiliation to take the lowest place in the school of Christ in order to learn that inestimable truth and to be fitted for that divine ministry? A man who would seek for exemption from the seminary for such a reason would only demonstrate his entire unfitness for the hierarchy of Him who accounted Himself of no reputation and humbled Himself even to the death of the cross. Saul the convert, although he was a Hebrew of the Hebrews, did not think it beneath him to sit as a learner at the feet of the Fisherman. Nor did Ignatius Loyola, the Spanish nobleman, think that he had lost dignity by taking his seat on the bench among school boys. To become a child for the kingdom of heaven's sake is indeed accounted a humiliation even to foolishness by those who are without the Church; but it is no humiliation in the eyes of those who are within the Church and are imbued with the spirit of the Church, and who understand the indispensable law of humility which Christ has laid down for all who would be His disciples. So far from the real convert finding any requirement of the seminary a humiliation, he esteems every duty there to be but an opportunity for him to show his gratitude for the mercy and love which brought him out of darkness into the marvellous light of the truth, set his feet upon the Rock and established his goings, and which has now put a new song in his mouth, even a thanksgiving unto his God.

WILLIAM I. MCGARVEY.

The Catholic University, Washington, D. C.

THE SACRED SCRIPTURES ON MIXED MARRIAGES.

II. THE NEW TESTAMENT.

WHEN our Divine Redeemer founded His Church, which was to embrace the whole human race, the distinction between Jew and Gentile ceased, and the law forbidding mixed marriages to the Jews was abrogated, together with the rest of the Jewish dispensation. But the principle underlying that law still remains; for as the essence of things is unalterable, so the dangerous nature of those marriages has not changed. Now, however, in the altered circumstances of the Christian dispensation, we have to look to the New Testament and the authority of the Church for guidance and instruction with regard to them. We have in the Epistles of St. Paul two passages in which the Christian point of view is fully and clearly stated, and, needless to say, it corresponds entirely with that given in the Old Testament.

The first passage refers to the case of those who had been already married before their conversion to the Christian religion, and lays down the rule of conduct for them, when the other parties to the marriage still continued in their unbelief.¹ The second passage deals with the case of Christians who might be contemplating marriages with others not of their own faith. It is with this latter text that I am now chiefly concerned. It is found in the sixth and seventh chapters of the second Epistle to the Corinthians, and is as follows:

Bear not the yoke with unbelievers. For what participation hath justice with injustice? or what fellowship hath light with darkness?

And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?

And what agreement hath the temple of God with idols? For you are the temple of the living God: as God saith: I will dwell in them, and walk among them, and I will be their God and they shall be my people.

Wherefore go out from among them, and be ye separate, saith the Lord; and touch not the unclean thing.

And I will receive you; and I will be a father to you; and you shall be my sons and daughters, saith the Lord Almighty.

Having therefore these promises, dearly beloved, let us cleanse our-

¹ 1 Cor. 7: 10-15.

selves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God. (II Cor. 6: 14—7: 1.)

From a close examination of the whole passage and its context, it appears that St. Paul had been accused by some persons at Corinth of having injured the worldly prospects of some of his converts by his teaching on mixed marriages, inasmuch as it prevented them from making what they considered good matches with wealthy unbelievers. Under any circumstance that would be a serious accusation; but the special circumstances of the infant Church at Corinth added to its gravity. That the Corinthians inordinately loved money is borne out by the fact that they contributed nothing to the support of St. Paul during his mission to them, and neglected, at least for a twelvemonth, to give a small weekly contribution toward the relief of their distressed brethren at Jerusalem. Moreover, the converts to Christianity at Corinth were mostly recruited from the lower orders of society,² and formed but a small minority of the population. These circumstances tended in the minds of the Corinthians to make the hardships which they imagined the hostility of St. Paul to mixed marriages imposed upon them, appear all the greater. In the text now under consideration the Apostle defends himself by repeating his teaching in such forcible and convincing terms as to silence his accusers forever.

The proof that this accusation was made against St. Paul depends mainly upon the context, an explanation of which I defer giving for the present, as it will be better understood when the text itself is explained. However, in the meantime I assume it as a fact, since it is the key to the interpretation of the whole passage.

“Bear not the yoke with unbelievers.”

This is the reading of the Vulgate, which, in this instance, is imperfect. The Greek text, which is almost untranslatable, might be approximately rendered thus: “Become not persons heterogeneously yoking themselves to unbelievers.”

The expression “yoking” when applied to persons was a well-known metaphor among the ancients for marriage, as

² I Cor. 1: 26.

"unyoking" was for divorce.³ It was the voice of nature and experience speaking in simple and appropriate language. When God gave Adam a wife, He intended her to be a help-mate for her husband,⁴ and to bear her share of the burden of every day life. Experience proved this to be true in every case; hence the origin of the metaphor, which still lives in our own language in the word "conjugal."

But the Apostle, who knew what conflicting elements are found in a mixed marriage, would not allow himself the use of the expression without qualifying it. And the manner in which he did qualify it is full of significance. It shows that the dominant idea about these marriages in the Apostle's mind was that they were unbecoming and unnatural. On this account he did not draw his metaphor from the case ordinarily occurring, where two animals of the same kind—two horses or two oxen—were yoked together, a position which would be natural, but from a yoke to which two animals generically different were attached, a position incongruous, unnatural, and cruel. "Become not *ἑτεροζυγούμενοι* with unbelievers;" that is, yoke not yourselves to unbelievers, like an ass and an ox to the same plough. This was an act forbidden to the Jews: "Thou shalt not plough with an ass and an ox together" (Deut. 22: 10). The Apostle no doubt would have the inference drawn, that, if it was unlawful, unnatural, and ludicrous, in the case of animals, it was much more so in the case of men and Christians. This is the interpretation of St. Jerome, who condemned mixed marriages for the reason that it would be ploughing with an ass and an ox together, and weaving the nuptial garment out of different stuffs.⁵

The appropriateness of the figure used by the Apostle comes out in clearer light when it is viewed from the sacramental standpoint. The end of Christian marriage is to people heaven with saints, and for this purpose Christ raised it to the dignity of a sacrament, which confers grace on the married couple to bring up their children in the fear and love of God. This duty when rightly discharged requires the combined attention and united efforts of both parents. But in a mixed

³ For unyoking in the sense of divorce see among others Josephus, a contemporary of St. Paul. L. iv, c. 8, no. 23. *Antiq. Judaeorum*.

⁴ Gen. 2: 18.

⁵ Hieronymi Ep. ad Ageruchiam.

marriage the most a Catholic can expect is to be allowed to do the work alone. He must do all the ploughing in this most important field; and if he feels happy and contented in doing so, in case he is let alone and has not to pull against the ox as well as the plough, the reason is he does not understand the importance and difficulty of the task or his great responsibility before God for the souls of his children. Without special help from God, a good day's work is not to be expected under such conditions.

A fact noted by Alford in his Greek Testament, in connexion with the word used here for yoking, may be worth mentioning. It is this. The only other place in the whole of the Sacred Scriptures in which the same word is found, is a passage in Leviticus (19: 19) which prohibited the Jews from breeding mules or similar stock. This may be only a coincidence, but it reminds us of what the Bishops of Australia describe as happening not unfrequently in this country, "that the children of these marriages are infected with indifferentism," and follow the religion neither of their father nor of their mother.

After stating his doctrine in these few pregnant words, the Apostle goes on to defend it and to justify his method of delivering it by asking them questions which their own intelligence would force them to answer in a way that would confirm his view. Each question is a proof of the absurdity of the yoke, and a reason for avoiding it. But before dealing with these questions in detail, it may be well to observe that in the original text the first two questions form one clause by themselves, the third and fourth another clause, and the fifth a third, each clause marking a distinct step in the line of the Apostle's argument.*

"For what participation hath justice with injustice? Or what fellowship hath light with darkness?"

A more literal translation would be: "What share have justice and injustice in the same thing? Or what communion hath light with darkness?" *Justice* means the state of a soul that has been freed from sin by the grace of God, and *in-*

* Vide note in Alford in this place on the force of the enclitic *ὅτι* in asking questions.

justice the state of a soul still in sin—two states as much opposed in the spiritual kingdom, and as destructive of each other, as light and darkness in the kingdom of nature. The use of the word *communion* in the present connexion has much light thrown upon it, in a passage of Dionysius of Halicarnassus,⁷ who wrote in the century before the Christian era. From the pagan author we learn that the most solemn and sacred form of marriage among the ancients was that known among the Romans under the name of *confareatio*; that the ceremony consisted in the spouses partaking together of a sacred morsel of bread, and that the common name for this participation was *communion*. The morsel they ate in common was the *pium far* of the Latin poets, whence the name *confareatio*, and perhaps the modern wedding cake is a survival of the rite. Taking the word then in this acceptation, the two questions of the Apostle may be freely paraphrased in this manner: "Can you make justice and injustice share the same bed? Or make light and darkness sit down and eat in amity together?" Of course the supposition is absurd and a contradiction even in terms. How then could the Corinthians, who were "washed and sanctified and justified in the name of our Lord Jesus Christ, and in the spirit of our God," who "were heretofore darkness but now light in the Lord," be joined amicably—*mensa et thoro*—with those still living unregenerate in the darkness of unbelief? The attempt to harness such conflicting states together would be repugnant to the laws of nature and of grace, and could end only in failure. It would be like marrying light to darkness and grace to sin.

Although the Apostle does not state positively that mixed marriages are in every case opposed to the divine and natural law—the interrogatory form of his language does not bind him to any categorical statement—yet he clearly points out how easily this might happen. The Church therefore wisely prohibits these marriages, and in no case will she dispense from the law unless certain conditions are fulfilled. These conditions are that there be no danger of perversion to the Catholic party; that the Catholic acknowledge the obligation of endeavoring to withdraw the non-Catholic party from error,

⁷ Vol. I, p. 92. Hudson's ed.

and that all the children of either sex born of the marriage be brought up in the true faith. These precautions can never be dispensed with, as they barely bring the marriage within the limits of the divine and natural laws. According to the practice of the Church each case, with all its attending circumstances, must be submitted to competent authority to decide whether there is any valid reason for a dispensation, or whether the marriage can take place at all, on account of its opposition to the law of nature or the positive command of God. It is thus seen that the practice of the Church harmonizes perfectly with the teaching of the Apostle.

The next two questions of the Apostle are intended as an answer to an objection that might be made to his argument, namely that he was putting the case in an extreme way; for though the position he described would be impossible in the abstract, practical people could make it possible, and live in harmony together, because they had many things in common over which they could agree. The Apostle's answer was that he had not overstated the case, and that the figurative language he was using was neither unwarranted nor overdrawn; for Christ was the living personification of grace and light, whilst Belial or Satan was that of darkness and sin. Therefore he asked them :

“And what concord hath Christ with Belial?”

The two are necessarily as much opposed as light and darkness, life and death. There is the eternal war of principle between them, and an everlasting conflict as to practice. Christ came to undo the work of Satan who as the father of lies had persuaded the world that the chief aim of existence was to acquire riches, enjoy pleasures, and obtain honors. The concupiscence of these three things is all that is in the world.⁸ On the contrary, Christ pronounces a curse on the rich: “Woe to you that are rich;” and a blessing on the poor: “Blessed are the poor in spirit.” Instead of telling men “to drink and make merry,” He commands them to deny themselves and take up the cross; and to those who seek power and place He points out that unless they “become as little children they cannot enter into the kingdom of heaven.” How then can the chil-

⁸ I John 2: 16.

dren of light who follow Christ, and those who follow the prince of darkness as their guide, live in harmony together, when their desires, their motives, their ideals, their principles, and the main object of their lives, are in direct opposition to each other? With good reason therefore did the Apostle put to them the next question:

“What part hath the faithful with the unbeliever?”

In the higher aims of life, or in the means of obtaining their last end, they have no part in common. The diversity of opinions, habits, sentiments, and aims, which is found in the parties to a mixed marriage, gives rise to practical difficulties, which are not capable of adjustment by any mutual agreement. The opinions a man forms, and the aims he proposes to himself in life, are, while they last, a part of himself, and throw their image in shades of darkness or of light over all he does, giving a color and tone to his most trivial actions. Any attempt therefore to sink these differences by agreement is of no avail. No method can be devised that will remove the elements of discord, so as to secure that perfect peace and harmony which should be the honest ambition of every man who makes a home. Tertullian gives a graphic account of how these differences worked out in practice in his time; and his description would be a faithful delineation—with due allowance for difference of time and customs—of what occurs under similar circumstances in our own day. “When,” he says, “it is time for the Christians to come together to pray, the pagan says it is just his hour for the bath; when the Church prescribes a fast the pagan spouse makes a feast; and the family duties are never so numerous or pressing as when the obligations of Christian charity require the Christian to be absent from home.” Even if the obstacles are not deliberately raised, the Christians must act with the concurrence of their pagan spouses, and “deem it a favor if they can observe their duty.”⁹

So far the Apostle’s argument rested on the differences in mind and soul between the parties to a mixed marriage. In the Christian the soul is sanctified: in the pagan it is defiled and unregenerate; in the one the mind is enlightened with the rays of divine faith: in the other it is still enveloped in the

⁹ *Ad Uxorem*, II, 3-7.

darkness of unbelief; and in consequence the yoke between them is incongruous. But the Apostle now makes the comparison from another standpoint,—that of the body. It might be answered to his last question, What part hath the faithful with the unbeliever? that they have the same flesh and blood; but even from this point of view the Apostle shows the yoke was still incongruous.

According to St. Paul a Christian is the living temple of the Holy Ghost. This is a doctrine upon which he frequently insisted when addressing the Corinthians. "Know you not, that your members are the temple of the Holy Ghost who is in you."¹⁰ "Know you not, that you are a temple of God, and that the spirit of God dwelleth in you."¹¹ Their bodies were sanctified and consecrated by the indwelling of the Holy Ghost, and by the germs of a glorious resurrection implanted in them at baptism. The Apostle had good reason for this insistence in the case of the Corinthians; for Corinth was one of the most immoral cities of an immoral generation. It was notorious for "the abandoned and unclean worship of Aphrodite, to whose temple more than a thousand priestesses of immoral character were attached." The pagans of Corinth did not consider immorality a sin. In their blindness they sometimes made it even an act of worship. But the Apostle taught his converts that not only was it a sin, but in their case a sin aggravated with a taint of sacrilege. In them it was a profanation of the body of Christ Himself. "Know you not that your bodies are members of Christ. Shall I then take the members of Christ and make them members of a harlot? God forbid."¹² This one fact of their personal holiness was what the Apostle desired them specially to remember when he asked them the question:

"And what agreement hath a temple of God with idols?"

and their belongings? For, once they realized it, they would shrink, in chaste and holy fear, from the mere possibility of entrusting so sacred a treasure to the keeping of an immoral pagan. It was the importance of keeping this doctrine of the Christian religion before their minds that made him insist upon it, and prove it from the word of God.

¹⁰ I Cor. 6: 19.

¹¹ I Cor. 3: 16.

¹² I Cor. 6: 15.

“For you are a temple of the living God; as God saith: I will dwell in them and walk among them, and I will be their God and they shall be my people.”

This is one of the reasons why, in all ages, those who were most deeply imbued with the spirit of the Christian religion have been the most strongly opposed to mixed marriages.

It was the thought of this profanation of God's holy temple that rankled in the mind of St. Jerome, when he lashed with a holy and indignant zeal those Christians of his time who dared to contract mixed marriages. “Nowadays,” he says, “many women despising the order of the Apostle are joined to gentiles, and prostitute the temple of God to idols . . . But though I know many grand dames will rage against me, though I know they will rave like Bacchanalians, against me, an insect, and the least of Christians, with the same impudence with which they have despised Christ, yet I say what I think; I tell them what the Apostle taught me; they are not on the side of justice but of iniquity; they are not on the side of light but of darkness, not on the side of Christ but of Belial; they are not temples of the living God, but fanes and idols of the dead.”¹³

But the Apostle's question points not only to the mere possibility, but to the actual danger of the profanation of God's temple. For, if the material temple would be desecrated by the worship of idols, so only great grace and the protection of Almighty God could save the living temple from a like fate, once it was made by marriage one with a worshipper of idols. The word for “agreement” in the Greek text points also in the same direction, for it is always used, in the Sacred Scriptures, for an agreement which becomes a compliance with some criminal act.¹⁴ The word used by the Apostle is strong and yet not too strong. It was justified by the circumstances of the immoral age in which he lived, and is still justified in our own day, when the modern pagan has reduced the practice of immorality to a science and a fine art.

These arguments against mixed marriages the Apostle next

¹³ *Contra Jov.*, No. 252, Migne ed.

¹⁴ See Luke 23:51; Exodus 23:1.

confirms by the authority of God, who had for the same reasons taught in the Sacred Scriptures the doctrine which he had now delivered.

“ Wherefore go out from among them,
and be separate, saith the Lord, and touch
not the unclean thing.”

By these arguments from reason enlightened by faith, and by the divine authority, he makes good his main contention, that Christians must not yoke themselves by marriage with unbelievers.

This was the teaching that gave occasion for murmuring to some people at Corinth, and it is not difficult to imagine what their thoughts would be on reading the reiterated statement of the Apostle. No doubt they would say what we often hear now: “ What then are we to do? Our number is small, and few of us are wealthy. If our choice be limited to those of our own religion, the hardship will be great. Most of us have no parents or friends in a position to support us; and now that we cannot avail of the opportunity a good marriage would afford us of settling comfortably in life and bettering our position, what are we to do?”

In answer to these objections the Apostle might have said: Obey. “ Seek not their place nor their prosperity.”¹⁵ He might have told them that the observance of duty always entails some sacrifice, but that God in all His laws is more indulgent than man, and on that account alone should be cheerfully obeyed. But the Apostle refrained from saying so, because, perhaps, he considered it spiritual food too solid for the Corinthians. They were still too carnal-minded and deficient in that strong faith and ardent love of God which sweeten self-denial and comfort and sustain the fervent earnest heart. He therefore announced to them a fact more likely to comfort and encourage them, namely, that God Himself would take them under His special protection, and be a father to them, and provide for them, if they faithfully obeyed Him, and kept themselves separate from the heathen.

¹⁵ I Esdras 9: 12.

"And I will receive you; and I will be a father to you; and you shall be my sons and daughters, saith the Lord Almighty."

This passage seems to be the only instance in the New Testament in which God promises special temporal protection to those who do His will. It is, in part, a fitting survival of the sanction of the Old Law which was mainly established to prevent the chosen people from mingling with the Gentiles and making marriages with them. The importance of this promise the Apostle emphasized in a twofold way. First, when he said, it was the promise of the "Lord Almighty." It is worth noticing that this is the only passage in the writings of St. Paul in which God is mentioned under this designation; and it is apparent, that he wanted it to be fully understood that the promise was that of the "Lord" or Master of all things, who was "almighty" to dispose of them as He willed. He emphasized it in the second place when he asked them, in virtue of this glorious promise, to put away all anxiety for the future and to cast all their care upon their Heavenly Father, in order to devote themselves to the purification and sanctification of their souls, working out their salvation in the fear of God.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God."

These last words of the Apostles' exhortation should never be allowed to escape the notice of any one who is contemplating a mixed marriage, nor be forgotten by those whose duty it is to prevent it. The fear of God, and the thought of the eternal consequences that may follow, appear to be the true remedy against the ever-increasing tendency to mixed marriages; and until the faithful are thoroughly persuaded that they are provoking God and bringing upon themselves and their unborn children the anger of the Almighty in time and in eternity, they will never look upon them with the horror they deserve.

At first sight, the form in which the Apostle couched his instruction on mixed marriages gives the impression that he was issuing an absolute prohibition against them. The use of

the imperative mood in his opening sentence, and the stress he lays upon it by his repeated questions, tend to create this impression. Some commentators have actually taken this view, and it is doubtful whether St. Jerome¹⁶ is not amongst the number. A person holding this opinion would find it difficult to justify the toleration of the Church in the face of the Apostle's unqualified command.

But no such difficulty arises when the Apostle is rightly understood. It is evident from the peroration in which he sums up the practical results of his teaching, in the cleansing of themselves from all defilement, that the passage is hortatory, and not preceptive. But it is an exhortation which, taken in all its details, amounts almost to a precept, and to those who love God's holy will it must always appear as such.

Among the truths revealed to us in this passage, there is one which it is important to remember, namely, that the contracting of a mixed marriage, even with a dispensation, is never fully in accordance with the will of God. This explains the passive attitude the Church maintains at the celebration of a mixed marriage, after granting a dispensation for it. She pronounces no benediction on the married couple, nor on the marriage ring, which remains a mere secular token of the union. She does not allow the marriage to be celebrated in a sacred edifice, nor the priest before whom it takes place to wear any sacred vestment; "for fear the tolerating of it might savor of approbation."¹⁷ She stands aloof, silent and sad, at a time intended for rejoicing, barely tolerant of the neglect of the Apostle's admonition. The more we enter into the mind of the Church, and the more fully we realize with her the importance and the necessity of doing God's holy will in all things, the more deeply we must deplore the rashness, presumption, and folly of those who, in the most important step they take in life, deliberately ignore the will of Him whose providence rules over the destinies of men. It is our duty to pray earnestly that God's will may be perfectly fulfilled, and that the Holy Spirit may instil into the minds of the faithful a salutary fear and utter abhorrence of these dangerous unions.

PETER MEAGHER.

Singleton, N. S. W., Australia.

¹⁶ Vide *Contra Jov.*, No. 252.

¹⁷ *Instructio S. Congr. Conc.*, 15 June, 1793.

DE ALIQUIBUS VASECTOMIAE LICEITATEM CONSEQUENTIBUS.

IN articulo suo¹ proponit "Neo-Scholasticus" unam ex illis quaestionibus quae cum vasectomiae liceitate intrinsecum nexum habent. Et optime quidem: in illa enim quaestione hodierna quae "race-suicide" vocatur, innumerae difficultates etiam a catholicis suscitantur qui effrenatae voluptati indulgere vellent quin tamen conscientiam suffocarent. Hic poena, hic labor: contradictoria conjungere nituntur, et nulla est species vel umbra argumenti tenuissima quam non afferant ad defendendam vel saltem excusandam suam vivendi rationem.

Mirum esset si, vasectomiae admissa liceitate, ex hoc novo armamentario arma nova depromere non conarentur. Istis ergo occurrendum est. Quapropter optimum quid aestimo diversas quaestiones practicas proponere solvendas quae tanquam complementum de vasectomiae liceitate disputationis habeantur.

Meam solutionem exponam difficultatis a Neo-Scholastico traditae et aliam quaestionem affinem tractabo.

I.

Licetne vasectomiam subire ad vitandum onanismum? Responsio videtur clare habita apud S. Thomam:² "In nullo casu licet membrum praescindere propter quodcumque peccatum vitandum".

Haec est una conclusionum quae erui possunt ex doctrina generaliori quam sic resumere liceat.

Nullus homo est membrorum suorum absolute dominus sed ad Deum pertinet istud dominium: homo non possessione sed solo usu gaudet membrorum suorum. Consequenter membris suis ad libitum uti nequit, sed solum secundum concessionis divinae terminos, secundum nempe regulam sive naturalem sive positivam a Deo datam. Jura ergo hominis per respectum ad membra sua non sunt jura absoluta sed jura a Deo derivata atque per legem regulata et limitata. Exinde originantur officia hominis per respectum ad corpus suum. Et primo quidem, etiamsi physica libertate gaudeat homo utendi membris suis ad malum uti ad bonum, habet tamen obligationem

¹ ECCLESIASTICAL REVIEW, September, 1910.

² 2^a, 2^{ae}, Q. LXV, a. I ad 3^m.

moralem illis non utendi contra naturam, contra legem Dei. Secundo, quoad conservationem corporis, regulariter, lege naturali, homo tenetur conservare et vitam et membra. Cum enim Deus non dederit homini dominium sive vitae, sive membrorum, homo non potest ad libitum illa destruere. Hinc illicitas suicidii et mutilationis. Utrumque tamen per accidens licitum fieri potest, non quidem ex voluntate hominis sed ex voluntate Dei qui, dominus noster absolutus, de vita vel membris nostris uti vult disponere potest. Ad suicidium permitendum quod attinet, nulla generali lege exprimitur ista voluntas divina, sed quando exprimitur, hoc fit per inspirationem ad personam: sic legimus aliquos Sanctos, sub inspiratione Spiritus Sancti, sese praecipites dedisse in flammis. Quoad mutilationem, datur lex naturae, lex generalis quae sic a philosophis resumitur: "*Pars propter totum*". Deus enim omnia sapienter ordinavit et gubernat, et vult ordinem in omnibus: sicut in usu pars est propter totum, ita etiam in conservatione. Ita ut si in conflictum veniant pars et totum, isti prior cedere debeat. Et hoc est quod S. Thomas explicat in 2a. 2ae Q. LXV a. I, citato a Neo-Scholastico: "*Cum membrum aliquod sit pars totius humani corporis, est propter totum, sicut imperfectum est propter perfectum. Unde disponendum est de membro humani corporis secundum quod expedit toti.*"

Sed praecise, hoc admissio, nonne difficilius solutu evadit difficultas a Neo-Scholastico proposita?—Bonum animae est certe bonum totius hominis. Ergo licita est mutilatio pro bono animae. Maximum autem bonum animae est vitatio peccati: unde ad vitandum peccatum licita est mutilatio.

Tribus verbis difficultatem solvit S. Thomas: "*Peccatum subjacet voluntati*": voluntas est semper libera non peccandi; consequenter nullo modo necessaria est mutilatio membri ad peccatum vitandum, et absque ea bono spirituali totius semper provideri potest.

Cum ex alia parte non simus domini membrorum, extra casum necessitatis illa destruere non possumus. Ergo ad peccatum vitandum, membrum abscindere nefas est.

Neque urgeatur quod etiamsi non adsit omnimoda necessitas peccatum vitandi per abscissionem membri, haec tamen mutilatio perutilis et moraliter necessaria dicenda sit. Re-

manet enim semper verum principium generale: Rem alterius destruere illicitum est praeter casum necessitatis, quando nempe ex nostro nobis providere non possumus. Sed homo, etiam passionibus omnimodo deditus, remanet liber, et, si vult, auxiliante gratia Dei, malae habitudini renunciare potest peccatumque vitare. Potest ergo, utendo suo, id est voluntate sua, isti necessitati spirituali subvenire, et consequenter nequit rem alienam, rem Dei destruere ad hoc ut dictae necessitati provideat: nequit se mutilare ad hoc ut peccatum facilius vitet.

Haec est Sancti Thomae doctrina generalis de mutilatione. Applicetur nunc casui nostro. Vasectomia esset utique optimum remedium ad vitandum onanismum: onanista nullam amplius prolis generationem formidans, sese libere voluptati dare posset quin recurrat ad nefandam habitudinem suam.

Quid autem de liceitate istius remedii?—"In nullo casu licet membrum praescindere propter quodcumque peccatum vitandum". Consequenter omnino illicita est vasectomia tanquam remedium contra onanismum adhibita.

Sed "Vasectomia est theologicè indifferens et non per se mala."

"Atqui actio in se indifferens ex fine bono justificatur: finis autem bonus in casu esset evitatio onanismi". Ergo.

Vasectomia est in se indifferens: optime, dummodo hoc accipiatur debita cum reservatione.

Vasectomia est indifferens hoc sensu quod, in abstracto considerata, ejus definitio nullam includit notionem mali, *Concedo*. Est indifferens in quantum, in applicatione, ejus moralitas dependet ab intentione agentis, *Subdistinguo*: Si agens est Deus, *Concedo*. Si agens est homo, *Nego* vel adhuc *subdistinguo*: Potest dici indifferens hoc sensu quod in aliquibus determinatis casibus, adhibita ad certum finem bonum, est licita dum in aliis casibus est illicita, *Concedo*. Potest dici indifferens hoc sensu quod erit bona si finis ab homine agente intentus est bonus, mala si finis est malus, *Nego*.

Etenim Vasectomia, uti quaecumque mutilatio, est destructio rei ad Deum pertinentis, secundum quod antea explicavimus. Cum mutilatio de se nullum peccatum dicat, et Deus sit dominus absolutus et vitae et membrorum nostrorum, potest ad libitum rem suam destruere, nos vel vita vel membro privare. Consequenter, considerata sive in se sive per respectum

ad agentem Deum, mutilatio certissime nullo modo mala moraliter dici potest.

Sed quomodo se habet ad hominem agentem?—Homo, uti vidimus, nullum habet dominium in membra sua. Si ergo mutilationem operatur, destruit rem directe ad Deum pertinentem. Potestne hoc licite facere? Si Deus hoc permittit et modo quo permittit, utique: Deus enim homini tanquam procuratori jura sua cedere atque conditiones istius cessionis determinare potest. Extra hunc casum, illicitum erit.

Nunc autem Deus talem destructionem permittit non generaliter ad attingendum bonum quodcumque, sed solum ad attingendum bonum istud particulare quod est salus totius, sive individui sive societatis, secundum axioma: "Pars propter totum," uti explicatum est in articulis praecedentibus et supra. Praeter istos casus ergo, destructio membri erit contra voluntatem Dei, erit laesio juris Dei, usurpatio dominii divini, erit aliquid malum, aliquid illicitum. Et cum vitatio peccati non intret in categoriam bonorum quae homo, secundum voluntatem Dei, per mutilationem attingere potest (alia enim dedit media Deus ad hunc finem obtinendum), vasectomia omnino illicita dicenda est quando ut remedium ad onanismum vitandum adhibetur.

II.

Licetne vasectomia uti ad hoc ut impediatur augmentum prolis quin ad onanismum vel foeticidium recurratur?

Hac in quaestione, finis qui consideratur non est amplius finis ordinis spiritualis, uti erat vitatio onanismi, sed est ordinis temporalis, nempe bonum familiae.

Inter illa quae afferuntur a fautoribus onanismi vel foeticidii ad hoc ut se excusent, haec saepe inveniuntur allata: Fortuna nostra non sufficeret ad filiorum educationem si plures haberemus; vel saltem non possemus illam educationem procurare quae statui nostro respondeat. Amplius, salus matris periclitaretur, est debilis constitutionis, non posset plures filios in utero gestare quin periculo certissimo se exponeret, etc., etc.

Per quantum explicetis istas rationes et alia hujusmodi quae plura afferri possent, nullum valorem habere; quod praesertim, considerata sola conditione physica salutis, secundum omnes peritos qui scientia vera ducuntur constat quodcumque pecca-

tum contra naturam pessimum esse saluti; quod adest lex compensationis, exemplis quotidianis probata, qua nempe a natura punitur id quod contra naturam actum fuit; citentur illa exempla quae in annalibus medicinae traduntur, nihil refert: oleum et operam perditis. Retinent isti viri et mulieres bonum familiae omnino in periculum adduci generatione novae prolis.

Tunc, conscientia circa hoc punctum formata, nonne vasectomiae liceitatem probare possent ad bonum familiae obtinendum?

Et affirmative respondendum videretur.—Etenim supra, ex S. Thoma, probavimus mutilationem (vasectomiam) licitam esse ad hoc ut impediatur malum societatis, secundum principium “Pars propter totum”.

Non autem sola societas civilis sed etiam familia est totum aliquod. Uti ergo pro bono societatis civilis, ita etiam pro bono familiae licita dicenda est vasectomia; et pater, curam habens familia, talem operationem licite subire posse censendus est.

Et tunc apparet utilitas practica vasectomiae, cum ipsa sit optimum medium bonum familiae obtinendi quin recurratur ad peccatum onanismi vel foeticidii.

Quid ad casum? Num de facto tale bonum familiae est ratio sufficiens quae licitam reddat vasectomiam in patre?

Responsio ex illo eodem principio sumenda est ex quo venit difficultas: “Pars propter totum”.—Verum quidem est familiam esse totum compositum ex membris, et ex hoc titulo jura quaedam habere membrorum juribus aliquando praevalentia. Sed et ipsa familia est membrum societatis; et evidenter vasectomia patris esset in detrimentum, imo directe in ruinam societatis, uti facile probatur istis omnibus rationibus quibus speciei systematica destructio impugnatur.

Casus ergo noster sic se habet: Ratio *pro*: Si fit vasectomia, obtinebitur (vel potius censetur obtinendum fore) bonum familiae.

Ratio *contra*: Si fit vasectomia, obtinebitur destructio societatis.

Quaenam pars eligenda erit?—Num bonum societatis cedere potest isti bono supposititio familiae?—Evidenter non. Cum bonum societatis sit supra bonum familiae, ut totum est supra partem, solum familiae bonum non potest adduci tan-

quam ratio justificans et licitum reddens quodcumque est directe contra bonum societatis. Consequenter si vasectomia in patre acta nullum alium liceitatis titulum habet (uti supponitur in casu) nisi bonum familiae per impeditionem prolis, talis titulus omnino destruitur titulo boni familiae majoris quae est societas, et illicita prorsus affirmanda apparet vasectomia.

TH. LABOURÉ, O.M.I.

Theological Seminary, San Antonio, Texas.

AD MAJOREM DEI GLORIAM.

THE brief fortnight of my vacation had sped by too quickly, although it was only a short while before that I had thought I would have been glad to forgo all of it, if by so doing I might have entered the sooner on my work.

I had been ordained at Easter. God had done such great things for me that I was eager to spend myself for Him in return. I had dreamt and planned with the ardor and enthusiasm every young levite must feel when he awaits but the seal of the priesthood to set out "about his Father's business". Out on the open battlefields of the great cities where vice was rampant and God forgotten, I would meet the enemy face to face, fighting, toiling unceasingly for the souls whom God had died to save,—with no thought save of His greater glory, with no reward until I should hear His voice saying "Well done". That was the work I had planned for myself. And then, suddenly, my dream was over. A chance remark fell on my ear, and I awoke to disillusion and disappointment.

It was a mere rumor I had heard, but it was sufficient, even at that time, to embitter my cup of happiness and send me home with a heavy heart. The chaplain at "The Hall", the seat of an old Catholic family down in the country, had suddenly died; his place was to be filled for the time being by one of the newly-ordained students from our college, and my name was mentioned in connexion with this appointment. In a flash I saw my life before me. I knew "The Hall" well, and I pictured my almost luxurious rooms in the stately old mansion, daily Mass at the respectable hour of eight o'clock, in the tiny oak-paneled chapel, a sedate walk in the grounds with my breviary, a discussion on some knotty point in St. Thomas,

or Suarez, or Lehmkuhl, with the Squire, who was mad on Theology; the stately dinner at half-past six, with the Squire's maiden sister looking disapproval at myself for being so young, and night prayers at eight o'clock. I groaned as I wondered how long that state of things would last, or how long I would last out under it.

And so I went home for my vacation; but the delight I took in the pleasant places where my home was set, was spoiled by my dashed hopes; and the beauty and freshness of the spring countryside brought no pleasure to my heavy heart. Good old Father Gray, who had baptized me, scented trouble at once and it was not long before I had told him of my disappointment. Of course, he said what I had anticipated. I had told myself dozens of times that, no doubt, I was only leaving a better man free to do the work I thought myself so capable of; that it was far more meritorious to do my superior's will than my own, and so on. But there was no consolation in the thought, and I chafed more and more at the seeming uselessness of the enforcedly idle life that lay before me.

The last day of my leave came, however, and I set out for one more walk among the country sights and sounds. The fields and woods were clothed in the tender freshness of all their spring beauty; everywhere were bud and blossom; every brown branch bore a burden of feathery shoots; every hedge revealed a treasure-store of green jeweled with purple and yellow, of violet and primrose; whilst over the clear green of the fields and the rich brown of the fresh-turned earth passed the shadows of white clouds blown across the heavens by the fresh March wind. I made a long detour through the lanes and finally approached the town about dusk. As I came to the church on the right, I found the little gate leading to the churchyard ajar, and more from habit than with any set purpose I pushed it open and passed up the gravel path. There, standing by a newly-made grave under the church wall, was Father Gray, the parish priest whom I had but lately learnt to know and love as a pastor, the watchful leader of his flock, and as humble and unpretending as a child. He must have heard my footstep, for he looked up sharply, and then came over to me with hand outstretched.

"Oh, it's you, Father Clarence," he said cheerily. "Come and have a cup of tea with me. I understand you are going to leave us to-morrow, and we must have a little chat, for I have seen less of you these past two weeks than I had promised myself when you came. But the Synodal meetings kept me away a good deal, and I can only hope to see more of you in the future."

There was comfort in the sound of his voice, and I gladly followed him into the study of the little presbytery, where a fire was burning in the open grate. The shaded lamp threw a soft light over the room, and the white image of the Mother of God above the fireplace shone forth like a protecting vision. Father Gray knew, I think, what I felt in regard to my appointment, but he did not allude to it. He took it as a matter of course that I should have to do apprentice work for a time, until I had discovered my real strength under the matter-of-fact influence which discounts enthusiasm and inexperienced zeal.

Presently he moved a chair toward the fire and, inviting me to the seat opposite him, he stirred the fire into a blaze. Then he asked, almost abruptly:

"Do you know whose grave I was standing by, when you came in just now?"

"I don't, Father," I answered; "it was a new one, wasn't it?—unless it was Miss Gilchrist's?"

"Yes," he said, "it was Margaret Gilchrist's. She died on Easter Sunday, as you must have heard. I don't think you knew her, but I'll tell you a story about her if you care to listen."

I nodded eagerly. I had known Miss Gilchrist only as a lonely and somewhat austere old maid who lived in a house nearly a mile from the town, and whose straight, veiled figure seemed as much a part of the church as the stone statue of Our Lady beneath which she knelt so often. It was quite a year since I had seen her, during my last holiday, and I knew really so little of her that I found myself vainly endeavoring to recall her features to my memory after Father Gray had begun his story. His voice arrested me and I became attentive and listened.

"When I first came on the mission here," he said, "the

graves of the Gilchrists had lain undisturbed many a year, for, though both the father and mother and five of their children had one by one been placed to rest there, Death seemed to be satisfied with his harvest for once and the two remaining children, Margaret, the eldest, and Philip, sixteen years younger, were left as the sole survivors of the family. Philip I never knew; he had been ordained the year previous to my coming, and I heard he had gone on the foreign missions. Margaret was very reserved and, though I visited her fairly often, I learned but little of her family. She was somewhat over forty when I first knew her, and whilst her face was the sweetest and most contented it has been my lot to see, she gave one the impression of having suffered much. Her people had evidently been well off and her home bore evidences of refinement and taste, but I was always struck afresh each time I entered by the absence of pictures and ornaments such as one would expect to find as a matter of course in such surroundings. A light dawned on me one day when I heard a vague story about the Gilchrist fortune. Rumors were about that what money there was had melted in stocks or shares or something, and that very little, if any, had been left for Margaret and the little brother. But Philip had grown up and gone to college and traveled abroad, and finally had entered the seminary; and when I saw his sister's eyes stray so often to the portrait of him in his cassock, I thought I could guess to what lengths her devotion would lead her so that he should want for naught. Margaret, however, never let fall a single word which would lend any support to the romance of heroism I accredited her with. I honored her all the more for that. Well, one day when I went in to see her she rose to greet me with a letter in her hand and I saw that her lashes were wet. For once her reserve was all gone, and though the tears were on her cheeks, her face was as tremulously happy as a child's who has been kissed and forgiven: 'Oh, Father,' she cried, 'God is good! My Philip has gone to work among the outcasts in one of the leper colonies at Tongking.'

"I knew something of what that meant, and though I didn't know Philip, the news gave me a shock. But when I looked at her radiant face, I could only echo her *Deo gratias*. Still, my voice shook as I said it. All that afternoon she spoke of

Philip; she showed me photographs of him, the books he won at school, his old cricket bat, his college cap, an album of impossible snapshots all proudly signed with his name in careful roundhand. It was strange to see the change love could make in her. All her usual formality of manner and reserve were gone; she talked on as unconcernedly as a child might prattle, and more as though voicing her thoughts and recalling fond memories for her own pleasure than with consciousness of my presence. And all the while, not a word or sigh to betray the heart-ache which I knew must lie at the back of the knowledge that Philip was gone from her till Death should reunite them.

"When I went to her again, however, the first emotion was past and Philip's sister had become Miss Gilchrist once more. Sometimes, afterwards, in response to my diffident inquiries, she gave me news of her brother; sometimes she volunteered an extract from his last letter; but on the whole she seemed jealous of everything that pertained to him. Once, when she said that his wish was that his work should be known to God alone, I gathered that it was her wish also and that she feared to rob him of the merit of his glorious abnegation, by holding him up to the praise of man, and so I questioned her no more; and with this slight break our acquaintance continued as formal as before the arrival of the fateful letter. In this way the years passed uneventfully by, and then one day I was surprised by a sudden question Miss Gilchrist put to me. She called me back as I was leaving the house and said rather nervously, I thought:

"'Father, would you do something for me?' Without waiting for my ready assent she went on quickly as I followed her back into the room.

"'It's rather silly, I know—but I hope you won't mind. I don't want Philip to know; it would grieve him, and it's not worth while—but—would you write a letter for me?'

"'Why, with pleasure,' I said, surprised. She turned away from me, looking out of the window over the garden, and went on with a nervous laugh:

"'It's not only that, Father . . . but I want you to copy my hand-writing.'

"I suppose I said something; I know I was surprised—for she turned and smiled at me as she went on:

"'I don't know what's the matter with my hands; I think

it must be rheumatism or something; but lately I find it difficult to hold a pen'—she held out her hands almost apologetically as she spoke and I noticed how white and waxen they looked; it flashed across me that of late she had not been occupied with her usual needle-work, though man-like I had not before noticed it.

" ' Philip would notice it if I tried to write, and he always cared so—it would grieve him to know I was ill—or getting old perhaps,' she laughed again. ' If it got worse I might not be able to write at all and Phil would miss his letters so. And so I thought perhaps you would be so kind as to copy my scrawl, so that he need know nothing about it. Would you mind much?'

" Of course, I agreed heartily. I had an appointment, but I gave it up and sat down there and then to make my first copy. I got on quite well for an amateur forger; I know I tried my best. I felt Miss Gilchrist was taking a pessimistic view of her case in imagining the time would shortly come when she would be no longer able to write herself. I advised her to go into town and consult a specialist, but, whilst agreeing that it would be wise, she made light of her ailment and said it would probably pass off in time, and no doubt she was fanciful; but I could see she did not really think so.

" Sooner than I expected, however, my services were requisitioned. Time after time when I went to the house out by the wood, I found Margaret sitting by the window and later in her low chair by the fire with her white hands lying inert and more and more lifeless in her lap. Before Christmas that year, I was installed as her secretary; many a time as I sat writing while she dictated in her low voice, I thought of St. Benedict and the holy Scholastica, for the letters which went out to the far-away leper-settlement were such as might well have passed between the well-loved brother and sister when they were apart. Philip's letters I never saw and the allusions his sister made to their contents were so vague that I gathered nothing from them, and thus it was that I remained in ignorance of the great things that were happening under my eyes. Before the spring of the next year, Margaret's hands were hidden under white bandages and perfectly useless; she was quite helpless and dependent for everything on the little servant maid who waited on her with more or less

attention. She must have suffered a great deal, but she rarely spoke of herself. Once she told me she had given up going to the doctor for he said he could do nothing for her. I saw she did not care to speak of it, however, so I did not press the subject. I kept writing regularly in her name to Philip, repeating each time the pious fiction that she was quite well, but her increasing pallor and thinness belied the statement more and more.

"The years passed and Margaret grew slowly worse instead of better, and I became so used to seeing her sitting quietly, doing nothing, with her bandaged, passive hands lying in her lap that I almost forgot she had ever been otherwise. One morning, only a few weeks ago, I noticed she was not in her accustomed place at Mass. However, since it was raining hard I concluded that prudence had for once prevailed on her to remain at home, and thought no more about it. Later in the morning a messenger came for me, requesting me to go to Miss Gilchrist at once; 'She had had a fall,' he said, 'and was badly hurt.' I hurried off, full of misgivings, and found her in bed, almost unconscious with pain. The doctor was with her, and from the quick look he gave me as I entered, I knew there was little hope. After a while she became better and I stayed by her while she tried weakly to dictate a last letter to Philip. She knew she was dying and her last act was to be for her beloved brother. The doctor told me she had fallen on the stairs; her useless hands had been powerless to help her and she had been thrown violently to the bottom; she might linger for some time, he added, but she was very weak and might as probably die suddenly. Two days later, I crossed over the fields, all green and white with early daisies, and through the wood, where every branch and stem was budding and beautiful with the new life brought to this old world with the return of the Resurrection-tide, and went up to the little house beyond, carrying the Holy Oils for the anointing of that silent saint who was so near entering on her eternal life above. She had rallied somewhat and greeted my coming with her old charming smile. I found myself praying that when the end came for me, I might welcome it as serenely as she did, and that there might be as few sins to my account to need canceling by the Holy Oils. God has still many saints on earth, I thought; and even then I did not know all. Her

hands lay on the coverlet and I saw they were still bandaged; she saw I had noticed that and the color rushed to her pale face and then went as swiftly.

" 'My hands,' she said, 'Father, you can't . . . '

"She stopped and looked up at me with frightened eyes, hesitating; then she lowered them again and signed to me to come near. I bent over the bed.

" 'What is it?' I asked, thinking she was delirious. She kept her eyes down then and answered me hurriedly while her face and brow crimsoned again with the rose flush of a girl's.

" 'Father, it wasn't rheumatism at all—it was something else—I don't know what—but—my hands are not there—you can't touch them—there's nothing below the wrists.'

"I started up at that, but it was quite true. Good God! it was awful. How I got through the ceremonies I do not know and even then I did not guess what it all meant. I know I did not sleep that night though.—Well, on Easter Sunday morning, Margaret died in her sleep. May my awakening in the next world be such as I am sure she had! She left me her papers to see to—there were not many, mostly Philip's letters; and I had had no heart to read them until yesterday after I came across something which gave me the key to the mystery of that patient holy life of love and suffering, in which my blind eyes had seen nothing but the puzzle of such an enforced, aimless existence."

Father Gray rose from his chair and searched amongst some papers on his desk. The pathos of his story had touched me, but I saw nothing below its surface until I had read the newspaper cutting he handed me—and then, in a flash, I saw the power and beauty of those piteous, bandaged hands.

This is what I read:

News has just been received here of the death of the Reverend Philip Gilchrist, at Tongking. This heroic emulator of the Molokai martyr, Father Damien, spent nearly twelve years in the southern leper-settlement. Rather over five years ago, he himself contracted leprosy and finally succumbed to its ravages on Easter Sunday morning. As illustrating the curious vagaries of the malady, it is interesting to note that, though the whole of the unfortunate priest's body had been attacked by the dread disease, his hands remained untouched to the end. He was thus able to continue his ministry to the day previous to his death.

L. M. CURD.



Analecta.

ACTA PII PP. X

MOTU PROPRIO QUO QUAEDAM STATUUNTUR LEGES AD MODERNISMI PERICULUM PROPULSANDUM.

Sacrorum antistitum neminem latere arbitramur, vaferrium hominum genus, modernistas, persona quam induerant illis detracta per encyclicas Litteras *Pascendi dominici gregis*,¹ consilia pacis in Ecclesia turbandae non abiecisce. Haud enim intermiserunt novos aucupari et in clandestinum foedus ascire socios, cum iisque in christianae reipublicae venas opinionum suarum virus inserere, editis libris commentariisque suppresso aut mentito scriptorum nomine. Haec audaciae maturitas, per quam tantus Nobis inustus est dolor, si perlectis iterum memoratis Litteris Nostris, consideretur attentius, facile apparebit, eius moris homines haud alios esse quam quos ibi descripsimus, adversarios eo magis timendos, quo propiores; ministerio suo abutentes ut venenatam hamis escam imponant ad intercipiendos incautos, doctrinae speciem circumferentes, in qua errorum omnium summa continetur.

Hac lue diffuente per agri Domini partem, unde laetiores

¹ Dat. d. viii septembr. MCMVII.

essent exspectandi fructus, quum omnium Antistitum est in catholicae fidei defensione laborare, summâque diligentia cavere, ne integritas divini depositi quidquam detrimenti capiat, tum ad Nos maxime pertinet Christi Servatoris imperata facere, qui Petro, cuius principatum, licet indigni, obtinemus, dixit: *Confirma fratres tuos*. Hac nempe de causa, hoc est, ut in praesenti dimicatione subeunda confirmentur bonorum animi, opportunum duximus memorati Nostri documenti sententias et praescripta referre hisce verbis expressa:

“Vos oramus et obsecramus, ne in re tam gravi vigilantiam, diligentiam, fortitudinem vestram desiderari vel minimum patiamini. Quod vero a vobis petimus et expectamus, idipsum et petimus aequè et expectamus a ceteris animarum pastoribus, ab educatoribus et magistris sacrae iuventutis, imprimis autem a summis religiosarum familiarum magistris.

“I. Ad studia quod attinet, volumus probeque mandamus ut philosophia scholastica studiorum sacrorum fundamentum ponatur.—Utique, *si quid a doctoribus scholasticis vel nimia subtilitate quaesitum, vel parum considerate traditum; si quid cum exploratis posterioris aevi doctrinis minus cohaerens, vel denique quoquo modo non probabile; id nullo pacto in animo est aetati nostrae ad imitandum proponi.*² Quod rei caput est, philosophiam scholasticam quum sequendam praescribimus, eam praecipue intelligimus quae a sancto Thoma Aquinate est tradita: de qua quidquid a Decessore Nostro sancitum est, id omne vigere volumus, et qua sit opus instauramus et confirmamus, stricteque ab universis servari iubemus. Episcoporum erit, sicubi in Seminariis neglecta haec fuerint, ea ut in posterum custodiantur urgere atque exigere. Eadem religiosorum Ordinum moderatoribus praecipimus. Magistros autem monemus ut rite hoc teneant, Aquinatem vel parum deserere, praesertim in re metaphysica, non sine magno detrimento esse. *Parvus error in principio, sic verbis ipsius Aquinatis licet uti, est magnus in fine.*³

“Hoc ita posito philosophiae fundamento, theologicum aedificium extruatur diligentissime.—Theologiae studium, Venerabiles Fratres, quanta potestis ope provehite, ut clerici e seminariis egredientes praeclara illius existimatione magno-

² Leo XIII, Encycl. “*Aeterni Patris*.”

³ *De Ente et Essentia*, proëm.

que amore imbuantur, illudque semper pro deliciis habeant. Nam in magna et multiplici disciplinarum copia quae menti veritatis cupidae obiicitur, neminem latet sacram Theologiam ita principem sibi locum vindicare, ut vetus sapientum effatum sit, ceteris scientiis et artibus officium incumbere, ut ei inserviant ac velut ancillarum more famulentur.⁴ Addimus heic, eos etiam Nobis laude dignos videri, qui, incolumi reverentia erga Traditionem et Patres et ecclesiasticum magisterium, sapienti iudicio catholicisque usi normis (quod non aequè omnibus accidit) theologiam positivam, mutuato ab historia lumine, collustrare studeant. Maior profecto quam antehac positivae theologiae ratio est habenda: id tamen sic fiat, ut nihil scholastica detrimenti capiat, iique reprehendantur utpote qui modernistarum rem gerunt, quicumque positivam sic extollunt ut scholasticam theologiam despiciere videantur.

“De profanis vero disciplinis satis sit revocare quae Decessor Noster sapientissime dixit: *In rerum etiam naturalium consideratione strenue adlaboretis: quo in genere nostrorum temporum ingeniose inventa et utiliter ausa, sicut iure admirantur aequales, sic posterì perpetua commendatione et laude celebrabunt.*⁵ Id tamen nullo sacrorum studiorum damno; quod idem Decessor Noster gravissimis hisce verbis monuit: *Quorum causam errorum, si quis diligentius investigaverit, in eo potissimum sitam esse intelliget, quod nostris hisce temporibus, quanto rerum naturalium studia vehementius fervent, tanto magis severiores altioresque disciplinae defloruerint: quaedam enim fere in oblivione hominum conticescunt; quaedam remisse leviterque tractantur, et quod indignius est, splendore pristinae dignitatis deletò, pravitate sententiarum et immanibus opinionum portentis inficiuntur.*⁶ Ad hanc igitur legem naturalium disciplinarum studia in sacris seminariis temperari volumus.

“II. His omnibus praeceptionibus tum Nostris tum Decessoris Nostri oculos adiici oportet, quum de Seminariorum vel Universitatum catholicarum moderatoribus et magistris eligendis agendum erit. Quicumque modo quopiam modernismo

⁴ Leo XIII, Litt. ap., x dec. MDCCCLXXXIX.

⁵ Alloc., “*Pergratus Nobis*” ad scientiar. cultores, VII martii MDCCCLXXX.

⁶ Alloc., ut supra.

imbuti fuerint, ii, nullo habito rei cuiusvis respectu, tum a regundi tum a docendi munere arceantur, eo si iam funguntur, removeantur: item qui modernismo clam aperteve favent, aut modernistas laudando eorumque culpam excusando, aut Scholasticam et Patres et Magisterium ecclesiasticum carpendo, aut ecclesiasticae potestati, in quocumque ea demum sit, obedientiam detrectando: item qui in historica re, vel archeologica, vel biblica nova student: item qui sacras negligunt disciplinas, aut profanas anteponere videntur. Hoc in negotio, Venerabiles Fratres, praesertim in magistrorum delectu, nimia nunquam erit animadversio et constantia; ad doctorum enim exemplum plerumque componuntur discipuli. Quare, officii conscientia freti, prudenter hac in re et fortiter agitate.

“Pari vigilantia et severitate ii sunt cognoscendi ac deligendi, qui sacris initiari postulent. Procul, procul esto a sacro ordine novitatum amor: superbos et contumaces animos odit Deus! Theologiae laurea nullus in posterum donetur, qui statum curriculum in scholastica philosophia antea non elaboraverit. Quod si donetur, inaniter donatus esto.—Quae de celebrandis Universitatibus Sacrum Consilium Episcoporum et Religiosorum negotiis praepositum clericis Italiae tum saecularibus tum regularibus praecepit anno MDCCCXCVI; ea ad nationes omnes posthac pertinere decernimus.—Clerici et sacerdotes qui catholicae cuipiam Universitati vel Instituto item catholico nomen dederint, disciplinas, de quibus magisteria in his fuerint, in civili Universitate ne ediscant. Sicubi id permissum, in posterum ut ne fiat edicimus.—Episcopi, qui huiusmodi Universitatibus vel Institutis moderandis praesunt, curent diligentissime ut quae hactenus imperavimus, ea constanter serventur.

“III. Episcoporum pariter officium est modernistarum scripta quaeve modernismum olent provehuntque, si in lucem edita, ne legantur cavere; si nondum edita, ne edantur prohibere.—Item libri omnes, ephemerides, commentaria quaevis huius generis neve adolescentibus in seminariis neve auditoribus in Universitatibus permittantur: non enim minus haec nocitura, quam quae contra mores conscripta; immo etiam magis, quod christianae vitae initia vitiant.—Nec secus iudicandum est de quorundam catholicorum scriptionibus, hominum ceteroque non malae mentis, sed qui theologicae disci-

plinae expertes ac recentiori philosophia imbuti, hanc cum fide componere nituntur et ad fidei, ut inquiunt, utilitates transferre. Hae, quia nullo metu versantur ob auctorum nomen bonamque existimationem, plus periculi afferunt ut sensim ad modernismum quis vergat.

“Generatim vero, Venerabiles Fratres, ut in re tam gravi praecipiamus, quicumque in vestra uniuscuiusque dioecesi prostant libri ad legendum perniciosi, ii ut exulent fortiter contendite, solemni etiam interdictione usi. Etsi enim Apostolica Sedes ad huiusmodi scripta e medio tollenda omnem operam impendat; adeo tamen iam numero crevere, ut vix notandis omnibus pares sint vires. Ex quo fit, ut serior quandoque paretur medicina, quum per longiores moras malum invaluit. Volumus igitur ut sacrorum Antistites, omni metu abiecto, prudentia carnis deposita, malorum clamoribus posthabitis, suaviter quidem sed constanter suas quisque partes suscipiant; memores quae Leo XIII in Constitutione apostolica *Officiorum ac munerum*⁷ praescribebat: *Ordinarii, etiam tamquam Delegati Sedis Apostolicae, libros aliaque scripta noxia in sua dioecesi edita vel diffusa proscribere et e manibus fidelium auferre studeant.* Ius quidem his verbis tribuitur sed etiam officium mandatur. Nec quispiam hoc munus officii implevisse autumet, si unum alterumve librum ad Nos detulerit, dum alii bene multi dividi passim ac pervulgari sinuntur.—Nihil autem vos teneat, Venerabiles Fratres, quod forte libri alicuius auctor ea sit alibi facultate donatus, quam vulgo *Imprimatur* appellant: tum quia simulata esse possit, tum quia vel negligentius data vel benignitate nimia nimiae fiducia de auctore concepta, quod forte postremum in Religiosorum ordinibus aliquando evenit. Accedit quod, sicut non idem omnibus convenit cibus, ita libri qui altero in loco sint innocentes, nocentes in altero ob rerum complexus esse queunt. Si igitur Episcopus, audita prudentum sententia, horum etiam librorum aliquem in sua dioecesi notandum censuerit, potestatem ultro facimus immo et officium mandamus. Res utique decenter fiat, prohibitionem, si sufficiat, ad clerum unum coërcendo; integro tamen bibliopolarum catholicorum officio libros ab Episcopo notatos minime venales habendi.—

⁷ xxv ian. MDCCCXCVII.

Et quoniam de his sermo incidit, vigilent Episcopi ne, lucricupiditate, malam librarii mercentur mercem: certe in aliquorum indicibus modernistarum libri abunde nec parva cum laude proponuntur. Hos, si obedientiam detrectent, Episcopi, monitione praemissa, bibliopolarum catholicorum titulo privare ne dubitent; item potioreque iure si episcopales audiant: qui vero pontificio titulo ornantur, eos ad Sedem Apostolicam deferant.—Universis demum in memoriam revocamus, quae memorata apostolica Constitutio *Officiorum* habet, articulo XXVI: *Omnes, qui facultatem apostolicam consecuti sunt legendi et retinendi libros prohibitos, nequeunt ideo legere et retinere libros quoslibet aut ephemerides ab Ordinariis locorum proscriptas, nisi eis in apostolico indulto expressa facta fuerit potestas legendi ac retinendi libros a quibuscumque damnatos.*

“ IV. Nec tamen pravorum librorum satis est lectionem impedire ac venditionem; editionem etiam prohiberi oportet. Ideo edendi facultatem Episcopi severitate summa impertiant.—Quoniam vero magno numero ea sunt ex Constitutione *Officiorum*, quae Ordinarii permissionem ut edantur postulent, nec ipse per se Episcopus praecognoscere universa potest; in quibusdam dioecesibus ad cognitionem faciendam censores ex officio sufficienti numero destinantur. Huiusmodi censorum institutum laudamus quam maxime: illudque ut ad omnes dioeceses propagetur non hortamur modo sed omnino praescribimus. In universis igitur curiis episcopalibus censores ex officio adsint, qui edenda cognoscant: hi autem e gemino clero eligantur, aetate, eruditione, prudentia, commendati, quique in doctrinis probandis improbandisque medio tutoque itinere eant. Ad illos scriptorum cognitio deferatur, quae ex articulis XLI et XLII memoratae Constitutionis praevis subsunt examini. Censor sententiam scripto dabit. Ea si faverit, Episcopus potestatem edendi faciet per verbum *Imprimatur*, cui tamen proponetur formula *Nihil obstat*, adscripto censoris nomine.—In Curia romana, non secus ac in ceteris omnibus, censores ex officio instituantur. Eos, audito prius Cardinali in Urbe Pontificis Vicario, tum vero annuente ac probante ipso Pontifice Maximo, Magister sacri Palatii apostolici designabit. Huius erit ad scripta singula cognoscenda censorem destinare. Editionis facultas ab eodem Magistro dabitur necnon a Car-

dinali Vicario Pontificis vel Antistite eius vices gerente, prae-missa, prout supra diximus, approbationis formula adiectoque nomine censoris.—Extraordinariis tantum in adiunctis ac per quam raro, prudenti Episcopi arbitrio, censoris mentio inter-mitti poterit.—Auctoribus censoris nomen patebit nunquam, antequam hic faventem sententiam ediderit; ne quid mole-stiae censori exhibeatur vel dum scripta cognoscit, vel si editio-nem non probarit.—Censores e religiosorum familiis nunquam eligantur, nisi prius moderatoris provinciae secreto sententia audiatur: is autem de eligendi moribus, scientia et doctrinae integritate pro officii conscientia testabitur. — Religiosorum moderatores de gravissimo officio monemus nunquam sinendi aliquid a suis subditis typis edi, nisi prius ipsorum et Ordinarii facultas intercesserit. — Postremum edicimus et declaramus, censoris titulum, quo quis ornatur, nihil valere prorsus nec unquam posse afferri ad privatas eiusdem opiniones firmandas.

“ His universe dictis, nominatim servari diligentius praeci-pimus, quae articulo XLII Constitutionis *Officiorum* in haec verba edicuntur: *Viri e clero saeculari prohibentur quominus, absque praevia Ordinariorum venia, diaria vel folia periodica moderanda suscipiant.* Qua si qui venia perniciose utantur, eâ, moniti primum, priventur.—Ad sacerdotes quod attinet, qui *correspondentium* vel *collaboratorum* nomine vulgo ve-niunt, quoniam frequentius evenit eos in ephemeridibus vel commentariis scripta edere modernismi labe infecta; videant Episcopi ne quid hi, contra quam siverint, moliantur, datam-que potestatem, si oportet retractent. Idipsum ut religiosorum moderatores praestent gravissime admonemus: qui si negligenti-us agant, Ordinarii auctoritate Pontificis Maximi provideant.—Ephemerides et commentaria, quae a catholicis scribuntur, quoad fieri possit, censorem designatum habeant. Huius offi-cium erit folia singula vel libellos, postquam sint edita, integre attenteque perlegere: si quid dictum periculose fuerit, id in sequenti folio vel libello corrigendum iniungat. Eadem porro Episcopis facultas esto, etsi censor forte faverit.

“ V. Congressus publicosque coetus iam supra memoravi-mus, utpote in quibus suas modernistae opiniones tueri palam ac propagare student.—Sacerdotum conventus Episcopi in pos-terum haberi ne siverint, nisi rarissime. Quod si siverint, ea tantum lege sient, ut nulla fiat rerum tractatio quae ad Epis-

copos Sedemve Apostolicam pertinent; ut nihil proponatur vel postuletur, quod sacrae potestatis occupationem inferat; ut quidquid modernismum sapit quidquid presbyterianismum vel laicismum, de eo penitus sermo conticescat.—Coetibus eiusmodi, quos singulatim, scripto, aptaque tempestate permitti oportet, nullus ex alia dioecesi sacerdos intersit, nisi litteris sui Episcopi commendatus.—Omnibus autem sacerdotibus animo ne excidant, quae Leo XIII gravissime commendavit. *Sancta sit apud sacerdotes Antistitum suorum auctoritas: pro certo habeant sacerdotale munus nisi sub magisterio Episcoporum exerceatur, neque sanctum, nec satis utile, neque honestum futurum.*⁸

“VI. Sed enim, Venerabiles Fratres, quid iuverit iussa a Nobis praeceptionesque dari, si non haec rite constanterque servantur? Id ut feliciter pro votis cedat, visum est ad universas dioeceses proferre, quod Umbrorum Episcopi,⁹ ante annos plures, pro suis prudentissime decreverunt. *Ad errores, sic illi, iam diffusos expellendos atque ad impediendum quominus ulterius divulgentur, aut adhuc extent impietatis magistri per quos perniciosi perpetuentur effectus, qui ex illa divulgatione manarunt; sacer Conventus, sancti Caroli Borromaei vestigiis inhaerens, institui in unaquaque dioecesi decernit probatorum utriusque cleri consilium, cuius sit pervigilare an et quibus artibus novi errores serpant aut disseminentur atque Episcopum de hisce docere, ut collatis consiliis remedia capiat, quibus id mali ipso suo initio extingui possit, ne ad animarum perniciem magis magisque diffundatur, vel quod peius est in dies confirmetur et crescat.*—Tale igitur consilium, quod a vigilantia dici placet, in singulis dioecesibus institui quamprimum decernimus. Viri, qui in illud adsciscantur, eo fere modo cooptabuntur, quo supra de censoribus statuimus. Altero quoque mense statoque die cum Episcopo convenient: quae tractarint decreverint, ea arcani lege custodiunto. Officii munere haec sibi demandata habeant. Modernismi indicia ac vestigia tam in libris quam in magisteriis pervestigant vigilanter; pro cleri iuventaeque incolumitate, prudenter sed prompte et efficaciter praescribant. —Vocum novitatem caveant, meminerintque Leonis XIII monita: *Probari non posse in catholicorum scri-*

⁸ Litt. Encycl. “*Nobilissima*”, VIII febr. MDCCCLXXXIV.

⁹ Act. Consess. Epp. Umbriae, novembri MDCCCLXIX. tit. II, art. 6.

*ptis eam dicendi rationem quae, pravae novitatis studens, pietatem fidelium ridere videatur, loquaturque novum christianae vitae ordinem, novas Ecclesiae praeceptiones, nova moderni animi desideria, novam socialem cleri vocationem, novam christianam humanitatem, aliaque id genus multa.*¹⁰ Haec in libris praelectionibusque ne patiantur. — Libros ne negligant, in quibus piae cuiusque loci traditiones aut sacrae Reliquiae tractantur. Neu sinant eiusmodi quaestiones agitari in ephemeridibus vel in commentariis fovendae pietati destinatis, nec verbis ludibrium aut despectum sapientibus, nec stabilibus sententiis, praesertim, ut fere accidit, si quae affirmantur probabilitatis fines non excedunt vel praeiudicatis nituntur opinionibus. — De sacris Reliquiis haec teneantur. Si Episcopi, qui uni in hac re possunt, certo norint Reliquiam esse subditiçiam, fidelium cultu removeant. Si Reliquiae cuiuspiam auctoritates, ob civiles forte perturbationes vel alio quovis casu, interierint; ne publice ea proponatur nisi rite ab Episcopo recognita. Praescriptionis argumentum vel fundatae praesumptionis tunc tantum valebit, si cultus antiquitate commendetur; nimirum pro decreto, anno MDCCCXCVI a sacro Consilio indulgentiis sacrisque Reliquiis cognoscendis edito, quo edicatur: *Reliquias antiquas conservandas esse in ea veneratione in qua hactenus fuerunt, nisi in casu particulari certa adsint argumenta eas falsas vel supposititias esse.* — Quum autem de piis traditionibus iudicium fuerit, illud meminisse oportet: Ecclesiam tanta in hac re uti prudentia, ut traditiones eiusmodi ne scripto narrari permittat nisi cautione multa adhibita praemissaque declaratione ab Urbano VIII sancita; quod etsi rite fiat, non tamen facti veritatem adserit, sed, nisi humana ad credendum argumenta desint, credi modo non prohibet. Sic plane sacrum Consilium legitimis ritibus tuendis, abhinc annis triginta, edicebat: *Eiusmodi apparitiones seu revelationes neque approbatas neque damnatas ab Apostolica Sede fuisse, sed tantum permissas tamquam pie credendas fide solum humana, iuxta traditionem quam ferunt, idoneis etiam testimoniis ac monumentis confirmatam.*¹¹ Hoc qui teneat, metu omni vacabit. Nam Apparitionis cuiusvis religio, prout factum ipsum spectat et *relativa* dicitur, condi-

¹⁰ Instruct. S. C. NN. EE. EE., xxvii ian. MCMII.

¹¹ Decr. II maii MDCCCLXXVII.

tionem semper habet implicitam de veritate facti: prout vero *absoluta* est, semper in veritate nititur, fertur enim in personas ipsas Sanctorum qui honorantur. Similiter de Reliquiis affirmandum. — Illud demum Consilio vigilantiae demandamus, ut ad socialia instituta itemque ad scripta quaevis de re sociali assidue ac diligenter adiiciant oculos, ne quid in illis modernismi lateat, sed Romanorum Pontificum praeceptionibus respondeant.

“VII. Haec quae praecepimus ne forte oblivioni dentur, volumus et mandamus ut singularum dioecesum Episcopi, anno exacto ab editione praesentium litterarum, postea vero tertio quoque anno, diligenti ac iurata enarratione referant ad Sedem Apostolicam de his quae hac Nostra Epistola decernuntur, itemque de doctrinis quae in clero vigent, praesertim autem in Seminariis ceterisque catholicis Institutis, iis non exceptis quae Ordinarii auctoritati non subsunt. Idipsum Moderatoribus generalibus ordinum religiosorum pro suis alumnis iniungimus.”

His, quae plane confirmamus omnia sub poena temeratae conscientiae adversus eos, qui dicto audientes esse renuerint, peculiaria quaedam adiicimus, quae ad sacrorum alumnos in Seminariis degentes et ad instituti religiosi tirones referuntur. — In Seminariis quidem oportet partes omnes institutionis eo tandem aliquando conspirent ut dignus tali nomine formetur sacerdos. Nec enim existimare licet, eiusmodi contubernia studiis dumtaxat aut pietati patere. Utrâque re institutio tota coalescit, suntque ipsa tamquam palaestrae ad sacram Christi militiam diuturna praeparatione fingendam. Ex iis igitur ut acies optime instructa prodeat, omnino sunt duae res necessariae, doctrina ad cultum mentis, virtus ad perfectionem animi. Altera postulat ut alumna sacrorum iuventus iis artibus apprime erudiatur quae cum studiis rerum divinarum arctiorem habent cognationem; altera singularem exigit virtutis constantiaeque praestantiam. Videant ergo moderatores disciplinae ac pietatis, quam de se quisque spem iniiciant alumni, introspeciantque singulorum quae sit indoles; utrum suo ingenio plus aequo indulgeant, aut spiritus profanos videantur sumere; sintne ad parendum dociles, in pietatem proni, de se non alte sentientes, disciplinae retinentes; rectone sibi fine proposito, an humanis ducti rationibus ad sacerdotii dignita-

tem contendant; utrum denique convenienti vitae sanctimonia doctrinaque polleant; aut certe, si quid horum desit, sincero promptoque animo conentur acquirere. Nec nimium difficultatis habet investigatio; siquidem virtutum, quas diximus, defectum cito produnt et religionis officia ficto animo persoluta, et servata metus causâ, non conscientiae voce, disciplina. Quam qui servili timore retineat, aut animi levitate contemp- tute frangat, is a spe sacerdotii sancte fungendi abest quam longissime. Haud enim facile creditur, domesticae discip- linae contemptorem a publicis Ecclesiae legibus minime dis- cessurum. Hoc animo comparatum si quem deprehenderit sacri ephebei moderator, et si semel iterumque praemonitum, experimento facto per annum, intellexerit a consuetudine sua non recedere, eum sic expellat, ut neque a se neque ab ullo epis- copo sit in posterum recipiendus.

Duo igitur haec ad promovendos clericos omnino requiran- tur; innocentia vitae cum doctrinae sanitate coniuncta: Neve illud praetereat, praecepta ac monita, quibus episcopi sacris or- dinibus initiandos compellant, non minus ad hos quam ad can- didatos esse conversa, prout ubi dicitur: "Providendum, ut caelestis sapientia, probi mores et diuturna iustitiae observatio ad id electos commendet . . . Sint probi et maturi in scientia simul et opere . . . eluceat in eis totius forma iustitiae."

Ac de vitae quidem probitate satis dictum esset, si haec a doctrina et opinionibus, quas quisque sibi tuendas assumpserit, posset facili negotio seiungi. Sed, ut est in proverbiorum libro: *Doctrina sua noscetur vir*; ¹² utque docet Apostolus: *Qui . . . non permanet in doctrina Christi, Deum non habet*.¹³ Quantum operae vero dandum sit addiscendis rebus multis equidem et variis, vel ipsa huius aetatis conditio docet, nihil gloriosius efferentis quam lucem progredientis humanitatis. Quotquot igitur sunt ex ordine cleri si convenienter temporibus velint in suis versari muneribus; si cum fructu *exhortari in doctrina sana, et eos, qui contradicunt, arguere*;¹⁴ si opes ingenii in Ecclesiae utilitatem transferre, oportet cognitionem rerum assequantur, eamque minime vulgarem, et ad excel- lentiam doctrinae propius accedant. Luctandum est enim cum hostibus non imperitis, qui ad elegantiam studiorum scien-

¹² Prov. 12:8.¹³ II Ioan. 9.¹⁴ Tit. 1:9.

tiam saepe dolis consutam adiungunt, quorum speciosae vibrantesque sententiae magno verborum cursu sonituque feruntur, ut in iis videatur quasi quid peregrinum instrepere. Quapropter expedienda mature sunt arma, hoc est, opima doctrinae seges comparanda omnibus, quicumque sanctissimis perarduisque muneribus in umbratili vita se accingunt.

Verum, quia vita hominis iis est circumscripta limitibus ut ex uberrimo cognoscendarum rerum fonte vix detur aliquid summis labiis attingere, discendi quoque temperandus est ardor et retinenda Pauli sententia: *non plus sapere quam oportet sapere, sed sapere ad sobrietatem*.¹⁶ Quare, quum clericis multa iam satis eaque gravia sint imposita studia, sive quae pertinent ad sacras litteras, ad Fidei capita, ad mores, ad scientiam pietatis et officiorum, quam *asceticam* vocant, sive quae ad historiam Ecclesiae, ad ius canonicum, ad sacram eloquentiam referuntur; ne iuvenes aliis quaestionibus consecrandis tempus terant et a studio praecipuo distrahantur, omnino vetamus diaria, quaevis aut commentaria, quantumvis optima, ab iisdem legi, onerata moderatorum conscientia, qui ne id accadat religiose non caverint.

Ut autem suspicio segregetur omnis clanculum se inferentis modernismi, non solum omnino servari volumus quae sub numero secundo superius praescripta sunt, sed praeterea praecipimus ut singuli doctores, ante auspicandas ineunte anno praelectiones, Antistiti suo textum exhibeant, quem sibi quisque in docendo proposuerit, vel tractandas quaestiones, sive *theses*; deinde ut per annum ipsum exploretur sua cuiusque magisterii ratio; quae si videatur a sana doctrina discedere, causa erit quamobrem doctor illico amoveatur. Denique, ut, praeter fidei professionem, iusiurandum det Antistiti suo, secundum adiectam infra formulam, et subscripto nomine.

Iusiurandum hoc, praemissa Fidei professione per formulam a sa. me. Decessore Nostro Pio IV praescriptam, cum adiectis definitionibus Concilii Vaticani, suo antistiti item dabunt:

I. Clerici maioribus ordinibus initiandi; quorum singulis antea tradatur exemplar tum professionis fidei, tum formulae edendi iurisiurandi ut eas accurate praenoscant, adiecta violati iurisiurandi, ut infra, sanctione.

¹⁶ Rom. 12:3.

II. Sacerdotes confessionibus excipiendis destinati et sacri concionatores, antequam facultate donentur ea munia exercendi.

III. Parochi, Canonici, Beneficarii ante ineundam beneficii possessionem.

IV. Officiales in curiis episcopalibus et ecclesiasticis tribunalibus, haud exceptis Vicario generali et iudicibus.

V. Adlecti concionibus habendis per quadragesimae tempus.

VI. Officiales omnes in Romanis Congregationibus vel tribunalibus coram Cardinali Praefecto vel Secretario eiusdem sive Congregationis sive tribunalis.

VII. Religiosarum familiarum Congregationumque Moderatores et Doctores antequam ineant officium.

Professionis fidei, quam diximus, editique iurisiurandi documenta, peculiaribus in tabulis penes Curias episcopales adserventur, itemque penes Romanarum Congregationum sua quaeque officia. Si quis autem, quod Deus avertat, iusiurandum violare ausus fuerit, ad Sancti Officii tribunal illico deferatur.

IURISIURANDI FORMULA.

“Ego . . . firmiter amplector ac recipio omnia et singula, quae ab inerranti Ecclesiae magisterio definita, adserta ac declarata sunt, praesertim ea doctrinae capita, quae huius temporis erroribus directo adversantur. Ac primum quidem Deum, rerum omnium principium et finem, naturali rationis lumine per ea quae facta sunt, hoc est per *visibilia* creationis opera, tamquam causam per effectus, certo cognosci, adeoque demonstrari etiam posse, profiteor. Secundo, externa revelationis argumenta, hoc est facta divina, in primisque miracula et prophetias admitto et agnosco tamquam signa certissima divinitus ortae christianae Religionis, eademque teneo aetatum omnium atque hominum, etiam huius temporis, intelligentiae esse maxime accommodata. Tertio: Firma pariter fide credo, Ecclesiam, verbi revelati custodem et magistram, per ipsum verum atque historicum Christum, quum apud nos degeret, proxime ac directo institutam, eandemque super Petrum, apostolicae hierarchiae principem eiusque in aevum successores aedificatam. Quarto: Fidei doctrinam ab Apostolis per orthodoxos Patres eodem sensu eademque semper

sententia ad nos usque transmissam, sincere recipio; ideoque prorsus reiicio haereticum commentum evolutionis dogmatum, ab uno in alium sensum transeuntium, diversum ab eo, quem prius habuit Ecclesia; pariterque damno errorem omnem, quo, divino deposito, Christi Sponsae tradito ab Eâque fideliter custodiendo, sufficitur philosophicum inventum, vel creatio humanae conscientiae, hominum conatu sensim efformatae et in posterum indefinito progressu perficiendae. Quinto; certissime teneo ac sincere profiteor, Fidem non esse coecum sensum religionis e latebris *subconscientiae* erumpentem, sub pressione cordis et inflexionis voluntatis moraliter informatae, sed verum assensum intellectus veritati extrinsecus acceptae ex auditu, quo nempe, quae a Deo personali, creatore ac domino nostro dicta, testata et revelata sunt, vera esse credimus, propter Dei auctoritatem summe veracis.

“ Me etiam, qua par est, reverentia, subiicio totoque animo adhaereo damnationibus, declarationibus, praescriptis omnibus, quae in Encyclicis litteris “ *Pascendi* ” et in Decreto “ *Lamentabili* ” continentur, praesertim circa eam quam historiam dogmatum vocant.—Idem reprobo errorem affirmantium, propositam ab Ecclesia fidem posse historiae repugnare, et catholica dogmata, quo sensu nunc intelliguntur, cum verioribus christianae religionis originibus componi non posse.—Damno quoque ac reiicio eorum sententiam, qui dicunt, christianum hominem eruditorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec directo non denegentur.—Reprobo pariter eam Scripturae Sanctae diiudicandae atque interpretandae rationem, quae, Ecclesiae traditione, analogia Fidei, et Apostolicae Sedis normis posthabitis, *rationalistarum* commentis inhaeret, et critice textus velut unicum supremamque regulam, haud minus licenter quam temere amplectitur.—Sententiam praeterea illorum reiicio qui tenent, doctori disciplinae historicae theologicae tradendae, aut iis de rebus scribenti seponendam prius esse opinionem ante conceptam sive de supernaturali origine catholicae traditionis, sive de promissa divinitus ope ad perennem conservationem uniuscuiusque revelati veri; deinde scripta Patrum singulorum interpretanda solis scientiae prin-

ciipiis, sacra qualibet auctoritate seclusa, eâque iudicii libertate, qua profana quaevis monumenta solent investigari.—In univ-
ersum denique me alienissimum ab errore profiteor, quo *modernistae* tenent in sacra traditione nihil inesse divini; aut, quod
longe deterius, pantheistico sensu illud admittunt; ita ut nihil
iam restet nisi nudum factum et simplex, communibus his-
toriae factis aequandum; hominum nempe sua industria,
solertia, ingenio scholam a Christo eiusque apostolis inchoatam
per subsequentes aetates continuantium. Proinde fidem Pa-
trum firmissime retineo et ad extremum vitae spiritum re-
tinebo, de charismate *veritatis certo*, quod est, fuit eritque
semper in *episcopatus ab Apostolis successione*; ¹⁶ non ut id
teneatur quod melius et aptius videri possit secundum suam
cuiusque aetatis culturam, sed ut *nunquam aliter credatur, nun-
quam aliter* intelligatur absoluta et immutabilis veritas ab
initio per Apostolos praedicata. ¹⁷

“Haec omnia spondeo me fideliter, integre sincereque ser-
vaturum et inviolabiliter custoditurum, nusquam ab iis sive in
docendo sive quomodolibet verbis scriptisque deflectendo. Sic
spondeo, sic iuro, sic me Deus etc.”

(*Continuabitur.*)

S. CONGREGATIO S. OFFICII

DECRETUM: SUPER DOCTRINA RENOVATIONIS, QUAM VOCANT,
ESCHATOLOGICAE.

Feria IV, die 2 Martii 1910.

Cum renuntiatum esset Supremae huic Sacrae Congrega-
tioni Sancti Officii doctrinam Renovationis, ut aiunt, Eschato-
logicae, etsi iam alias per Sacram Indicis Congregationem pro-
scriptam, libris ac diariis, inter quae nominanda cum primis
ephemeris “Jésus-Roi” quae Pictavii in lucem prodiit, adhuc
inter fideles evulgari; Emi ac Rmi Dni Cardinales in rebus
fidei et morum Inquisitores Generales in plenario conventu
habito supradicta feria IV, omnibus mature perpensis, decer-
nendum censuerunt: “Doctrinam de Renovatione Eschato-
logica esse reprobendam.”

Quam Emorum Patrum resolutionem sequenti feria V die 3

¹⁶ IREN., 4. c. 26.

¹⁷ Praeser. c. 28.

eiusdem mensis et anni SSmus D. N. D. Pius divina providentia PP. X in solita audientia R. P. D. Adessori Sancti Officii impertita benigne adprobare et confirmare dignatus est.

ALOISIUS CASTELLANO S. R. ET U. I. *Notarius.*

L. * S.

SACRA CONGREGATIO CONSISTORIALIS.

I.

DECRETUM: DE AMOTIONE ADMINISTRATIVA AB OFFICIO ET BENEFICIO CURATO.

Maxima cura semper Ecclesiae fuit, ut christiano populo praeessent et animarum saluti prospicerent selecti e sacerdotum numero viri, qui vitae integritate niterent et cum fructu suis muniis fungerentur.

Quamvis autem, ut hi rectores quae paroeciae utilia aut necessaria esse iudicarent alacriore possent animo suscipere soluti metu ne ab Ordinario amoverentur pro lubitu, praescriptum generatim fuerit, ut stabiles in suo officio permanerent; nihilominus, quia stabilitas haec in salutem est inducta fidelium, idcirco sapienti consilio cautum est, ut eadem non sic urgeatur, ut in perniciem potius ipsorum cedat.

Quapropter, si quis scelestus creditum sibi gregem destruat magis quam aedificet, is debet, iuxta antiquissimum et constantem Ecclesiae morem, quantum fas est, instituto iudicio de crimine, beneficio privari, hoc est a parochiali munere abduci. Quod si, vi canonici iuris, criminali iudicio ac poenali destitutioni non sit locus; parochus autem hac illâve de causa, etiam culpa semota, utile ministerium in paroecia non gerat, vel gerere nequeat, aut forte sua ibi praesentia noxius evadat; alia suppetunt remedia ad animarum saluti consulendum. In his potissimum est parochi amotio, quae oeconomica seu disciplinaris vulgo dicitur, et nullo iudiciali apparatu, sed administrativo modo decernitur, nec parochi poenam propositam habet, sed utilitatem fidelium. Salus enim populi suprema lex est: et parochi ministerium fuit in Ecclesia institutum, non in commodum eius cui committitur, sed in eorum salutem pro quibus confertur.

Verum, quum de hac amotione canonicae leges haud plane

certae perspicuaeque viderentur, coetus Consultorum et Emorum Patrum ecclesiastico codici conficiendo praepositus, rem seorsim ac repetito studio tractandam suscepit; collatisque consiliis, censuit formam quandam accuratorem esse statuendam, qua gravis haec ecclesiasticae disciplinae pars regeretur. Quae studia quum SSmus D. N. Pius PP. X et vidisset et probasset, quo tutius in re tanti momenti procederet, sententiam quoque sacrae huius Congregationis Consistorialis exquirendam duxit. Qua excepta et probata, ut Ecclesia posset, nulla interiecta mora, novae huius disciplinae beneficio frui, decretum per hanc S. Congregationem edi iussit, quo novae normae de amotione administrativa ab officio vel beneficio curato statutae promulgarentur, eademque canonicam legem pro universa Ecclesia constituerent, omnibus ad quos spectat rite religioseque servandam.

Hae autem normae hisce qui sequuntur canonibus continentur.

I.—DE CAUSIS AD AMOTIONEM REQUISITIS.

Can. 1.

Causae ob quas parochus administrativo modo amoveri potest hae sunt:

1.^o Insania, a qua ex peritorum sententia perfecte et sine relabendi periculo sanus fieri non posse videatur; aut ob quam parochi existimatio et auctoritas, etiamsi convaluerit, eam penes populum fecerit iacturam, ut noxium iudicetur eundem in officio retinere.

2.^o Imperitia et ignorantia quae paroeciae rectorem imparem reddat suis sacris officiis.

3.^o Surditas, caecitas et alia quaelibet animae et corporis infirmitas, quae necessariis curae animarum officiis imparem in perpetuum vel etiam per diuturnum tempus sacerdotem reddant, nisi huic incommodo per coadiutorem vel vicarium occurrere congrue possit.

4.^o Odium plebis, quamvis iniustum et non universale, dummodo tale sit quod utile parochi ministerium impediat, et prudenter praevideatur brevi non esse cessaturum.

5.^o Bonae aestimationis amissio penes probos et graves viros, sive haec procedat ex inhonesta aut suspecta vivendi ratione parochi, vel ex alia eius noxia, vel etiam ex antiquo

eiusdem crimine, quod nuper detectum ob praescriptionem poena plecti amplius non possit; sive procedat ex facto et culpa familiarum et consanguineorum quibuscum parochus vivit, nisi per eorum discessum bonae parochi fama sit satis provisum.

6.º Crimen quod, quamvis actu occultum, mox publicum cum magna populi offensione fieri posse prudenti Ordinarii iudicio praevideatur.

7.º Noxia rerum temporalium administratio cum gravi ecclesiae aut beneficii damno; quoties huic malo remedium afferri nequeat auferendo administrationem parochus aut alio modo, et aliunde parochus spirituale ministerium utiliter exerceat.

8.º Neglectio officiorum parochialium post unam et alteram monitionem perseverans et in re gravis momenti, ut in sacramentorum administratione, in necessaria infirmorum adstantia, in catechismi et evangelii explicatione, in residentiae observantia.

9.º Inobedientia praeceptis Ordinarii post unam et alteram monitionem et in re gravis momenti, ceu cavendi a familiaritate cum aliqua persona vel familia, curandi debitam custodiam et munditiam domus Dei, modum adhibendi in taxarum parochialium exactione et similibus.

Monitio de qua superius sub extremo duplici numero, ut peremptoria sit et proximae amotionis praenuntia, fieri ab Ordinario debet, non paterno dumtaxat more, verbotenus et clam omnibus; sed ita ut de eadem in actis Curiae legitime constet.

II.—DE MODO PROCEDENDI IN GENERALI.

Can. 2.

§ 1. Modus deveniendi ad amotionem administrativam hic est: ut ante omnia parochus invitetur ad renunciandum: si renuat, gradus fiat ad amotionis decretum: si recursum contra amotionis decretum interponat, procedatur ad revisionem actuum et ad praecedentis decreti confirmationem.

§ 2. In quo procedendi gradu regulae infra statutae ita servandae sunt, ut, si violentur in iis quae substantiam attingunt, amotio ipsa nulla et irrita evadat.

III.—DE PERSONIS AD MOTIONEM DECERNENDAM NECESSARIIS.

Can. 3.

§ 1. In *invitatione* parochi faciendâ ut renunciât, et in *amotionis decreto* ferendo, Ordinarius ut legitime agat, non potest ipse solus procedere; sed debet inter examinatores, de quibus statuit Sacra Tridentina Synodus, cap. XVIII, sess. XXIV, *de reform.*, duos sibi sociare et eorum consensum requirere in omnibus actibus pro quibus hic expresse exigitur: in ceteris vero consilium.

§ 2. In *revisione autem decreti amotionis*, quoties hæc necessaria evadat, duos parochos consultores assumat, quorum consensum vel consilium requiret, eodem modo ac in § superiore de examinadoribus dictum est.

Can. 4.

Examinadoribus et parochis consultoribus eligendis lex in posterum ubilibet servanda hæc esto:

§ 1. Si synodus habeatur, in ea, iuxta receptas normas, eligendi erunt tot numero quot Ordinarius prudenti suo iudicio necessarios iudicaverit.

§ 2. Examinadoribus et parochis consultoribus medio tempore inter unam et aliam synodum demortuis, vel alia ratione a munere cessantibus, alios *prosynodales* Ordinarius substituet de consensu Capituli Cathedralis, et, hoc deficiente, de consensu Consultorum dioecesanorum.

§ 3. Quæ regula servetur quoque in examinadoribus et parochis consultoribus eligendis, quoties synodus non habeatur.

§ 4. Examinatores et consultores sive in synodo, sive extra synodum electi, post quinquennium a sua nominatione, vel etiam prius, adveniente nova synodo, officio cadunt. Possunt tamen, servatis de iure servandis, denuo eligi.

§ 5. Removeri ab Ordinario durante quinquennio nequeunt, nisi ex gravi causa et de consensu capituli cathedralis, vel consultorum dioecesanorum.

Can. 5.

§ 1. Examinatores et parochi consultores ab Ordinario in causa amotionis assumendi, non quilibet erunt, sed duo seniores ratione electionis, et in pari electione seniores ratione sacerdotii, vel, hac deficiente, ratione ætatis.

§ 2. Qui inter eos ob causam in iure recognitam suspecti evidenter appareant, possunt ab Ordinario, antequam rem tractandam suscipiat, excludi. Ob eandem causam parochus potest contra ipsos excipere, cum primum in causa veniat.

§ 3. Alterutro vel utroque ex duobus prioribus examinitoribus vel consultoribus impedito vel excluso, tertius vel quartus eodem ordine assumetur.

Can. 6.

§ 1. Quoties in canonibus qui sequuntur expresse dicitur, Ordinario procedendum esse de examinerum vel consultorum consensu, ipse debet per secreta suffragia rem dirimere, et ea sententia probata erit quae duo saltem suffragia favorabilia tulerit.

§ 2. Quoties vero Ordinarius de consilio examinerum vel consultorum procedere potest, satis est ut eos audiat, nec ulla obligatione tenetur ad eorum votum, quamvis concors, accedendi.

§ 3. In utroque casu de consequentibus ex scrutinio scripta relatio fiat, et ab omnibus subsignetur.

Can. 7.

§ 1. Examinatores et consultores debent sub gravi, dato iureiurando, servare secretum officii circa omnia quae ratione sui muneris noverint, et maxime circa documenta secreta, disceptationes in consilio habitas, suffragiorum numerum et rationes.

§ 2. Si contra fecerint, non solum a munere examineris et consultoris amovendi erunt, sed alia etiam condigna poena ab Ordinario pro culpae gravitate, servatis servandis, multari poterunt: ac praeterea obligatione tenetur sarcindi damna, si quae fuerint inde sequuta.

IV.—DE INVITATIONE AD RENUNCIANDUM.

Can. 8.

Quoties itaque, pro prudenti Ordinarii iudicio, videatur parochus incidisse in unam ex causis superius in *can. 1* recensitis, ipse Ordinarius duos examinatores a iure statutos convocabit, omnia eis patefaciet, de veritate et gravitate causae

cum eis disceptabit, ut statuatur sitne locus formali invitationi parochi ad renunciandum.

Can. 9.

§ 1. Formalis haec invitatio semper praemittenda est antequam ad amotionis decretum deveniatur, nisi agatur de insaniam, vel quoties invitandi modus non suppetat, ut si parochus lateat.

§ 2. Decernenda autem est de examinerum consensu.

Can. 10.

§ 1. Invitatio scripto facienda generatim est. Potest tamen aliquando, sit tutius et expeditius videatur, verbis fieri ab ipso Ordinario, vel ab eius delegato, adsistente aliquo sacerdote, qui actuarii munere fungatur, ac de ipsa invitatione documentum redigat in actis curiae servandum.

§ 2. Una cum invitatione ad renunciandum debent vel scripto vel verbis, ut supra, parochi pateferi causae seu ratio ob quam invitatio fit, argumenta quibus ratio ipsa innitur, servatis tamen debitis cautelis de quibus in *can. 11*, examinerum suffragium postulatum et impetratum.

§ 3. Si agatur de occulto delicto, et invitatio ad renunciandum scripto fiat, causa aliqua dumtaxat generalis nuncianda est; ratio autem in specie cum argumentis quibus delicti veritas comprobatur, ab Ordinario verbis dumtaxat est explicanda, adsistente uno examinerum qui actuarii munere fungatur, et cum cautelis ut supra.

§ 4. Denique sive scripto sive voce invitatio fiat, admonendus parochus est, nisi intra decem dies ab accepta invitatione aut renunciationem exhibuerit, aut efficacibus argumentis causas ad amotionem invocatas falsas esse demonstraverit, ad amotionis decretum esse deveniendum.

Can. 11.

§ 1. In communicandis argumentis quibus comprobatur veritas causae ad renunciationem obtinendam adductae, caveatur ne nomina patefiant recurrentium vel testium, si ii secretum petierint, aut, etiamsi secretum non petierint, si ex adiunctis praevideatur eas vexationibus facile expositum iri.

§ 2. Item relationes ac documenta quae sine periculo magnae populi offensionis, rixarum vel querelarum palam proferri non possunt, scripto ne patefiant; imo ne verbis quidem, nisi cauto omnino ne memorata incommoda eveniant.

Can. 12.

Fas autem parochus est, invitatione cum assignato temporis limite accepta, dilationem ad deliberandum vel ad defensionem parandam postulare. Quam Ordinarius potest iusta de causa, cum examinerum consensu, et modo id non cedat in detrimentum animarum, ad alios decem vel viginti dies concedere.

Can. 13.

§ 1. Si parochus invitationi sibi factae assentiri et paroeciae se abdicare statuatur, renunciationem edere potest etiam sub conditione, dummodo haec ab Ordinario legitime acceptari possit et acceptetur.

§ 2. Fas autem parochus renuncianti est loco causae ab Ordinario invocatae aliam ad renunciandum allegare sibi minus molestam vel gravem, dummodo vera et honesta sit, e. g. ut obsequatur Ordinarii desideriis.

§ 3. Renunciatione sequuta et ab Ordinario acceptata, Ordinarius beneficium vel officium vacans ex renunciatione declaret.

(Continuabitur.)

II.

DECRETUM: DE SECRETO SERVANDO IN DESIGNANDIS AD SEDES EPISCOPALES.

Rogantibus nonnullis Antistitibus, ut decretum S. C. Consistorialis diei 30 Martii huius anni 1910, de secreto servando in iis designandis, qui ad sedes episcopales proponuntur in foederatis statibus Americae septentrionalis, extenderetur ad suas quoque dioeceses et provincias ubi eadem vel similis forma designationis obtinet, SS^{mus} D. N. Pius PP. X, de consulto S. C. Consistorialis, votis sibi oblatis obsecundans in audientia diei 17 Iunii infrascripto Cardinali concessa, statuit ac decrevit, ut memoratum decretum, congrua congruis refer-

endo, ad omnes praedictas regiones extendatur eiusque praescripta ab omnibus, ad quos spectat, adamussim servantur, contrariis quibuscumque minime obstantibus.

Datum Romae, die 2 Iulii 1910.

C. CARD. DE LAI, *Secretarius*.

L. * S.

SCIPIO TECCHI, *Adessor*.

III.

NOMINATIONES EPISCOPORUM.

SSmus D. N. Pius PP. X, decreto Sacrae Congregationis Consistorialis, elegit:

6 septembris 1910.—R. P. D. Carolum Hugonem Gauthier ab ecclesia Kingstoniensi transtulit ad sedem metropolitaneam Ottaviensem.

Mandavit autem idem SSmus Dominus ut hac de re Litterae Apostolicae ad tramitem iuris expediantur.

IV.

ERECTIONES DIOECESUM.

SSmus Dominus noster Pius PP. X decreto sacrae huius Congregationis,

15 augusti 1910.—Sedem cathedralem S. Petri de Rio grande do Sul ad dignitatem Metropolitanae ecclesiae erexit, vetere titulo in novum mutato, hoc est Portalegrensis in Brasilia, eique suffraganeas constituit dioecesim Florianopolitanam necnon tres alias noviter per idem decretum erectas, hoc est dioeceses Pelotensem (Pelota) Uruguayanensem (Uruguayana) et Sanctae Mariae (S. Maria).

Has tres postremas memoratas dioeceses eadem Sanctitas Sua e territorio dioecesis Rio Grande do Sul (modo vero archidioecesi Portalegrensi in Brasilia) eodem decreto perpetuo distrahit atque seiungit hoc qui sequitur modo:

Novae dioecesi Pelotensi assignat territorium quod hisce paroeciis constat *Pelotas, Povo Novo, Rio Grande, S. José do Norte, S. Isabel, Tahim, Arroio Grande, Jaguarão, Santa Victoria, Serrito, Cangussú, Piratiny, Cacimbinhas, Boquete, Santo Antonio da Boa Vista, S. Lourenço, S. João Baptista da*

Reserva, Conceição do Boqueirão, Bagé, Lavras, S. João Baptista do Herval, Herval, Estreito, Mostardas, et José do Patrocinio.

Dioecesi autem Uruguayanensi attribuit territorium quod complectitur paroecias *Uruguayana, S. João Baptista do Quarahy, Itagy, S. Borgia, Alegrete, Povinho (S. Thiago do Boqueirão), S. Francisco de Assis, S. Anna do Livramento, S. Gabriel, S. Luiz de Gonzaga, Passo do Rosario, Dom Pedrito, colonia Ijuhy, colonia Guarany, et colonia Serro Azul* nuncupatas.

Dioecesi denique S. Maria assignat territorium paroeciarum *S. Maria, S. Francisco de Paola, Vaccaria, colonia Sannduva, Soledade, Passo Fundo, Nonohay, S. Antonio da Palmeira, S. Miguel, S. Angelo, S. Pedro do Ninçao, Cruz Alta, Silveira Martins, Valle Veneto, S. Martinho, Julio de Castilhos (Villa Rica), S. Vicente, colonia Jaguary, Cachoeira, Rio Pardo, Santo Amaro, S. Luiz do Casca o de Guapuré.*

V.

CIRCA COMPETENTIAM RELATE AD MISSAS VOTIVAS.

Propositis dubiis: 1.º utrum ad Sacram Congregationem de disciplina Sacramentorum spectet concedere facultatem legendi Missam votivam, praeterquam coeco aut coecutienti, de quibus in normis Romanae Curiae (pars 2, cap. 7, art. 3, n. 10-g), etiam senio confectis vel alio morbo laborantibus; 2.º utrum eadem Sacra Congregatio in superius memoratis casibus concedere valeat facultatem non solum legendi Missam votivam B. M. Virginis aut pro defunctis, sed etiam alias Missas votivas a S. Sede adprobatas: haec Sacra Congregatio Consistorialis, praehabito voto Consultoris, omnibusque sedulo perpensis, respondendum censuit: *affirmative ad utrumque.*

Facta autem relatione ab Emo Card. Secretario, SSmus Dominus noster praedictas resolutiones ratas habuit et confirmavit.

Die 16 Augusti 1910.

CAROLUS PEROSI, *Substitutus.*

S. CONGREGATIO DE SACRAMENTIS.

DE FACULTATE DISPENSANDI AB IMPEDIMENTIS MATRIMONIALIBUS IMMINENTE MORTIS PERICULO.

Decreto S. Congregationis de disciplina Sacramentorum edito die 14 mensis maii anno 1909, statutum fuit: "Quemlibet Sacerdotem qui ad normam art. VII Decreti *Ne temere*, imminente mortis periculo, ubi parochus vel loci Ordinarius vel Sacerdos ab alterutro delegatus haberi nequeat, coram duobus testibus matrimonio adsistere valide ac licite potest, in iisdem rerum adjunctis dispensare quoque posse super impedimentis omnibus etiam publicis matrimonium iure ecclesiastico dirimentibus, exceptis sacro presbyteratus ordine et affinitate lineae rectae ex copula licita."

Circa quod decretum eidem S. C. dirimendum propositum est dubium:

"An praefato decreto comprehendantur etiam parochi, etsi non fuerint ad normam declarationis S. Officii diei 9 ianuarii 1889, habitualiter subdelegati a propriis Ordinariis."

Et haec S. C., re perpensa, respondendum censuit: "Affirmative."

Datum ex aedibus eiusdem S. C., die 29 mensis iulii, anno 1910.

D. CARD. FERRATA, *Praefectus*.

PH. GIUSTINI, *Secretarius*.

S. CONGREGATIO RITUUM.

RESOLUTIO DUBIORUM CIRCA CONSUETUDINES IN MISSA NEO-SACERDOTIS, EXPOSITIONEM SANCTISSIMI SACRAMENTI, USUM CANDELARUM EX CERA STEARINA, PALMATORIAM IN OFFICIO FERIAE VI, IN PARASCEVE, BENEDICTIONEM IN COMMUNIONE EXTRA MISSAM ET BENEDICTIONEM CUM AUGUSTISSIMO SACRAMENTO IN IANUA ECCLESIAE POST PROCESSIONEM.

Hodiernus Sacrae Liturgiae Professor in Seminario Tunquensis Dioeceseos, in Columbia, annuente suo Rmo Episcopo Ordinario, insequentium dubiorum solutionem a Sacra Rituum Congregatione humillime expostulavit, nimirum:

I. In prima Missa cantata a Neo-Sacerdote, praeter Ministros in Missa solemni adhiberi consuetos, duo inserviunt laici,

quos Patrinos vocant, qui in parte et a latere Presbyterii stant, et quorum officium praecipue est aquam odoriferam ad manuum lotionem ter Neo-Sacerdoti effundere, videlicet, ante Missam, ad *Lavabo* et post sumptionem Calicis. Quaeritur: An continuari possit hic usus Patrinorum?

II. Absoluta sua prima Missa, Neo-Sacerdos, retenta vel interdum deposita casula et sumpto pluviali, a matre sua in Presbyterium ingressa et stante, genuflexus benedictionem sic paratus recipit; mox surgens, matri genuflexae et ipse benedicit. Eodem modo fit quoad patrem Neo-Sacerdotis. Quaeritur: An haec consuetudo, quae vetustissima videtur, retineri queat?

III. Ex Decreto S. R. C. *Colimen.*, 12 Iulii 1901 ad I expositio ac repositio SSmi Sacramenti fieri nequit eo modo quo velum extensum in tabernaculo expositionis plicatur, et ipsum in repositione explicatur, media chordulae cuiusdam distensione in repositione, aut relaxatione in expositione, quae omnia a sacrista vel acolytho peraguntur. Hic vero modus expositionis et repositionis usurpatur fere in omnibus Ecclesiis et Oratoriis sive publicis sive semi-publicis, nec non et in Ecclesiis Regularium, ac difficile foret hanc generalem et vestitam consuetudinem tollere, quia thronus expositionis sic in altari est constructus, ut ad eum non facilis pateat accessus. Aliunde benedictio cum SSmo Sacramento in fine expositionis non datur, ut patet, quum ex S. R. C. Decretis dari debeat, nisi in aliquibus tantum Ecclesiis ditioribus, ubi aliud praesto est Ostensorium, in quo celeriter exponitur alia Hostia super altare, et tunc datur benedictio. Quaeritur: An, attentis peculiaribus circumstantiis, praedicta consuetudo tolerari possit?

IV. Aliqui doctores liturgici affirmant posse in solemnibus expositione SSmi Sacramenti adhiberi tantum sex cereos. Quaeritur: An haec opinio ad praxim deduci liceat, praesertim in pauperibus Ecclesiis?

V. Ex variis S. R. C. Decretis, v. g. n.º 2865 *Massilien.*, 16 Septembris 1843, n.º 3376 *Policastren.*, 4 Septembris 1875 ad III, candelae ex stearina pro usu sacro prohibentur. In expositione tamen solemnibus SSmi Sacramenti nec non et in Missis solemnioribus, praeter numerum praescriptum cereorum, aliae permultae frequenter adhibentur candelae ex stearina, quae quidem collocantur hinc et hinc a latere taber-

nacli et Crucis, extra tamen ambitum altaris. Quum autem aliquibus in locis altarium structura, saepe saepius perantiqua, non sinat candelas collocari nisi intra ambitum ipsius altaris, et ex altera parte propter cerae penuriam sumptus faciendi nimii esse deberent. Quaeritur: An praeter cereos praescriptos, sive in Missa, sive in benedictionibus cum SSmo Sacramento, aliae candelae ex stearina intra ambitum altaris adhiberi possint? Et quatenus negative, an, attentis circumstantiis, praedicta consuetudo tolerari possit?

VI. Iuxta Caeremoniale Episcoporum, lib. II, cap. XXV, n. 13, *Episcopus legit ex libro Prophetiam sine candela accensa*, qui modus loquendi significare videtur candellam in hoc officio non esse adhibendam. Quaeritur: Utrum in casu nullo modo adhibenda sit candela, an adhiberi debeat candela extincta?

VII. Ex S. R. C. Decreto n.º 3792 *Strigonien.*, 30 Augusti 1892 ad X, post distributionem Communionis extra Missam benedictio, sub formula *Benedictio Dei*, semper danda est (uno excepto casu, quando datur immediate ante vel post Missam Defunctorum). In Rituali autem Romano, tit. IV, cap. II, n. 11, dicitur quod Sacerdos, sumpto Sanctissimo Sanguine, porrigit communicandis Eucharistiam et finita Communione non dat eis benedictionem, quia illam dabit in fine Missae. Quaeritur: Si certo constaret communicantes ante Missam usque ad eiusdem finem esse mansuros: an illa benedictio omitti possit vel debeat?

VIII. Ex Decreto S. R. C. n.º 1784 *Fanen.*, 19 Iulii 1687, benedictio cum SSmo Sacramento impertiri debet super altare in Ecclesia et non in ianua post Processionem. Attamen cum Decreto n.º 3225 *Utinen.*, 20 Augusti 1870, Sacra rituum Congregatio rescripsit, praefatam consuetudinem (impertiendi benedictionem in ianua) esse tolerandam. Porro quamvis temporum et locorum circumstantiae de quibus in Decreto n.º 3225, adamussim non verificantur, tamen eadem consuetudo pluribus in locis et Parochiis viget, ea praesertim de causa, quae permulti Christifideles, etiam milites, SSimum Eucharistiae Sacramentum comitantes, Ecclesiam, peracta Processione, ingredi nequeunt propter angustiam ipsius Ecclesiae et sic discedunt, et benedictionem, nisi in ianua ipsis impertiatur, non recipiunt. Quaeritur: An in casu consuetudo retineri possit?

Et Sacra eadem Congregatio, requisito Commissionis Liturgicae suffragio, omnibusque accurate discussis et perpensis, ita respondendum censuit:

Ad I. Tolerari posse; sed, quoad manuum lotionem, tantum ad *Lavabo*.

Ad II. Prouti exponitur, negative et ad mentem. Mens est: consuetudinem de qua in casu continuari posse, non tamen in Presbyterio et in Ecclesia, sed in sacristia vel alibi; et postquam Neo-Sacerdos deposuerit sacra paramenta.

Ad III. Standum Rubricis, Decretis et praxi universali.

Ad IV. Ad Ordinarium.

Ad V. Negative ad utrumque et standum Decretis, praesertim recentioribus ad rem datis, uti in uno *Natcheten.*, 16 Maii 1902, et in altero *Plurimum Dioecesium*, 14 Decembris 1904.

Ad VI. Candelam seu Palmatoriam nullo modo esse adhibendam.

Ad VII. Negative.

Ad VIII. Attentis expositis, consuetudinem servari posse. Atque ita rescipit, die 30 Iulii 1910.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

PETRUS LA FONTAINE, EPISC. CHARYSTIEN., *Secretarius*.

APOSTOLIO DELEGATION, U. S. A.

Circular Letter Sent by His Excellency the Apostolic Delegate to the
Archbishops of the United States.

In accordance with the resolution passed at the last meeting of the Archbishops of the United States, I did not fail to ask of the Holy See an increase of the amount mentioned in the Decree of September 15, 1909, Paragraph II, as the greatest sum which religious communities could borrow without having the " *Beneplacitum Apostolicum* ".

In answer to my petition, the S. C. de Religiosis has sent the following rescript:

Vigore specialium facultatum a SSmo Nostro concessarum, S. Congregatio, negotiis Religiosorum Sodalium praeposita, attentis expositis, preces remisit prudenti arbitrio et conscientiae Revmi

Delegati Apostolici, ita tamen, ut summa non excedat 50,000 libellas, et ad decennium.

Datum Romae, 1 Septembris, 1910.

(Place of signature).

I, therefore, in virtue of said rescript, hereby authorize, for a period of ten years, the Ordinaries of the dioceses of the United States, *onerata tamen eorum conscientia*, to permit the religious communities of their respective dioceses to contract debts up to the sum of 50,000 francs (\$10,000.00) without having recourse to the Holy See.

It is, however, to be remembered that all the other provisions of the above-mentioned Decree of September 15, 1909 (*Acta Apostolicae Sedis, Vol. I, No. 17*), remain in full force.

I beg Your Eminence to communicate the contents of the present letter to your suffragans.

With sentiments of profound esteem, I remain

Sincerely yours in Christ,

✠ D. FALCONIO,

Apostolic Delegate.

11 October, 1910.

ROMAN CURIA.

Official announcement is made of the following Pontifical appointments:

26 July, 1910: The Most Rev. William Walsh, Archbishop of Dublin, Primate of Ireland, appointed Assistant at the Pontifical Throne.

20 August, 1910: The Rev. Bernard MacGivney, rector of Dubois in the Diocese of Erie; the Rev. Clement Wienker, rector of Eleanor and Dean in the Diocese of Erie; the Rev. Michael Meagher, rector of Ridgway in the Diocese of Erie, appointed Domestic Prelates.

3 August, 1910: Mr. James J. Ryan and Mr. Walter George Smith, of Philadelphia, decorated with the order of Knighthood of St. Gregory the Great (civil rank).

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

PONTIFICAL ACTS: By Motu Proprio *Sacrorum Antistitum* the Sovereign Pontiff exhorts the Bishops to exercise special vigilance, for the purpose of eliminating the dangers of Modernism, with regard to

(a) courses of study in philosophy and theology pursued in our ecclesiastical seminaries;

(b) the orthodoxy of the teaching staff and of candidates admitted to Sacred Orders;

(c) the literature which circulates among the students of Catholic seminaries and universities;

(d) the institution of a definite system of censorship in each diocese;

(e) indiscriminate clerical conventions, in lieu of which the Holy Father prescribes the organization of permanent ecclesiastical conferences and the establishment of commissions whose function it shall be to watch over the maintenance of orthodoxy and to prevent the diffusion of harmful and Modernistic principles;

(f) the obligation of the bishops to make stated reports to the Holy See as to what they have done in accordance with the foregoing prescriptions;

(g) the duty of inculcating the true Catholic doctrine in seminaries;

(h) the obligation of binding clerics in major orders, confessors, parish priests, chancery officials, preachers, and moderators of religious communities by a definite form of oath to be taken before they assume their respective offices.

The formula of the oath is likewise given.

The second part of the Motu Proprio deals with the office of preachers, their functions and obligations.

S. CONGREGATION OF THE HOLY OFFICE condemns as erroneous the new system of eschatology, taught for the most part in France.

CONSISTORIAL CONGREGATION: 1. Publishes a decree defining the rights of bishops to remove and depose parish rectors and beneficiaries even when these hold nominal titles of irremovability. The methods of procedure, together with the formalities and cautions to be observed on both sides, likewise the provisions to be made for those who come under the law of removal, are clearly defined under separate canons.

2. Extends the application of the decree for the United States obliging the electors of bishops to the observance of secrecy, to other dioceses where a similar system of nomination obtains.

3. Gives the names of newly-elected bishops and (4) of new dioceses.

5. Defines the competency of the S. Congregation of the Sacraments in cases of requisition for faculties to say certain votive Masses.

S. CONGREGATION OF THE SACRAMENTS interprets the faculty of dispensing from matrimonial impediments in case of imminent death.

S. CONGREGATION OF RITES solves a number of Dubia regarding the celebration of First Mass, Benediction of the Blessed Sacrament, etc.

APOSTOLIC DELEGATION announces the Holy See's decision regarding the greatest sum which religious communities may borrow without having the "*Beneplacitum Apostolicum*."

ROMAN CURIA: List of recent appointments.

THE OBJECTIONS TO THE RECENT DECREE ON THE AGE FOR ADMITTING CHILDREN TO FIRST COMMUNION.

The following interview of the Roman correspondent of the Paris *Univers* with Cardinal Ferrata, on the Decree *Quam singulari amore*, will doubtless be of interest to readers of the REVIEW. The record of the interview appears in the issue of that journal of 24 August last.

Your Eminence has resided in France, and since that time has shown a special interest in our country. You are aware of the solemnity and importance which every parish and every Catholic school attach to the ceremony of First Communion. Will not your Decree of 8 August have—I use the first word that comes to me—painful consequences?

You will answer no yourself, said His Eminence. You have read the Decree. It but recalls and teaches pure theological doctrine; and what is true cannot, after all, but be good.

Naturally, we foresaw the troublesome consequences to which you refer. Yes, there will be temporary inconvenience. But it will pass. There will be found, in France especially, the means of carrying out the Church's orders, and of preserving at the same time, although in another way, all that is really valuable in the present practice.

Doctrinal errors and abuses threaten to increase. We mention them in our Decree: for example, refusal to give Communion as Viaticum to little children who are dying. It is a fact that in certain countries children were not admitted to Confession before their First Communion, or were not absolved.

As to the age for First Communion, there was a constant tendency to increase it, perhaps on account of actual social conditions. Our attention was called to this point by a case which came to us from Strassburg. The Chapter wanted to fix the age at fourteen years, while the Bishop was of opinion that it should not exceed twelve years. When the question was brought before our Congregation, we answered, reminding them that it is the use, a certain use, of reason, and not any determined age that is required; also, that it suffices for permitting and for making Communion obligatory. That case decided us to treat the whole matter fundamentally. And, when I spoke of our proposal to the Sovereign Pontiff, he seemed to be greatly pleased, and eager to effect a reform on that point also, which is but a return to the ancient traditions of the Church.

We have studied the problem, therefore. I may say that we have most carefully finished the Decree. The Pope himself retouched it, up to the last moment. And when, after our General Congregation of 15 July, I brought him the formula of the Decree, he expressed his entire satisfaction in giving it his supreme sanction.

If Your Eminence will still permit me to play the part of "Devil's Advocate", I should observe that with us, at first sight, the Decree will somewhat disturb our Catechism classes. As you know, we obtained a regular attendance at Catechism, on account of the First Communion, which was its crowning. What are we to do now, Your Eminence, in regard to Catechism?

Neither more nor less than what you are doing. Only, instead of ending with Communion, you will begin with it; of course, after some preparation. Do not forget that the child is ready for Communion, just as for Confession, when he knows the principal mysteries of the faith, and is able to distinguish the Eucharistic bread

from ordinary bread. There is not the least doubt that it will be much easier to prepare for a good First Communion children of seven years than boys and girls of twelve and upwards. Is it not, alas! our sad experience, that at the more advanced age many of these young hearts are already stained? Give them their Lord, when they are in their innocence and candor; and He will Himself aid them to a knowledge of religious truths, more intimate, more penetrating, and more decisive for their whole lives.

For, naturally, these little children, who have communicated early and frequently, as often as possible, will continue to study their Catechism. It will be the pastor's duty to be ingenious in finding means of insuring their attendance, by rewards and prizes. In a word, the point of view must be changed. And, when it is, you will be surprised to find how easy and fruitful is the practice most conformable to the Church's teaching.

But, Your Eminence, the ceremonies of First Communion were so impressive! the most beautiful experience of a child's life! Will not all that disappear?

You must be aware that many excellent persons have often regretted that, at times, for these children, the chief thing, the First Communion, was thrown in the shade by the accessories, dress, feasting, visits, etc. The essential thing in First Communion will be better secured by the practice in conformity with the Decree.

Besides, we do not do away with the solemn ceremonies of First Communion. The enacting part of the Decree orders that there be general Communion of children. Nothing forbids surrounding these general Communions with as great solemnity as formerly.

Furthermore, children will not less worthily receive First Communion for being seven or eight rather than twelve years of age. Quite the contrary. And is not this the whole matter? Pastors will prepare for their first meeting with the Divine Master all the children whose age of discretion and whose parents and confessor—these are theologically the true and sole factor and judges—shall stamp as capable of receiving Him. To these children will be added those children who previously in a private manner, so to speak, shall have, with the advice of their parents and confessor, partaken of the Divine Banquet.

And why should not this be for the parish and school as impressive a feast, as truly good and Christian, as the present ceremonies? Doubtless at first there will be some inconvenience and disorder. The number of communicants will be considerably larger; but regularity will be soon introduced, and all will be satisfied; I mean, all true and fervent Catholics.

Quam singulari Christus amore! Have you not the words? These words by which the Decree of 8 August will be known, are its summary and justification. Worldlings may be astonished. But the love of Christ, particularly for little children, has visibly inspired the Holy See with the Decree of 8 August.

A CATHOLIC DAILY.

(*Communicated.*)

In the September number of one of our most popular and progressive Catholic monthlies the managing editor served us to a surprisingly pessimistic editorial anent Catholic journalism in general, but particularly a Catholic daily. He tells us that he solicited an expression of opinion from the two hundred and fifty thousand readers of the magazine, with the result that only twenty-five returned an answer—twenty-two in favor of a Catholic daily, three against it. From this he concludes that the great mass of our people are not interested in a Catholic daily and would not support it. He further points to the feeble support which Catholics are giving our weeklies and monthlies, conclusive evidence (to him) that they would not support a daily. "If, then, primarily on account of lack of enthusiasm of those from whom support must come, and on an investment that is comparatively small, the showing made is none too rosy, what would be the prospects for success in an enterprise requiring an investment of millions, with no certainty of sufficient support? . . . Until it is possible to double and treble the circulation of the existing Catholic weeklies, I cannot make myself believe that a daily would receive the support to which its merits might entitle it . . . But till I know for a certainty that the vast mass of Catholics are giving their enthusiastic support to the Catholic monthly magazines and the Catholic weeklies, I cannot wax eloquent over a daily, even though it might be deemed desirable or needed. My simple conclusion is, that, on account of prevailing apathy and indifference, a venture requiring millions of money could not be made successful. And, step by step, I could show reasons for having arrived at this conclusion."

I for one (perhaps because I have had no experience in the field of journalism) fail to be able to take such a gloomy view of the situation, and I venture to challenge the line of

argument the editor pursues. I would, in fact, just reverse his argument. Granting that the small number of letters received is indicative of the lack of interest, likewise granting the meagre support Catholics are giving their weeklies and monthlies, I would contend that they will never properly support the weeklies and monthlies until we have our Catholic dailies. There is one thing without which at least our American man and woman nowadays cannot get on—it has become a necessity of life, almost a part of life. That one thing is the local daily paper; and that with the vast majority measures the extent of their journalistic reading. If, therefore, we wish to get our people interested in Catholic subjects in such a way that they will read them as treated rather heavily in our weeklies and monthlies, we must direct their taste and train them through *their* daily paper.

WHAT A CATHOLIC DAILY SHOULD BE.

This leads us to the consideration of what should constitute a Catholic daily, and here there seems to be not a little vagueness and confusion of mind. Most people seem to think that a Catholic daily would deal only with strictly Catholic topics, and offer the reader only strictly Catholic news, very much as it is now with our weeklies and monthlies. Were our Catholic daily to be such, we could not censure our people for not supporting it. The Catholic daily must be not an addition to, but a substitute for, their present secular daily. It must, therefore furnish all the current secular news of the day. It might indeed impart some wholesome Catholic instruction; but this rather by implication than formally. It should present the Catholic view on the important questions of the day; but above all it must give the current daily news, not as garbled by the Associated Press, but with a strict adherence to facts, and with a veto on the excessively sensational. In fact, it is rather the spirit and tone of the paper that should be Catholic than what it specifically contains. It should be a standard daily, such as our best papers are to-day, but issued under Catholic auspices.

NOT A NATIONAL DAILY.

With this idea of a Catholic daily it will be evident at once that it cannot be national. The very idea of a national daily

is almost a contradiction. People will not wait a day, or two and three days, for news they can get every morning and evening in their local town or city paper. Our Catholic daily must be a substitute for our present town and city dailies. It is not a Catholic daily that we want, but Catholic dailies—a daily in at least all the larger towns and cities, an effectual Catholic press throughout the land.

WOULD IT PAY?

Whether or not a Catholic daily in the above sense would pay probably only time could tell. But I fail to see why the Catholics of any of our large cities, especially with the aid they would surely get from many non-Catholics, could not support a daily paper. Would not the combined Catholic population of New York or Chicago and surroundings be sufficient to support any one of the existing dailies of their respective cities? Why, then, could they not support a Catholic daily? And would not a large percentage of non-Catholics purchase it if the Catholic daily were made one of the standard—the standard paper of the city? What people want is the news. They want it authoritatively. They want an expression of sound views on the important questions of the day. Give them this and few will ask themselves whether the paper is issued under Catholic or other auspices. As witness, we need but recall the *Baltimore Sun* when under the management of the Catholic Abels. It was then at its best financially and every other way, and it came the nearest thing we have ever had to our ideal of a Catholic daily; nor were people bothering their heads over the religious opinions of the editors. Many doubtless had no idea that they were Catholics; neither did they care. The paper gave what they wanted in a good, clean, reliable way; and it was a success. It is only fair to believe that our Catholic dailies would be the same if properly managed. And I believe that if one city once made the start, before many years all the other larger cities would have their Catholic daily; and this, if for no other reason, because it would be found to be a profitable investment financially. It has been so in other countries: why should it not be so among us?

But even did it not prove a financial success, at least at the

start, would it not be worth the cost if Catholic dailies had to be maintained even at considerable sacrifice? We are expending about thirty-five million dollars annually for our parish schools; we are spending millions annually on our asylums and orphanages; we are giving many thousands yearly to home and foreign missions; in many other ways we are making immense sacrifices; is the Catholic press of less importance? No, I would put it almost on a level of importance with our Catholic schools, for it is the daily press more than anything else that forms and fashions the minds of our people. Much of what is given in the Catholic school is lost for lack of an efficient Catholic press.

HOW CAN IT BE DONE?

But how are we going to bring about the establishment of a Catholic daily press? Who is to make the start? What methods are to be used? The wise man profits by the experience of others. The most reasonable way and the easiest is to go to those countries which have an efficient Catholic press, and study their means and methods. And by this I do not mean Catholic countries; no, go to countries almost as Protestant or irreligious as our own. In Germany, where Catholics represent only about one-third of the population, there were in 1908 no less than 500 Catholic newspapers and periodicals, including 255 dailies. In Holland, which is less than half as large as Ireland, and whose population is two-thirds non-Catholic, there are fifteen Catholic dailies, besides thirty-one bi-weeklies and weeklies and fifty-two monthly and quarterly publications. If they can do it, why not we? Let us study their methods, and in the study of their methods we shall find that invariably there is back of the Catholic press a well-organized Society that is ready to support it both morally and financially. Why cannot we, in one of our great congresses, bring into existence such a society? Why should not the Missionary Congress, which is to convene in Boston in September, 1911, bring it into existence? Or I might ask further: why should not this Missionary Congress itself grow into a great national Catholic Congress, representing all the Catholic forces in the country, and thus become what the annual Catholic Congress is to Germany, a mighty power for dealing with all the great questions that confront us?

And when it comes to the actual establishment of our dailies, two methods might be pursued: one would be to establish new dailies with the hope of gradually freezing out our secular competitors; the other, and perhaps the easier, if the necessary funds could be obtained, to buy out one by one the existing dailies; and, even perhaps without changing the name, conduct them under Catholic auspices. Much, too, might possibly be accomplished by a systematic effort to work in the right kind of Catholic editors on our secular papers as they exist and as financially supported to-day.

CONCLUSION.

The foregoing may all appear and be wholly visionary. I confess it is an entirely *a priori* view of the question. I have had no experience whatever in journalism. My object has been rather to suggest possible lines of thought than to lay down any definite line of procedure, and to arouse discussion on one of the crying needs of the Church in America. Just how we may attain the much desired goal of a Catholic daily, or, as I have advocated, of Catholic dailies, I do not clearly see. There are many difficulties in the way. But I do not believe these difficulties are insurmountable. There is some way out. Why cannot we do what others have done under still greater difficulties?

J. J. SWINT.

Parkersburg, W. Va.

NEW LIGHT ON THE COUNTRY OF THE EXODUS.

The land of the Midianites (Madian) where Moses received the first call to assume the leadership of the Hebrew people for their deliverance from the yoke of Egypt, has been a comparatively unexplored region. Recently the Turkish Government took in hand to provide better travelling facilities through this region, and invited the services of Dr. Musil, a priest and professor at the University of Vienna, well-known as an explorer of the Oriental countries and as an expert Arabic scholar. His chief commission was to ascertain the sanitary condition of certain parts of the northern Hedshah, as the water resources, proper location of hospital camps, etc., of this part were somewhat uncertain, owing to the difficulty

of travel among the hostile nomadic tribes which inhabit the ancient Midianite district.

Father Musil readily undertook the task, all the more as it gave him an opportunity to explore the region and locate the precise site of Mount Sinai, which, despite picturesque conjectures on the part of writers on the history of the Israelitic sojourn, has remained in doubt.

He took with him Dr. Leopold Kobler, member of the Imperial Academy of Sciences and an expert in geology, who received a special commission from his government for the purpose of making reports on the condition of the country. Besides a military attaché who had accompanied Father Musil on previous expeditions, the Ottoman Government had promised to furnish guards of safe conduct from Damascus. Like most Turkish promises, however, this one proved to be very unreliable. The travelers in fact got very little aid on the journey, which started in May from Maäü, where the party secured camels and Arab servants. They proceeded to make a complete survey of the Wadi Sirhan and the adjacent country, a territory covering about 135,000 square kilometers, from Maäü north to Al Oela in the south, and from the Red Sea in the west to Tejina and Wadi Sirhan. The story of the difficulties which the travelers encountered, especially from the heat, lack of food and water, and the intractableness of the camels, makes most interesting reading and is to be published in full by the Austrian Imperial Academy of Sciences.

Dr. Musil has enriched the geographical topography by some 1200 hitherto either partially or entirely unknown localities. Among other things, he believes he has definitely ascertained the exact spot of the mountain where the Mosaic legislation was first promulgated. The country has, it is generally admitted, assumed a changed surface within the last 3000 years, and volcanic eruptions have created new forms which must have interfered with, if not obliterated, certain old landmarks. But it is from the tradition of the native bedouins that Dr. Musil has gathered his information rather than from *a priori* conclusions based upon geological conjectures from descriptions of the place as found in Exodus. The learned priest has likewise discovered a number of valuable classical

inscriptions of the early Roman rule in this region. Altogether the expedition has been most successful, except that its chief, Father Musil, has returned broken in health and spirits, owing to exposure to the weather and a fall from a camel which dislocated some of his ribs.

A PLEA FOR THE GENUINE IN CATHOLIC ART.

Even though the matter may not concern Faith and Morals in the ordinary acceptation of the words, a layman can approach the subject of this brief paper only with the greatest diffidence. To the clergy must belong the ultimate selection of all ecclesiastical art. There is, too, the ever-present danger that the *laudator temporis acti* may be expecting too much of this day and generation.

Yet to one who in all reverence gives his life to its pursuit, the Art of the Church, with its various implications and connotations, can hardly fail to appear one of the most vital media of instruction in Morals and inspiration toward Faith. That Art is properly ancillary to Religion was so well established in the early Church as to start catch-phrases which have persisted to our time. The trouble to-day is that the glibly mouthed truism is too often ignored in practice. Hence a natural desire to emphasize anew the fact that ecclesiastical art of all kinds is a most important adjunct to religion and architecture—or, as in this article it may be denominated, Christian architecture—and to urge that the proper function of art in American churches be reconsidered particularly with a view to the elimination of errors which may have appeared.

Because of the prevalence of certain mistakes and misconceptions it will perhaps be profitable to discuss more particularly the question of the value of religious decoration that is genuine, and the ineffectiveness of that in which there lurks, however unwittingly and innocently permitted there, anything of sham or disingenuousness. It may be premised that all the forms of ecclesiastical ornamentation are called into play for the purpose of holding and guiding the interest of the devout worshipper—to assist him in his reverence, to stimulate his senses toward the keenest possible appreciation

of all that the Mass and Ritual of the Church bring to him. Only thus may he be brought to a full realizing sense of what the worship of God should mean in His holy temple.

The point I would make *ab initio* is this: Can we as Catholics afford ever, anywhere, to accept contemptible lies in lieu of genuine art? And may we not, with all reverence toward those who hold the most sacred of offices, venture the opinion that many reverend men, who would lose their lives rather than tell a deliberate verbal falsehood, have, whether out of misunderstanding or negligence, shown themselves willing, nay eager, to fill their churches and sanctuaries, the very Holy of Holies, with palpable falsehoods? I believe—and I trust that many as they consider this matter will share my belief—that only too much of the art in our churches, placed there in a spirit of sacrifice and right intention, is of a character actually to defeat every object of its installation. Instead of assisting the devotions of average enlightened mortals it can but be a distraction, a temptation to commonplace thinking at an hour when the soul should be attuned to the highest pitch of which it is capable. As to the highly educated Catholic, too often he resents the decoration of the church in which he worships as a visual insult, disturbing to his devout sense of what is wholly appropriate in the external worship of his Creator.

This condition is one, I wish to repeat, into which the Church in the United States has drifted through misfortune rather than intention. Nor, of course, is it by any means universal. Keen-visioned members of the clergy before now have realized that the sanctuary should have good art or none at all, and they have resisted the temptation to place there something unworthy because they lacked the means to secure what they would have liked. Still, it remains true that somehow a vicious spirit of falsehood, largely due of course to a commercialism that has infested every branch of modern art and decoration, has invaded many churches to-day, and, sad to say, our churches more grievously than most of the religious associations. Because Protestants have more money to spend and because the association of their leading ministers and laity is closer with competent artists, they have of late years set for themselves higher artistic standards than we.

This fact, however unpleasant, we must concede. Otherwise the present state of art in the Catholic Church in the United States would be without excuse. It can be condoned only because we have been poor and, to a considerable extent, out of touch with the progress of the artistic professions in this country.

To particularize upon but a few aspects of the many forms of applied Art which are requisite to any complete scheme of church architecture, let us begin with the architectural materials themselves. How often does one see in the sanctuary that which appears to be marble, but which, on examination, proves to be but staff! How often is the very altar an imitation of what it is not, bedecked with false paper or cloth flowers, with electric lights fashioned to take the place of candles—the whole an affair of lying tinsel, a false offering made with, God knows, a mistaken enthusiasm! How often does a devoted priest fail to realize that such offerings are contrary to the ancient spirit of sacrifice!

The disposition to accept crude deceptions has become so common that it is often manifested where there is no possible excuse for its exercise. I have in mind a particularly beautiful church, now nearing completion, in which it was found expedient in the construction of the piers and arches to use artificial stone. This, in and for itself, is a noble material. It is as hard and perhaps more enduring than natural stone. It needs merely to be treated frankly as a modern type of legitimate construction. Was it so treated in this church? Not at all. After the bases, columns, and capitals supporting the finely designed arches were in place, lines were marked off to represent stone joints and a neat rib of plaster added for the purpose of deceiving the observer into thinking it was all of natural stone.

Such examples might be multiplied almost indefinitely. Many of them would extend to the mural decoration of the comparatively few Catholic churches of the United States which are so provided. How often, alas! in the apse or sanctuary when figures have been depicted, do we find them gone over with a fine brush, or the background made of composition, to imitate mosaics. Lies once more, and lies which all but the most ignorant are likely to resent. In presence of

such falsehood purporting to impress the Church's truths it is impossible not to conjecture what our educated Protestant brethren must think of our taste and our sincerity. Many of us know only too well what they do think. Faithful to our vows, believers in the integrity of the Catholic Church, have we not winced when the cheap commercialism that so often evinces itself in objects intended to be sacred has called forth the criticism: "This looks like Catholic art." In palliation we can only plead the comparative poverty of our people and their forgetfulness of the artistic traditions of a great past.

The time for our awakening is at hand. Elsewhere in this twentieth century art is being lifted out of the degradation into which it fell in the nineteenth century. Ecclesiastical art is showing marked progress, vitality, aspiration, in the Anglican and Protestant Episcopal persuasions. The improvement is notable in most of the denominations. It presently must make itself felt in the Roman Catholic Church, the cradle of its beginning, the nursery of its infancy, the home of its finest achievement. Hitherto the arts have all ministered to the efficiency of the Church. To-day it should be impossible that the Church should bring reproach upon any one of them. Each and every art and craft—mural painting, stained glass, wood carving, mosaics, metal work and embroidery—has an intrinsic part in contributing to the Ritual and the outward forms of worship. The past needs but to be surveyed to discern the place of honor they have held. Never before were they so necessary as in these unromantic, unpoetic days, when the external life of men and women lacks charm and beauty; when the individual's return to the inner life should be attended by all that appeals to the esthetic sense. Time was when our forefathers had no such distractions as now keep too many of us, even the well-intentioned, from the exercises of worship. They then had more than we have to attract them to the Church and hold them there. Herein lies a reason why we should give thought to beautifying our sanctuaries and to doing so in all honesty, without yielding to the worldly guile of the ignorant and careless commercialists, who have misled many a worthy ecclesiastic.

The responsibility for the art of the Church is, as it has always been, double. It rests upon the clergy and upon the artists. In these days when the desire to take a profit is often stronger upon the professional practitioner than the inclination to render a humble and beautiful service, the watchfulness of the Church guardians should be redoubled, not relaxed. My desire, as I have said, is to be reverent and as appreciative as possible of good intentions; yet it seems fair to submit that the blame for the present status of ecclesiastical art rests at least as heavily upon the clergy who are the final judges as on the commercial houses which, for the most part, have the actual work in hand, controlling its cost and pandering to what they believe to be the standards of their clients. This truth, in particular, seems to me to stand—namely that, if it could be assured that each priest before the day of his ordination shall have had even a cursory education in the principles of art as applicable to the uses of the church, then we should be likely soon to outgrow the uninviting exteriors and interiors, the ill-chosen and ill-placed individual objects, the aspect of which has tended to give us our present unenviable reputation in the art world.

It would appear obvious that if clerical students were to become reasonably familiar with the architectural styles, we should never have the many incongruous buildings and incongruous accessories now in evidence in many of our cities. The religious conscience and the artistic conscience should be trained to work in harmony. At present it is not at all uncommon to find, among the younger school of American architects, earnest conscientious men who design thoroughly noble buildings and who subsequently are obliged to fight every step of their way to reach a good result. Too often, indeed, they are doomed to disappointment, seeing their interiors ruined by the introduction of insincerity and commonplaceness just where the crowning glory of their labors should flower forth in genuine, spontaneous art.

Far better in every instance is it if good taste and devotion to what is real shall govern the outlay, whatever the magnitude of the resultant work of art. It is preferable to put the money in hand into a real marble or stone altar and its accessories, even though, in so doing, one is compelled to wait

for years before undertaking the mural painting of the sanctuary, or the stained glass windows of the nave. A thousand years are but as a day. Let the money lie for a time at interest rather than waste it in meretricious display of cheap mural decoration and tawdry windows. Simple engravings of the stations would be in better taste than those we usually see, to be maintained until good simple sculptures could be obtained, harmonious with the artistically designed church interior and, by virtue of the honesty of their beauty, a perpetual incentive to devout prayers.

One could wish that more of our good priests would follow the example of a few in going slowly in finishing their interiors, understanding well that the body of the church is unimportant, relatively to the sanctuary. Much more impressive and appropriate, for example, is the outcome, say, when six thousand dollars are available for decorating the walls, five thousand dollars of this money is spent unstintingly on the sanctuary, using real goldleaf and other real materials, the remaining one thousand dollars being used decently to cover the rest of the interior.

The power of ecclesiastical art has already been well proved. In the cathedrals and churches of the old world where iconoclasts, "restorers", and innovators have not done their devastating work, every one is impressed by the aid to devotion that is brought by the spirit of the interior. In such structures it is felt to be right that God's dwelling-place is thus beautiful, not showy and pretentious but grand with a grandeur that is the outgrowth of keeping art subservient to Religion. In these great survivals from the ages of faith it is the rule that no one feature obtrudes itself, but that every part belongs to a glorious whole; that wherever the eye rests, whether upon window or wall painting, wood carving or tapestry, it finds something exquisite to inspire the aspiring thought for which it was created. Nothing distracts during the solemn moments of the Mass or awakens even momentarily, in the most sensitive soul, a critical or repulsive feeling.

Of how many of our American churches is such a statement true? Why is not the time at hand when it will be true and when every Catholic will take just pride in its truth?

HARRY ELDRIDGE GOODHUE.

Cambridge, Mass.

DOUBTFUL JURISDICTION IN THE CONFESSIONAL.

Qu. During the summer months a priest from a neighboring diocese comes regularly to take charge of one of my missions, in which there is a conflux of summer boarders for whom it is desirable to have Mass every Sunday. This year I wrote as usual to the administrator of our diocese that he might send me the requisite faculties for the priest who took charge of the mission for the summer. The priest arrived and performed the customary pastoral functions of saying Mass, preaching, and hearing confession, assuming that I had obtained for him the regular permission from our bishop. As a matter of fact I had received no answer to my letter addressed to the administrator. Of this I informed the priest in charge of the mission and then wrote again to the cathedral. Meanwhile the priest desisted from hearing confession, telling the people that he had not as yet received the necessary jurisdiction. The following week the administrator wrote to me that he had answered my first letter and sent the required faculties on the day he had received my first letter.

Did the priest actually have faculties in the case, or was it necessary for him to have explicit knowledge of the fact?

Resp. As a rule a priest may not presume upon the possession of jurisdiction until he is in actual possession of the faculties granted for the purpose. But since faculties in cases such as the above are usually granted through the pastor, the priest in charge was justified in assuming that the required faculties had been obtained. The absolutions given by him were certainly valid. After he learnt that no communication had been received by the pastor from the administrator, he had reason to doubt his jurisdiction, and then the hearing of confessions would have been illicit on his part, although the absolutions would still have been probably valid by reason of a *titulus coloratus* which caused the people to go to him as they were accustomed to do, under the supposition that he had the jurisdiction.

PERSONAL JURISDICTION IN REGARD TO MARRIAGE FUNCTION

Qu. In our last Diocesan Conference the exponent of a *Casus Conscientiae de Matrimonio* referred in his solution of the case to the YEAR BOOK of THE ECCLESIASTICAL REVIEW for 1909 (pp. 188; 5b) as authority for the statement that a parish priest could

overstep the limits of his charge and, outside of it, marry his own people. When asked for the reason of this assertion, the defender of the case found himself unable to give any, whilst the new marriage law appears to state the direct contrary when it says: "the pastor, outside the limits of his parish, cannot validly marry his own or other subjects, without due authorization" (Cf. ECCL. REVIEW, Vol. XXXVIII, p. 200; 5).

A parish priest, if I understand the matter rightly, has *local* jurisdiction over all the points contained in the territory of his parish, and *personal* jurisdiction over all those who have a domicile or its equivalent within the limits of the same parish. Could personal jurisdiction mean something else?

Please answer as soon as convenient on the enclosed card and oblige.

N. N.

Resp. The Decree *Ne temere* and all its phases, together with the *Dubia* subsequently proposed to the S. Congregation, were fully explained in the REVIEW and summarized in the YEAR BOOK for 1909.

Among the questions discussed in this connexion was that of *personal* jurisdiction in the matter of marriage functions. We refer our inquirer and his reverend brethren of the Ecclesiastical Conference to ECCLESIASTICAL REVIEW, Vol. XXXVIII (April, 1908), *Dubium IX*, p. 432; also Vol. XXXIX, (July, 1908), where an explanation of the foregoing *Dubium* by the Rev. Fr. McNicholas is to be found under the title "special extra-territorial jurisdiction," pp. 30 and 31, which will show the statement of the YEAR BOOK to be correct.

We have repeatedly stated that the Editor cannot undertake to answer privately or by postal card such queries as have been fully treated in the REVIEW. In nearly every case the reader will find explanation and solution of his doubts by consulting the indexes to past volumes. In matters of serious importance and particularly in expositions at Ecclesiastical Conferences it is not too much to expect that a complete set of the ECCLESIASTICAL REVIEW will be consulted for verifying statements made in the course of pastoral discussions, especially if the subject is one touching recent legislation and hence presumably explained in the later volumes of the magazine.

THE BENEDICTINES AND THE REFORM IN CHURCH MUSIC.

Whilst the Constitutions of the Benedictine Order exclude all other chant in their canonical services but the Gregorian plain chant prescribed by the *Motu proprio* of Pius X, the members of the Order by no means confine themselves to the study and teaching of uniphonic melody, but promote by every practical means the knowledge and use of harmony in the rendering of church music outside their own convents. This is quite in accord with the lines laid down in the Pope's Instruction on the reform of our church choirs.

At their recent conferences for promoting correct church music, held in Prague at the famous Emaus Abbey, the Benedictine instructors set forth the excellence of the Gregorian plain chant by such practical illustrations, each day, at the morning and vesper services, as to win the admiration of the very large classes of priests and musicians who had flocked there to hear the lectures and the interpretations. The auditors were from many countries, although the instructions were given exclusively in German and Bohemian.

Whilst the school's main course was taken up with illustrations of the different parts of the *Editio Vaticana*, the audience was instructed likewise in the attractive alternatives of polyphonic chant. Palestrina's *Missa Papae Marcelli* was among the compositions rendered with magnificent effect. The harmonies illustrating the lectures were performed in the church of St. Ignatius, since the Benedictine rule strictly binds its members to the use of Gregorian plain chant in all its churches. The example thus shown of breadth and toleration by the sons of St. Benedict who are the foremost defenders of the grand old Gregorian, as the norm of liturgical musical worship, deserves consideration and perhaps imitation from those who believe that what is best is the only thing that is good. Ratisbon and Solesmes may find ground for fraternal collaboration rather than for contending against each other.

THE RIGHT OF RELIGIOUS COMMUNITIES TO CONTRACT DEBTS.

In 1901 the Sacred Congregation of Propaganda issued a series of rules, called *Normae*, by which Religious Communities of simple vows were to be henceforth governed. The

Normae indicated the mind of the Holy See in respect of the economical as well as the spiritual management of these communities, and allowed for their distinctive differences as orders engaged in the work of teaching, nursing the sick, caring for orphans, etc., by suggesting that religious institutes should be provided not only with regular Constitutions to be approved, but with a *Directory* in which the Constitutions of the Order are interpreted and legitimate customs are incorporated for the guidance of its members.

Thus the *Directory* would serve for the guidance of individual members having responsibility, and especially for local superiors. Nevertheless a certain discretion had to be allowed to the latter in the government of houses and the management of economical affairs. It was found, however, that occasionally local superiors contracted debts which involved the higher ecclesiastical authorities. To obviate this the S. Congregation issued an Instruction¹ restricting the power of superiors of religious houses in general, that is those of solemn as well as those of simple vows, in the matter of contracting debts. Since the standard of valuation differs greatly in different countries, it became obvious that the debt limits on property in Italy or France could not be accepted for the United States. Accordingly the Holy See was requested through the Apostolic Delegate to modify the restriction. This has been done by Rescript just received from Rome, which we are requested to publish. The text of the document, incorporated in a letter addressed to the Archbishops of the United States, will be found above (page 593, under *Analecta*).

¹ See ECCL. REVIEW, Nov., 1909, pp. 609-14.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I. GENERAL TOPICS.

1. **Excavations.** a. Mr. Macalister has finished his excavations at Gezer and completed the reports thereof.¹ He found pre-Canaanitic ruins, dating from c. 3000 B. C., and traces of a race akin to the Horites. The famous city of Gezer, on the Philistine plain, was inhabited by the Semitic Canaanites about 2500 B. C. Their high place is now clear; in the midst thereof are what Mr. Macalister considers phallic stones, indicative of one of the abominations which Jahweh took vengeance against. Another abomination was infant-sacrifice. In the earth underlying the temple-area of Gezer, was found a very cemetery of infants deposited in large jars; Mr. Macalister claims that the evidence is so positive as to leave no room for denial of the Canaanitic infant-sacrifices. His conclusion has the support of Père Vincent, O.P., of the famous Dominican School at Jerusalem.² In four cases, the bones in the jars showed some traces of fire. In all cases, the jars were full of earth. Generally the infants had been deposited in the jars head downward. It would seem that the infants were suffocated in the earth with which the jars were filled.

b. Another party of English excavators—Parker, Ward and Wilson—has undertaken to discover the Tombs of the Kings in Jerusalem. They will probably work underground as did Mr. Bliss in some of his very important excavations. Some fifteen years ago, Clermont-Ganneau conjectured that the turn in the Siloe tunnel was meant to avoid the Tombs of the Kings; this conjecture will lead the English excavators.

c. The excavations of the Assumptionists on the side of Mount Sion, not far from the Pool of Siloe, have brought to light an ancient mill and store-house for grain; all manner of measures have been unearthed, and from these we may expect some information in regard to the Hebrew dry measure.

¹ *Twenty-first quarterly report on the excavations at Gezer,—Palestine Exploration Fund.*

² *Canaan d'après l'exploration récente*, Paris, 1909.

2. Inscriptions. The eminent Jesuit epigraphist, S. Ronzevalle, S.J., professor of the Faculté Orientale de l'Université de St. Joseph of Beirut, continues to bring to light and to decipher new Phenician inscriptions. Some of these contributions to epigraphy are unfortunately written in Arabic.³ In the *Mélange de la Faculté Orientale de Beirut*,⁴ Fr. Ronzevalle published a new Hittite inscription which he had found in the neighborhood of Hamath, in Northern Syria. This publication led Professor Sayce to attempt a decipherment of the inscription. If the professor ever solves the Hittite mysteries, we may have further proof of the professor's own conjecture that the kings of Egypt and of Assyria and Babylon were the most notorious liars that have left records in writing. . . . The Gezer cuneiform tablet may change some ideas we had about the Siloe tablet; this latter is now thought by E. J. Pilcher⁵ to belong to a later period than that hitherto hit upon, whereas the former is much earlier. The Gezer tablet is thought by Father Dhorme, the eminent Dominican Assyriologist of the Jerusalem school, to be a neo-Babylonian fragment. . . .⁶ Evans still advances into the pathless realms of his Cretan inscriptions.⁷ The Clarendon Press has published his first volume of *Scripta Minoa*; it treats of the hieroglyphic inscriptions as well as of the primitive linear writings which Evans discovered. It is fourteen years since he gave us an inkling of the wonderful discovery he had made of Cretan script.⁸ Now he describes in detail these pictographs and pre-Phenician linear writings, gives us plates thereof, and studies the probable relation existing between these and other scripts of the Mediterranean basin. The pictographs Evans classes with the hieroglyphic writing of the monuments of Egypt. The crudest specimens, found in the archives of the palace of Knossos, are very dubious scratchings which Evans looks upon as contemporaneous with the hieroglyphs of the IV-VI Dynasties of Egypt,—i. e. as

³ In the Jesuit Arabic review, *AL-Mashriq*, 1909.

⁴ III, 794.

⁵ *Palestine Exploration Fund*, XLII, 32.

⁶ *Palestine Exploration Fund*, XLI, 106.

⁷ *Scripta Minoa*, the written documents of Minoan Crete with special reference to the archives of Knossos, by Arthur Evans, Oxford, 1909.

⁸ *Primitive Pictographs and Pre-Phenician Script in Crete and the Peloponesus*.

documents belonging to B. C. 2800-2500. The earliest Cretan pictographs, which clearly have a conventional meaning, are assigned to the time of the XI Egyptian Dynasty. These hieroglyphic and conventional ideographic signs in time developed into two styles of linear script. Style A had a very considerable vogue about 1600 B. C.,—the time of the destruction of the palace of Knossos,—and is found commonly enough in central and eastern Crete. Style B is found only at Knossos, and is assigned to the 15th or 14th century B. C. The seemingly later style, B, is not evolved from A; the letters show an entirely different epigraphical evolution. It is probable that a new dynasty took possession of Knossos and introduced a new script. Mr. Evans thinks that the Phenician alphabet, whence all other alphabets are derived, is in its turn taken over from the Cretan script. He argues from the influence this script had in Greece, Cyprus, Egypt, Spain, Italy and, especially in Palestine and Phenicia. He tries to find points of approach between Phenician and Cretan writing. At times, it is only the hieroglyphic pictographs which seem to show an analogy with the Phenician letters; at times it is one or other of the linear forms which is seized upon by Mr. Evans in his enthusiasm. Of course, this is all pioneer work,—guess-work; it will, however, stimulate scholars in their effort to decipher the Cretan as well as the Hittite inscriptions.

3. Inspiration. Whilst our Catholic apologetic leaves us with clear and definite ideas about the fact, nature, and extent of the inspiration of Holy Writ, Protestant apologetic is fast becoming more and more obscure and indefinite on this important question. We prove that Matthew, Mark, Luke, and John, considered as historical documents, are worth at least as much as are the historical writings of Livy, Caesar, and others of that time; if the historical documents, called Mt., Mk., Lk and Jn., have no worth, then we have no historical documents whatsoever to give assent to. With such documents, then, we prove the fact of the divine embassy and message of Jesus; his deposit of the divine message in a living teaching body, which should never cease to be nor ever err in teaching; we find that teaching body to be the Catholic Church; on the unerring authority of that Church, we know the fact, the na-

ture and the extent of inspiration. Our test of inspiration is the only test which right reason dictates. Since the days of Luther, Protestants have been advocates of either the Book-test or no test. Many are so blind in their adherence to the "Bible and nothing but the Bible" as to stultify themselves by saying: "Perhaps the best theory of inspiration is no theory."⁹ Dr. Gerald Birney Smith, of the University of Chicago,¹⁰ rejects the Catholic test of inspiration as no test at all; though he admits that our Catholic apologetic was clearly that of Irenaeus—according to Harnack's chronology, A. D. 181-189¹¹—and of Tertullian,—c. 194-221.¹² The Lutheran test, until lately the almost universally admitted Protestant test,—i. e. the Book-test,—Dr. Smith rejects as untenable. Only one Protestant is known to have fairly and squarely applied the Lutheran and Calvinistic test to Holy Writ. The German theologian, Gess,¹³ marked out those parts of the Bible which "preach Christ" (Luther's test) or "evoke the inner testimony of the Spirit" (Calvin's test). The result is that large portions of the Bible are said to be uninspired. Protestants of Dr. Smith's type are no longer satisfied with so subjective a test of inspiration. They realize that it is the very same subjective test which makes the Quran to be the Word of God to the Muslim; "Science and Health" to be the God-given book of Eddyites. Why, great portions of the legal codes of Leviticus and Deuteronomy are not in the least soul-uplifting as are the "Dies Irae" and "Lauda Sion"! Dr. Smith finds that the theory of inspiration of the Bible stands no test. "Historical investigation makes it impossible to draw a sharp line between the books of the Bible and other writings as respects their claim to divine inspiration. We have in the Bible exactly what we have outside, so far as evidence goes,—viz. some writings which allege that they were produced under the influence of divine inspiration and others which make no such claim". The Bible is set on the very same level as the writings of

⁹ Dr. Augustus H. Strong, *Systematic Theology* I, 211; with such a test of inspiration, Dr. Strong's systematic theology is rather unsystematic.

¹⁰ *Biblical World*, September, 1910.

¹¹ *Haer.* III, 1-4.

¹² *De Praescript. Haer.*

¹³ *Die Inspiration der Helden und der Schriften der Bibel*, 1891.

Joseph Smith, Madam Blavatsky, and Mrs. Eddy. "This does not mean that inspiration is denied to the Bible. It simply means that we cannot put the writings of our canonical Scriptures in one class and declare them to be inspired throughout, while all other literature is declared to be uninspired". Dr. Smith is a Baptist minister and Associate Professor of Dogmatic Theology in the University of Chicago. Will his students have the heart and hardihood to distribute Bibles to the heathen Chinese?

We are now better able to understand the "New Type of Christianity" which the editors of the *Biblical World*, the official organ of the Baptist theological faculty of the University of Chicago, presented to us in the July issue of that review. This new type of Christianity is to be something new,—altogether new. "The new type of Christianity will be scientific; it will be ethical; it will be social and altruistic; will it be religious? It will not be the religion of authority; will it be the religion of the Spirit?" So end the Baptist editors of the *Biblical World* in their leader for July. The tone of their article makes one fancy that they mean to imply a negative answer to both queries. The religion of the future will be no religion at all. This new Christianity is characterized by its thoroughgoing acceptance of the maxim of St. Paul "Whatsoever is true". Hitherto, since the days of Jesus, and of Paul, the editors think that there has not been a very widespread allegiance to this principle. To-day, Christianity shows its allegiance to the principle of Pauline Christianity in a thoroughgoing acceptance of all the results of scientific study. "If there be a controversy between Genesis and Geology, the new Christianity will stand with Geology. The record left in the strata of the earth cannot be impugned by a poet of the prescientific age". That is all the writer of the Mosaic cosmogony was,—"a poet of the prescientific age"! That the record of Genesis cannot stand firm alongside of the record of the strata of the earth, goes without the saying wherever this new Christianity reigns,—for instance, in the Baptist theological faculty of the University of Chicago.

OLD TESTAMENT.

1. Text. Students of the Bible have found the critical edition of the Hebrew text by Kittel ¹⁴ an indispensable aid. New aid is to be given by the critical edition of the Hebrew Bible which the British and Foreign Society is now publishing. Ginsburg has been chosen as editor. He has given proof of his critical acumen in his work on Massorah. Like S. Baer and Fr. Delitzsch, he left the tracks of those colossal collators, Kennicott and De Rossi, and confined himself to very detailed and critical study of a few MSS. In editing the Hebrew Bible, we may be sure, Ginsburg will insist rather on the important variants than on those which little interest us, and will collate rather a few of the really valuable MSS than a host of those which only bewilder one. The Book of Isaias has appeared.¹⁵ Seventy MSS have been collated; to them a special notation is given. Old methods are departed from: for instance, a word of the text is without points whenever a Lesser Massorah in the foot-notes suggests a Qere or a Kethibh. Ginsburg's edition of the Hebrew text will rank with Kittel's and with the volumes that have appeared of Haupt's Sacred Books of the Old Testament.

2. Septuagint Version. Professor Sanders has published the first of the Freer MSS.¹⁶ The owner of these Greek MSS of Deut.-Jos., Psalms, the Gospels and the Pauline Epistles will present his treasures to the Smithsonian Institution. The Washington MSS of Deut.-Jos. is to be called *θ*, and is assigned to the fifth century. The text of Deut. seems to have affinity chiefly with that of the Alexandrian (A) and Abrosianus (F), less so with the Vatican (B); whereas the text of Jos. is said by Dr. Sanders to be more akin to B and A than to F. He points out various Hexaplaric elements in the text. However, Dr. Goodspeed of the University of Chicago is not at all convinced by this Hexaplaric evidence.¹⁷

3. Historicity. a. *Explicit citations.* A new theory is put

¹⁴ Leipzig, 1906.

¹⁵ *Isaias, diligenter revisus juxta Massorah atque editiones principes cum variis lectionibus e MSS atque antiquis versionibus collectis* a C. D. Ginsburg, LL.D., London, 1909.

¹⁶ *The Washington Manuscript of Deuteronomy and Joshua*, Macmillan, 1910.

¹⁷ *Biblical World*, Sept., 1910.

out by Dr. Euringer¹⁸ to explain the perplexing chronologies of Genesis. The chronologies are citations, not implicit, but *explicit citations* of earlier documents which the final redactor takes no responsibility at all for. The inspired redactor of Gen. V does not intend to state his list of Sethites as an historical list; but merely as an *Urgeschichte*. This is a little like an *a priori* prejudice: there are historical errors in the Bible, and some one beside the hagiographus must bear the blame for them. Dr. Euringer thinks he has quite escaped the Biblical Commission's decree of 13 Feb. 1905, on implicit citations. Maybe he has. But has he escaped the decree of 23 June, 1905, on the historicity of historical parts of the Bible? If we may blame a previous document for all seeming misstatements of fact, and allow the inspired redactor to have no responsibility for such seeming misstatements, the solution of historical difficulties in early books becomes an easy matter, but the whole historical worth of the Bible becomes a worthless matter.

b. *Pan-Babylonianism*. Father Kugler, S.J. has lately issued his second volume on Assyrian and Babylonian astronomy and astrology.¹⁹ He is Professor of Astronomy at the Jesuit scholasticate of Valkenburg and has gone in for Assyriology expressly to interpret the documents of Assyria and Babylon from the standpoint of an astronomer. In his very first effort, Father Kugler proved that Winckler was wrong in fundamental assumptions. Assyriologists are still enjoying the plight of the Pan-Babylonian protagonist. Winckler's theory was that the characters and stories of pre-exilic O. T. narratives were taken over from Assyria and Babylon and were merely sun-myths, moon-myths and star-myths. Thus Jacob turns out to be only a Babylonian moon-god; his four wives are four phases of the moon; his twelve sons are the twelve lunar months, etc. All this is in due time brought into the N. T. narrative; so that the Marduk's mythological doings are seen attributed to the Christ. It all works out nicely, though nothing is proved. Now the Jesuit astronomer comes into the arena and shows that Winckler has

¹⁸ *Die Chronologie der Biblischen Urgeschichte*, Münster, 1909.

¹⁹ *Sternkunde und Sterndienst in Babel, Assyriologische, astronomische and astralmythologische Untersuchungen*. I Buch: *Babylonische Planetenkunde*. II Buch: *Babylonische Zeitordnung*, I Teil, Münster, 1909.

established his whole explanation of Babylonian mythological religion upon an ignorance of Babylonian astronomy and astrology. He assumes that the Assyrians knew the precession of the equinoxes.²⁰ Father Kugler shows most decidedly, but with a technicality that only an astronomer may follow, how wrong is this assumption of Winckler; with the methods then in use, the Assyrians could not possibly have known the precession of the equinoxes. To have known this astronomical fact, they must needs have made observations for centuries and centuries; there is no record that such observations were made, preserved and afterwards studied. Quite the contrary, astronomical documents, which reach within a few centuries of our era, show conclusively that the Babylonians could not possibly have had so accurate and precise information as that of the precession of the equinoxes. The fancies of the Pan-Babylonian School of Biblical interpretation will now have to seek new foundations for the imposing superstructure of their airy theories.

c. *Again the Deluge*. Professor H. V. Hilprecht of the University of Pennsylvania has caused some stir by the claim he makes for his deluge-tablet.²¹ The Professor's laudable zeal to prove the historicity of the Genesis narrative of the deluge has led him into very far from laudable methods. This thirteen-line fragment was found by Professor Hilprecht among the Nippur Temple documents. Only eleven mutilated lines could be made out at all. These the Professor restored from the Biblical narrative. In so doing he has become a laughing-stock to some of the critics. It would have been so much more sensible, not to say scientific, to have made the restorations with the aid of the three Assyro-Babylonian recensions of the story now extant,—the XI tablet of the Gilgame's epic, the Scheil fragment, and the Haupt fragment.²² J. D. Prince and F. A. Vanderburg²³ deny almost every claim made by Professor Hilprecht save only that he has discovered a deluge-story. They reject the early date,

²⁰ *Die Keilinschriften und das Alte Testament*, 1902, p. 13.

²¹ *The Earliest Version of the Babylonian Deluge Story and the Temple Library of Nippur*, Philadelphia, 1910.

²² For the three documents, see Dhorme, *Choix de Textes Religieux Assyro-Babyloniens*, 1907, p. 100.

²³ *American Journal of Semitic Languages and Literatures*, July, 1910, pp. 201-252.

—B. C. 2100; object to his unwarranted insertion of Biblical words into the narrative; and deny that this new deluge-fragment is better proof of the historicity of Genesis than are previous records of the Babylonian deluge-story. Professor Hilprecht's fragment they consider to be a mutilated and abbreviated variant or summary of the Babylonian deluge-story published by Paul Haupt.²⁴ Father Condamin, S.J.,²⁵ has pretty much the same doubts about the conclusions of Hilprecht, though he expresses these doubts without any of the cocksureness which an Assyriologist at times assumes. He deems the Scheil fragment still our oldest Babylonian witness to the deluge-story; since it bears the name of AMMISDUGGA, King of Babylonia for twenty years from c. 2000-1950 B. C. T. G. Pinches, Lecturer on Assyrian to the University of London, judges from the script that the new deluge-fragment belongs to the late Hammurabi period.²⁶ He cites Professor Clay as assigning the document to the Kassite period,—i. e. later than 1700 B. C. Fritz Hommel, Professor of Semitic Languages in the University of Munich, surprises us by accepting the conclusions of Hilprecht.²⁷ Hommel sets the document at 2200 B. C. One fact is noted by Hommel, which will have to be taken into account in Biblical exegesis. In the well-known Assyrian recension of the deluge-story, belonging to Sardanapal's library,—700 B. C.,—the sender of the deluge is *En-lil*, the Bel of Nippur, whereas the saviour of Noah is *Ea*, the supreme god of Chaldea. There was an evident antagonism between the Assyrian and Babylonian supreme God. It was the Zeus and Poseidon jealousy in an Assyro-Babylonian setting. Here, however, in Hilprecht's recension, it is one and the same deity who sends the flood and saves the Babylonian equivalent of Noah. As the Hilprecht document is admitted by all to be older than the Assyrian account of the flood, we may at least congratulate him that his find will be cited as a proof that the pantheon-squabble of the Assyrian account is a distortion of the primitive narrative which is saved from such distortion in the inspired account of Genesis.

WALTER DRUM, S.J.

Woodstock College, Maryland.

²⁴ *Das Babylonische Nimrodepos*, 1884-1891, II, 134.

²⁵ *Recherches de Science Religieuse*, July-Aug., 1910, p. 406.

²⁶ *Expository Times*, 1910, May, p. 364.

²⁷ *Expository Times*, May, 1910, p. 368.

Críticisms and Notes.

THEOLOGIA MORALIS auctore Augustino Lehmkuhl, S. J. Duo volumina.

Editio undecima, de integro revisa, relecta, adaucta. Cum approbatione
Rev. Archiep. Friburgensis et Superior. Ordinis. Friburgi Brisgoviae,
sumptibus Herder, St. Louis, Mo. MCMX. Pp. xxix-900 and xv-
950.

It is fully twenty-seven years since Father Augustine Lehmkuhl issued the first edition of his *Theologia Moralis*. The work took first rank among the manuals for the use of our theological schools at that time, and it is computed that about forty thousand copies of the book are at present in use among the clergy. The reader may easily imagine the influence the work has exercised upon our generation of priests throughout the Catholic world in moulding or at least modifying in many respects the opinions of the teachers of public morality and the direction of consciences. Assuredly the principles of morality cannot change. They are based upon the natural and positive law of God. But the object of moral theology is not so much to set forth the laws or even the principles upon which these laws are based, as rather to demonstrate and vindicate their correct application to the thousand varying circumstances and conditions of life in which self-interest and prejudice combine to obscure man's vision of right and good.

Of late years these circumstances and conditions have in so many cases assumed new forms that the old traditions appeared to have lost the force of historical illustrations, and our appeal to them for the vindication of conduct has often been in vain. "Tempora mutantur" has often been quoted as proof that the old practices were better than the new; but the changes that have come upon our generation in the social, and hence the ethical, order are so great and startling, so overwrought with novelty of knowledge and material utility, that we wonderingly yield to the claims of the champions of progress, and have become optimists where our fathers were inclined to pessimism. Whether or not it be true that the standard of living is higher and the conditions of morals are more favorable to the attainment of man's end, because of the increased popular knowledge and the growing opportunities for its practical application, it is undeniable that we have been obliged to change our judgments

in many ways regarding the value of human motives and their effects upon private and public life.

Nothing perhaps in the history of Catholic morals shows this more clearly than the numerous reforms that have been inaugurated in matters of ecclesiastical discipline by our present Sovereign Pontiff Pius X; that is, when we study these reforms in their actual and ultimate results. A comparison of the present edition of P. Lehmkuhl's *Theologia Moralis* with the first edition published in 1883, will produce a like conviction. Important changes can be traced through all the ten revised issues since then; but in this last, the eleventh edition, they are so numerous and so important as to justify the venerable author's statement that he was induced "*hoc theologiæ moralis opus integre recognoscere et quasi de novo formare*".

The changes arise, as already intimated, not solely from the issue of new decrees, but from new conditions of society and from the altered methods of scientific study and practice in the government and direction of souls. It is not necessary here to trace these conditions or to test the value of the reasons that make the new departure in the study of morals a necessity for the priest and the candidates for the ministry. The REVIEW itself has borne continuous testimony to these things, and its pages are devoted to their inculcation and demonstration. It will suffice to mention here that the leading chapters in Father Lehmkuhl's work, such as those which treat of Free Will (*de libero arbitrio*), the distinction between mortal and venial sin, the treatment of contracts and the laborer's rights and duties, the functions of wealth, monopoly, and insurance, and kindred topics, have been written anew and with a view to solve the great problems of socialism and democracy. On the other hand, there are many questions on the inner life and discipline of the Church that have received an entirely different treatment in view of recent legislation. Thus the chapters "de notione et efficacia Sacramentorum; de S. Communionis ejusque frequentia; de applicatione SS. Missæ atque Missarum stipendiis; de Extrema Unctione; de Sponsalibus et Matrimonio eorumque nova forma," are discussed from the standpoint of the new laws. These are almost radical changes, although the old method and logical order of exposition have been justly retained. The revision is still going on, and new additions will soon be required even to the present contents of the two stately volumes. But the chief need of the cleric who must lay aside the old manuals and their disciplinary indications has been served well, and it will be comparatively easy to keep oneself informed of modern church law and safe pastoral practice with this edition in hand.

THE CHILDHOOD OF JESUS CHRIST according to the Canonical Gospels. With an Historical Essay on the Brethren of the Lord. By A. Durand, S. J. Authorized translation. Edited by the Rev. Joseph Bruneau, S. S., D. D. Philadelphia: John Joseph McVey. 1910.

The subject of the Virgin-birth of Christ has become the test problem upon the proper solution of which modern apologists are bound to lay chief stress in their appeal to the historical evidence for Christianity. Numerous works have appeared recently challenging the validity of that evidence; and in truth the trustworthiness of the Gospel narrative, regarded as a faithful record by competent and honorable eye-witnesses, is open to doubt on the part of the critical historian, at least in this that the evangelists were not, personally, in position to do more than write down a tradition of facts that had occurred half a century before they wrote, and at a time when they knew naught of the immediate family to which the Messiah belonged. The sole basis for their belief and that of after ages must be sought in the value of the tradition, prophetically announced, and in a manner guaranteed by promise of the Christ Himself to the Church founded by Him, that the doctrine of the Gospels is inspired truth and that the interpreter of this truth is the Church speaking through an authorized tradition. This tradition teaches that Christ was conceived of the Holy Ghost and born of a Virgin. To demonstrate the historicity of this tradition and to point out the futility of the artificial criticism which seeks corroboration chiefly from the silence of ancient records or of certain assumed circumstances attending the composition of the Gospel texts, requires considerable erudition, and a gift of sound logic, as well as of the critical faculty by which the sophistry of modern rationalism is laid bare. Father Durand has done the lovers of the Gospels in their original form and interpretation very good service in this respect.

Several years ago the *Revue pratique d'Apologétique* published a series of papers by our author dealing with this subject. The present volume is not exactly a republication of these articles, but a digest of them, amended and improved. They are grouped in six divisions, as follows: Preliminary statement regarding the conditions on which the defence of the Catholic dogma of Jesus's Virgin-birth rests in the present state of historical investigation; history of the dogma; modernist errors on the subject; critical value of the testimony taken from the Gospel records; comparison of the other sources of evidence furnished by the New Testament writings in general; credibility of the dogma on logical and historical grounds.

A complementary part of the volume deals with the interpretation

of the phrase "Brethren of the Lord", as used by the Apostolic writers. This phrase has been variously distorted by rationalist interpreters into an argument against the fact of the virginal birth of Christ. Father Durand is very happy in the way he sums up the Patristic evidence. The conclusions he points as flowing from the dogmatic tradition since the Apostolic age are cogent. The volume is a valuable addition to the literature dealing with the private life of Christ as distinct from His public career, by which He demonstrated and enforced His Messianic mission. The book is excellently printed, and the publisher as well as the translator are to be commended.

SCRIPTORES ORDINIS PRAEDICATORUM (Echard et Quetif). Picard et Fils, Paris. 1910. Two fascicles, pp. 160, folio.

The vocation and labors of the bibliographer are no longer held up to ridicule, as when the De Backer Brothers were taunted by men utterly incapable of ever duly appreciating the academic utility of such a noble work as the *Écrivains de la Compagnie de Jésus*. It is a sign of the change of scientific temper to find that the name of Charles Sommervogel, who carried the pinnacle of that temple higher, is held in universal esteem among contemporary scholars. Men like Uquarte and Masure do not deem it labor lost to lavish talent and industry of the first order on the completion of that same ever-growing catalogue.

This "pietas filialis" of the Jesuits has so far overcome the "ama nesceri" of the Sulpicians that M. Bertrand, in his "Bibliothèque Sulpicienne," has proved the paternity of many books on which generation after generation of seminarians have been reared in piety and learning. The recent labors of Cabrol, Morin, and others give fair promise that Dom François and Ziegelbauer will finally be brought up to date. And Goovaerts, in his *Écrivains, artistes, et savants de l'ordre de Premontré*, is showing an unbelieving generation that the Premonstratensians have a literary past of which they may well be proud. Indeed the many bibliographical repertoires appearing in our day would go far to convince Eugene Field, were he still with us, that scholars are fast becoming inoculated with the bibliomaniac's "catalogitis" which he himself so much delighted in.

Now Père Coulon's continuation of the *Scriptores Ordinis Praedicatorum* of Echard and Quetif, coming as it does in the fullness of time, satisfies a want and answers an oft-expressed desire. At the same time it proves that the Dominican Order, even in the darkest days of its history, did not go counter to its native literary

instinct. For when Ambrose Gozzio, in 1605, drew up a list of two hundred and fifty-six Dominican authors, in his valuable and rare "*Catalogus Virorum ex familia Praedictorum in litteris insignium*", he forestalled those modern critics who see a rule of the Order, always and everywhere observed, in the counsel of Humbert de Romans apropos of the inadvisability of the multiplication of books at the hands of the Friar Preachers. Besides, Gozzio afforded a model of method and treatment to Echard, whose two portly tomes in folio leapt immediately into fame on their appearance in 1719. The manner of writing history has changed much since then, but Echard's classic work is looked upon even at this day by so unfriendly a critic as Charles V. Langlois as "the best of the numerous literary histories of monastic orders", which, he goes on to say, "is of capital importance for the history of the Latin literature of the later Middle Ages (to which the writers of the Order of St. Dominic have contributed so generously)".

Coulon, who contemplates a second and revised edition of the two tomes of Echard when his own supplementary volumes shall have carried the literary history of the Order up to our own times, was well advised in adopting his predecessor's method of treatment. For Echard can never be supplanted and superseded, but only overhauled and continued. Hence we find in the two handsomely-printed fascicles before us, that the chronological order has been closely adhered to, each writer receiving a full biography, together with a carefully-dressed list of his printed works with successive editions, editors, translations; and also a minute enumeration and description of his unpublished works and their present whereabouts. Each statement vouchsafed by Coulon is based on the most reliable sources, generally drawn from the official registers of the Order, which are a "*mare magnum*" on which no other adventurer hitherto has dared out so far. Indeed only the genuine scholar will not lose patience with the finical fullness and fecundity of Coulon's footnotes. Finally each sketch of the various Dominican authors here enumerated, is followed up with references to standard printed authorities, such as Martinez y Vigil, Denifle, Chapotin, von Lœe, Reichert, Berthier, and others. Frequently too, unpublished manuscript continuations of Echard, such as those of Villa Nueva and Allegranza are heavily laid under contribution.

As can be seen at a glance, the work is conducted in the most rigid German spirit of historical research—which is just what we should expect from a scholar who won his spurs gloriously as "*Privat Dozent*" at the Catholic University of Fribourg in Switzerland under the sharp eye of that polyhistor, Père Mandonnet, O.P.

The work before us shows a vast improvement over the tentative essays at a completion of Echard, as outlined and partially conducted and executed—thank God, however, only for private use and circulation—by first-rate scholars like Bonnetty and Ligiez. That much will escape Coulon need cause us no distrust in his powers and facilities for research—Dominican libraries have always been the first resort of literary pilferers and robbers, and despoilers. That our author has succeeded in ferreting out whatever still remains and is reclaimable, hidden though it be, can be seen from the two instalments before us. And when he shall come to the reëditing of Echard's two tomes in a second edition, we may look for some really astounding additions and revelations. In one Roman library alone Coulon has discovered so far more than two hundred names of authors unknown to Echard—and he has yet to work through that finest and richest of theological Roman libraries—a veritable treasure trove and store-house of Dominican scholarship and authorship—the Dominican "Biblioteca Cassinense", which the New Italy has sequestered.

Up to the present time six thousand works have been found and catalogued, whose existence was undreamt of by Echard—and hundreds still remain unknown, especially in Spain, as the present reviewer learned for himself last summer.

D. O. P.

THE CATHOLIC ENCYCLOPEDIA. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D., Edward A. Pace, Ph.D., D.D., Condé B. Pallen, Ph.D., LL.D., Thomas J. Shahan, D.D., John J. Wynné, S.J. assisted by numerous collaborators. In fifteen volumes. Volumes VI, VII, and VIII. New York: Robert Appleton Co.

The remarkable work being done by the editors of the *Catholic Encyclopedia* does not appear to lose in vigor; and while prophecies as to the completion of a work which makes exceptional demands on present conditions of Catholic scholarship among English-speaking peoples would be presumptuous, despite our recognition of the American spirit of enterprise which directs and urges the labors of the contributors, it is no stretch of optimism to say that the owners of the first eight volumes feel a sense of confidence that they will soon be in possession of a literary treasury whence they may draw without fear of a break in continuity or want of completeness.

Taking merely the material contained in the last three volumes

as a whole, the distinctly Catholic attitude it assumes, the complete and unbiased knowledge of Catholic questions it presents, and therefore the multitude of current erroneous notions, historical, philosophical, and doctrinal, which it confutes, not only to answer the adversaries of Catholic faith, but to set right and broaden the judgment of the faithful whose intellectual perceptions have been directed along lines of one-sided traditions rather than upon any critical basis of just discrimination—keeping these facts in mind, we confess our unstinted admiration of the courage and ability of the men who have fathered and fostered the undertaking up to the present. Regarded as an aid to the defence of Catholic principles, Catholic doctrine, and Catholic methods in the realm of social and educational life, especially in America, the value of the *Catholic Encyclopedia* is simply incalculable; and seen in this light the reviewer loses that habitual inclination which urges him to speak of the articles in detail, as the critic is wont to do and is expected to do.

Criticism is undoubtedly in place with regard to such a work. Indeed it would be a regrettable neglect, were scholars who can point out flaws in the statements or the treatment of one or other among the many and various articles brought together in such a library of universal religious knowledge, to remain silent. But such criticism must be positive and constructive, and for that purpose it needs to be accurate, complete within its scope, and unbiased. Only so can it be helpful. The criticism which simply confines its strictures to the pointing-out of defects comparatively trivial, like the scars on the trunk of a healthy fruit tree, or those which could not have been avoided, or cannot be remedied, is not merely futile but hurtful to a cause that demands coöperation rather than sententious criticism. It is no secret that some of the men who have been engaged, heart and mind, in this work from the outset, have labored and still do so at the sacrifice of health and other equally important considerations affecting their personal interests. If this fact is a guarantee of the highest order for the continuation of the work, it also places our sense of appreciation on a plane above the mere market valuation set on a great and useful literary work. It is well to realize that this monument of Catholic activity is a boon not only for our own generation but for those to follow, in its championship of truth, of Christian morals, and of a lofty standard of perfection in the highest art of living.

THEOLOGY OF THE SACRAMENTS. A Study in Positive Theology.

By the Very Rev. P. Pourrat, V.G., Rector of the Theological Seminary at Lyons. Authorized translation, from the third French edition. St. Louis, Mo. : B. Herder. 1910. Pp. 417.

The Holy Father in the *Motu Proprio* recently addressed to the bishops of the Catholic world (see above, p. 594 ff.) lays stress upon the need of the study of positive theology in our seminaries. Now the doctrine of the Sacraments is, so to speak, the distinguishing mark of true Christianity as maintained in the Catholic Church against the many sects that claim Christ as their founder and teacher, while they repudiate the sacramental system of theology. Goethe in one of his essays refers to this distinctive feature of Catholic Christianity as a promise of the perpetuity and influence of the Church in human society, and he notes the decay of living faith among the Protestants of his time as an argument of the un-wisdom of the "reformers" in discarding the sacramental ministry.

The learned rector of the Lyons Seminary traces the development of dogma in the theology of the sacraments and thus brings the historical progress of religion into harmony with the logical development of doctrinal definition. His actual method, however, does not hold to the chronological order, but rather to the topical form and process suggested by the definitions of the Council of Trent. Some of the expressions employed by the author might lead to the suspicion of his favoring the view of the recently condemned Modernism. Thus, he speaks of "the Church becoming conscious of her dogma"; but these forms are quite intelligible and interpretable of the true Catholic position defended by Newman and others. The order observed in the work is first to examine the various definitions of Sacrament by the early Fathers and by the Scholastics; and next to analyze the composition of the sacramental rites. The chapter on the efficacy of the Sacraments and on the sacramental character are thorough in their treatment and quite exhaustive. Similarly, the question of the number of the Sacraments and their correspondence to the various needs of the spiritual man in his fallen condition, as contrasted with the Protestant and schismatic systems of supplying these needs, is dealt with in a satisfying and uncontroversial manner. The last chapter is devoted to a discussion of the intention of the minister and of the recipient of the sacrament, presenting the varying phases of teaching from the fourth down to the thirteenth century, also the subsequent controversies, concluding with a clear statement of the qualities required in the intention of minister and recipient. The volume is surely a valuable addition to our theological literature in English.

SAN CARLO nel Terzo Centenario della Canonizzazione MDCX—MCMX.
Ediz. della "Scuola Cattolica," periodico mensile pubblicato per cura
della Pontif. Facoltà Teologica di Milano. (Luglio-Agosto.) 1910.

A volume which embodies the characteristic activity of St. Charles Borromeo, applied to the needs and conditions of the present day, comes with especial grace on the occasion of the third centenary commemoration of his canonization, from the theological faculty of the Archdiocese of Milan, and under the patronage of the *Scuola Cattolica*, which admirable periodical has for nearly forty years represented the cause of Catholic higher education in Italy. The full significance of this enterprise in its historical and apologetic aspect is understood still better when we view it in connexion with the National Catechetical Congress, held during the first week in September as a part of the great Borromean celebration, by direction of Cardinal Ferrari, the zealous and enlightened Archbishop of Milan.

The portrait we have here of St. Charles adds new light, as the result of historical research, to an appreciation of the great reformer of ecclesiastical discipline, whose exemplary work as bishop neutralized for a time the ravages of Lutheran revolt against ecclesiastical authority, and pointed the way for a practical realization of the pastoral discipline prescribed by the Council of Trent.

St. Charles and his attitude toward Catholic dogma; St. Charles as the reformer of morals; St. Charles in the exercise of his pastoral office; the pedagogical standard of St. Charles; St. Charles as a master of ascetical teaching, illustrated by a collection of some of the chief spiritual maxims of the Saint; St. Charles and the social question; St. Charles as an organizer of social institutions; St. Charles as a preacher; St. Charles as the upholder of liturgical antiquity and his estimate of the Ambrosian in relation to the Roman rite; St. Charles as the patron and promoter of Christian art—these are some of the chief questions discussed by men of learning and pastoral experience whose appreciation of the genius of St. Charles is unquestioned.

There is also a touch of the polemical in the work, in a chapter entitled "A proposito di alcune accuse contro S. Carlo", which deals chiefly with the aspersions made by some medical authorities against the pastoral enactments of the Saint during the great plague in Milan.

A large part of the volume is devoted to critical notes and discussions, alike practical and interesting. The reform of the Pontifical court, the question of Seminary training, the relation of St.

Charles to his neighboring bishops, the Saint's political interference, his devotional prepossessions, and various questions of ecclesiastical discipline, are all discussed by different writers, who in some cases offer hitherto unpublished documents as a contribution toward a fuller understanding of the Saint's influence in his day, and of the value of his example as a lesson to posterity. The concluding portion of this volume of 373 pages presents a summary of Borromean hagiography, including, besides references to biographical sketches and works of a more solid character, periodicals and pastoral instructions dealing with the life of the Saint. The work ends with the text in Italian of the recent Encyclical *Editae saepe* of Pius X on St. Charles.

SOCIAL AND MENTAL TRAITS OF THE NEGRO. Research into the Conditions of the Negro Race in Southern Towns. A Study in Race Traits, Tendencies, and Prospects. By Howard W. Odum, Ph.D. New York: Columbia University (Longmans, Green & Co., Agents; London: P. S. King & Son.) 1910. Pp. 303.

The title of Professor Odum's contribution to the Columbia University series of "Studies in History, Economics, and Public Law", proposing, as it does, to describe the conditions of negro life in the Southland, and, by presenting qualitative, specific, concrete results, to interpret the Negro problem and to some extent suggest means by which it may be solved, should arouse the expectant interest of the Catholic missionary and educator in the United States. The Catholic authorities have taken up the Negro problem in earnest, and there must be some actual and concrete results from the activity of the Commission for the Catholic Missions among the Colored People, the Society for the Propagation of the Faith, and the efforts of the Holy Ghost Fathers, and such incorporated associations as that of St. Joseph's Society for Negro Missions, not to speak of the efforts of individual priests in the various dioceses.

We have looked for some account of these agencies in the two main chapters of the volume before us, dealing respectively with the Negro Church and Religion, and the Negro Schools and the Education of the Negro. But the author's list of the religious denominations among the Negroes makes no mention of Catholics; nor is there any suggestion to indicate that the Church by her methods could enter into the work of bringing moral influences to bear upon the elevation of the Colored race, although religion is expected to do this work as viewed by Professor Odum. No doubt his opportunities for observation were limited, however thoroughly he may have used

them, and the excellent authorities whom he quotes seem to have confined their coöperation to suggestions of method and to criticisms dealing with the scientific arrangement of the matter rather than with the comprehensiveness of his scope or the correctness of his analysis.

But apart from this omission, which incidentally indicates that the author underestimates not only the value of certain moral factors in the education of the Negro, but likewise the extent of their actual existence, the work gives the reader a good insight into the domestic life of the Colored population in Southern communities, and of the social status, the peculiarities of temperament and mind, and of the moral conditions that prevail among the descendants of our former slave population. The author does not share the views of race equality of whites and blacks, advocated by the theorists of philanthropy. He disapproves of the methods of education which are based on the principle that training and association will bring the Negro to the level of the White man. He points out that the schools operated under this system have effected a deterioration in the tendencies, and moral as well as intellectual habits, of the Negro (pp. 41 ff.), although he insists that supervision by White teachers is absolutely essential, so long as the Negro remains weak in self-control and self-direction.

From the moral and intellectual inferiority of the Negro—which does not imply the absence of a certain quality of religious sentiment based on emotionalism, or of the gifts of memory and imagination, together with the instincts of fitness and accommodation—the conclusion that he is given to immorality and crime above the White is natural enough. The statistics collected by the author, showing the comparative tendency to crime among White and Black people are not, of course, absolutely conclusive against the Negro, if we allow that the Caucasian is in most Southern communities the authoritative judge of the criminality of his Black fellow citizen. But Professor Odum also points out that the conventional judgment exempts the Negro from being charged with judicial guilt in many cases where penalty fastens upon a White man.

It will be a surprise to many to learn that disease is more prevalent among Negroes than among Whites under like conditions, and that the physical deterioration of the former is gaining over that of the Caucasian race.

The solution of the so-called Negro problem, according to our author, does not lie in the indiscriminate amalgamation of the two races, nor in the application of the same laws of conduct and education to the Negro and the White, but rather in a discriminating

system of government, social, pedagogical, and moral, which must take its start in the distinct and separate educational method of the Negro child. And to this end tend Dr. Odum's suggestions throughout his volume. He is not a great admirer evidently of the Negroes, or of their present status in American society, but he is none the less opposed to all pessimistic conclusions regarding the future amelioration of the Black race and the possibility of its social coördination in the commonwealth of the United States. It might be of advantage in helping the practical utility of Dr. Odum's suggestions if it were pointed out by some competent Catholic writer familiar with the Negro problem, what the Church has to offer toward its actual solution in the United States.

Literary Chat.

Father John E. Graham (Baltimore) publishes a collection of short articles on ethical topics which make excellent reading. They contain, as he says in his preface, "the principles of the strenuous life applied to social morality", treating of such subjects as the Binding Force of Taxation Laws, Extra Legal Compensation, The Uses of Pain, Parental Responsibility, Hypnotism and Crime, Ethics of Suicide, Sure Test of True Goodness, Woman's Power for Good, the Sacredness of an Oath, Moral Feature in Journalism, the American Snob Abroad, and a host of other living topics involving actual problems of conscience. The fact that all of these papers appeared in the (Baltimore) *Sun* gives warrant of their true value from the practical and the literary point of view. (Kreuzer Bros., Baltimore.)

That "clear ideas can be expressed in a few words", though "the strength of a proof may be lost by compression", is demonstrated by its own object-example in a brief pamphlet issued recently by the International Catholic Truth Society (Brooklyn, N. Y.), but published by the Catholic Truth Society, London. The title is *What the Catholic Church is and What She teaches*. It is enough to say that the author is Ernest Hull, S.J., the learned and versatile editor of the *Bombay Examiner*, to assure both the solidity of the thought and the clarity and attractiveness of its expression. Intended primarily to be "a short guide for inquiring Protestants", it will be found no less effective as a medium of instruction for Catholics, inquiring and uninquiring. As the brochure can be had for a nickel, the zealous spreader of the truth will be able to put the pamphlet to wide and efficient use.

It was Macaulay's plan of acquiring a new language to read the New Testament printed therein. Being familiar with the English version, he intuitively grasped the corresponding expressions in the foreign tongue he was studying, and thus quickly assimilated the words and idioms. Any to whom the plan commends itself can have an opportunity of testing it as regards Greek and Spanish by using *El Nuevo Testamento en Graeco y Español*, recently published by B. Herder (St. Louis, Mo.). It is a convenient little volume; and, though containing over seven hundred pages, will fit the average coat pocket, while the firm paper and large clear type put no strain upon the reader's eyes. Those who are familiar with the languages in question

will, of course, find the book serviceable to a higher than an immediately linguistic purpose. The Greek text conforms to the third edition of Branscheid, and the Spanish version is by the learned Jesuit Padre Juan de la Torre.

Another little pocket book, or rather book for the pocket, but this time in German, is the latest issue of the *Hausschatz-Bibliothek*—a series of small volumes containing choice selections from Pustet's well-known monthly (*Hausschatz*). It contains two short stories by the Baroness G. v. Schlippenbach (Herbert Rivulet). They are bright little romances, charming in style, and ennobling in thought and sentiment. (Pustet, New York.)

Since the above was written, the ninth volume of the same series has appeared. It contains two other interesting tales by Lady von Schlippenbach, preceded by a story of clerical life during the French Revolution—narrated from the original MS. by Dr. J. Walter. The latter has all the power of true history made vivid by the glow of charming imagery.

Irrgänge im Tugendleben is a booklet for the serious hour. There are "thoughts and admonitions for willing souls" of every station in life, because they spring from principles that are as wide as human nature. The "errant ways in the virtuous life" which the author, Monsignor Max Steigenberger, points out, are the devious paths that lead away from the safe high-road of the Commandments and the typical virtues. They are indeed but too well known and too hard trodden, but the author with an ingeniousness and a paternal solicitude caught from the heart of St. Francis de Sales, whose spirit breathes through the pages, manifests afresh their insidious lure for the footsteps of especially the young. The little book is as solid in its doctrine as it is charming in its style—a prudent *Wegweiser* which the priestly guide of youth will know where best to place on its mission. (Pustet.)

Whoso would know the troublous times through which France has been recently and is still passing must follow the writings and the doings of one of her most eminent laymen, the Count Albert de Mun. In action, in the forefront of the fray, he reflects in his writings and speeches at once the narrative and the echo of the battle and the plan of campaign—a double plan wherein the past and present tactics of the enemy are laid bare, while the corresponding movements of the defensive are seen to issue in the prospective methods that are to secure the future. Two volumes in which are gathered together the papers and addresses of this valiant defender of Catholic France have recently been published by Lethielleux (Paris). They are entitled *Combats d'hier et d'aujourd'hui*, the first volume containing the writer's defence of the Religious Orders and the Catholic schools up to the separation of State and Church (1900-1905); and the second follows the movement of events and ideas subsequent to the separation (1906-1907). Much of the matter, being in the form of spoken addresses or epistolary correspondence, retains the living force of the author's personality, while the descriptive narrative of events and the exposition of his social ideas and Catholic program of social action—which make up most of the second volume—is marked no less by a profound insight into cause and motive, and a far-seeing wisdom and prudence, than by a strong spirit of faith and an ardent zeal for the organized action in defence of Catholic interests. Of no country is it so true as of France that its history is written in the lives of its great men; and amongst those great men whose deeds are just now making French history Albert de Mun is of the foremost. This fact alone is enough to commend these volumes to those who would know the recent story of France.

Praxis celebrandi Missam aliasque functiones Eucharisticas is the title of a small volume by Michael Gatterer, S.J., Professor of Liturgy at Innsbruck University. In very succinct yet clear language it describes the liturgical rites centering in the Blessed Sacrament—low and high Mass, Votive and Requiem, Exposition, and Holy Communion under various circumstances. It is a useful little manual—a *Memoriale Rituum*—written for the special benefit of candidates for the priesthood; but it may also help to refresh the memory of those who have spent some years in the sanctuary. (Innsbruck: Rauch; New York: Pustet.)

The leading article in the October number of the *Hibbert Journal* is by Paul Sabatier, and deals with the present religious situation of the Catholic Church in France. The author is impatient with the actual attitude of the Holy See toward men who, seeing the intellectual needs of our time, step forward to labor with enthusiasm for the Catholic cause, only to find themselves checked by the authority of the Church on the ground that such advancement is dangerous to discipline and faith. He predicts a new era for France in an activity independent of the traditions and tutorings of the Holy See. Paul Sabatier is a poor prophet, if history records rightly; for France has gone through that experiment of independence before, and perhaps the very agencies on which Mr. Sabatier now relies are but the belated offsprings of old Gallicanism. We need progress and enthusiastic action indeed in France as elsewhere, but what we need most of all is that such progress and enthusiasm be kept within sane limits by a Divinely guided wisdom and authority.

The March issue of the *Records of the American Catholic Historical Society* contains a brief account of the founding of the American Catholic Historical Society, by the veteran Catholic American historian, Martin I. J. Griffin, of Philadelphia. This society was formed twenty-six years ago, and the actual work done during its quarter century of existence, under the intelligent and energetic direction of its various presidents, is a matter that deserves the congratulation and coöperation of the entire body of Catholics throughout the United States and Canada. The Society is officered by men of national reputation for devotion to Catholic education, Monsignor Philip R. McDevitt being its president, and Dr. Lawrence Flick, Chevalier Walter George Smith, the Rev. Dr. Hugh T. Henry, being among its many directors. Mr. Griffin is to-day the regular librarian and secretary of the Committee on Historical Research. Persons who desire information on early Catholic history in the United States find valuable aid in the Society's quarterly publication.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

SERMONS OF ST. BERNARD ON ADVENT AND CHRISTMAS. Including the Famous Treatise on the Incarnation called "Missus est". Compiled and translated at St. Mary's Convent, York, from the Edition (1508), in black-letters, of St. Bernard's Sermons and Letters. (Chiefly for Convents.) With Introduction by the Right Rev. J. C. Hedley, O.S.B., Bishop of Newport. New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. x-166. Price, \$0.75, net.

L'ÉDUCATION DU CŒUR. Par P. Gillet, Dominicain. Paris: Desclée, De Brouwer & Cie. 1911. Pp. 368. Prix, 3 fr. 50.

TRACTATUS DE DIVINA GRATIA. Auctore Joseph Van der Meersch, Phil. ac S. Theol. Doctore, in Majori Seminario Brugensi Theologiae Dogmaticae Professore, Eccl. Cath. Brug. Canonico ad Honores. (Theologia Brugensis.) Brugis: Car. Beyaert Editor. MCMX. Pp. xv-407.

LE LIBÉRALISME EST UN PÉCHÉ. Suivi de la Lettre pastorale des Évêques de l'Équateur sur le Libéralisme. Par Don Félix Sarda y Salvany. Traduit de l'espagnol par Madame la Marquise de Tristany. Nouvelle édition. Paris: P. Téqui. 1910. Pp. xxiii-316. Prix, 2 fr. 50.

LE MYSTÈRE DE LA RÉDEMPTION. Par R. P. Édouard Hugon, des Frères Prêcheurs, Maître en Théologie, Professeur de Dogma au Collège Pontifical "Angélique" de Rome. Paris: P. Téqui. 1910. Pp. vii-271. Prix, 2 fr.

L'ÉVANGILE ET LE TEMPS PRÉSENT. Par M. l'abbé Elie Perrin, Docteur en Théologie, Directeur au Grand Séminaire de Besançon, Professeur de Dogmatique Spéciale. Nouvelle édition. Paris: P. Téqui. 1910. Pp. xi-372. Prix, 3 fr. 50.

LE BOUCLIER DE CHRÉTIEN OU LA RELIGION DÉMONTREE. Par. le Dr. Jacques Balmès. Traduction de l'Abbé de Valette. Paris: Victor Retaux. 1897. Pp. 78.

MY MANUAL. Faith in Practice. Containing Indulged Prayers, Devotions, and Moral Counsels suitable for every State in Life. To which are added a choice collection of Hymns. With Epistles and Gospels. By the Rev. P. M. Lynch. Dublin: James Duffy & Co. 1910. Pp. xv-430 and 128.

A CATECHISM PRIMER OF CHRISTIAN DOCTRINE. By the Rev. Roderick A. McEachen. Published by Ecclesiastical Authority. Baltimore, Md.: John Murphy Co. 1910. Pp. 40.

THE CHARITY OF CHRIST. By the Rev. Henry C. Schuyler, S.T.L. Philadelphia: Peter Reilly; London: George Keener & Co. 1910. Pp. 177. Price, \$0.60.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE juxta Rubricas emendatas Breviarii Missalisque Romani cum Officiis Votivis ex Indulto, tam pro Clero Sæculari Statuum Fœderatorum Officiis Generalibus hic concessis, utente, quam pro iis quibus Kalendarium Proprium Clero Romano concessum est. Pro Anno Domini MCMXI. New York, Cincinnati: Fr. Pustet & Co. xxxi-142.

THE ATTRIBUTES OF GOD. Mirrored in the Perfections of Mary. New York, Cincinnati, Chicago: Benziger Bros.: London: Burns & Oates. 1910. Pp. xv-204. Price, \$0.90 net.

THEOLOGIE UND GLAUBE. Zeitschrift für den katholischen Klerus herausgegeben von den Professoren der Bischöflichen philosophisch-theologischen Fakultät zu Paderborn: Drs. A. Kleffner, N. Peters, H. Voggel, B. Bartmann, H. Müller, B. Funke, F. Lenckhoff, J. Linneborn, A. Fuchs. Inhalt des achten Hefes: Chr. Bartels: Der Kathol. Erziehungsverein (Sitz Paderborn i. Westf.) E. V.; Dr. K. Henkel: Die Adressaten des zweiten Petrus-briefes; Dr. A. F. Ludwig: Sebastian Mutschelle, Konsistorialrat und Chorrherr zu St. Veit in Freising, Lyzealprofessor in München; Dr. A. Seitz: Die neuste Modephilosophie des "Pragmatismus"; Kleine Beiträge von Dr. H. Müller, J. Grevén, Dr. W. Liese; Gespräche; Aus der Theologie der Gegenwart; Umschau in Welt und Kirche; Literarische Anzeiger. Jahrg. 2, 8 Hefte. 1910. Verlag von Ferdinand Schöningh, Paderborn. Pp. 617-704. Preis pro Jahrg. M. 10.

PHILOSOPHICAL.

THE IDEA OF DEVELOPMENT. By the Rev. P. M. Northcote, author of *Thoughts of the Heart, Consolamini*, etc. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. viii-127. Price, \$0.60, *net*.

STUDIES IN HISTORY, ECONOMICS AND PUBLIC LAW: Vol. XXXVII, No. 2: *Legal Development of Colonial Massachusetts, 1630-1686*. By Charles J. Hilkey, Ph.D. Price, \$1.25.—Vol. XXXVIII, No. 1: *The Public Domain and Democracy*. A study of Social, Economic and Political Problems in the United States in relation to Western Development. By Robert Tudor Hill, Ph.D. Price, \$2.00.—No. 2: *Organismic Theories of the State*. Nineteenth Century Interpretations of the State as Organism or a Person. By F. W. Cotter, Ph.D. Price, \$1.50.—Vol. XXXIX, No. 1: *The Making of the Balkan States*. By William Smith Murray, Ph.D. Price, \$1.50. New York: Columbia University (Longmans, Green, and Co.); London: P. S. King and Son. 1910.

MERE HINTS—MORAL AND SOCIAL. By the Rev. John E. Graham. Published by the Author, at Mercy Hospital, Baltimore, Md. 1910. Pp. 192. Price, \$1.00.

L'ART D'ARRIVER AU VRAI. Par J. Balmès. Traduit de l'espagnol par E. Manec. Nouvelle édition. Avec une introduction par J.-C. Broussolle. Paris: P. Téqui. 1910. Pp. xxxvi-262. Prix, 2 fr.

LIFE IN THE SHADOW OF DEATH. Art and Purpose of Living. By the Rev. Andrew Klarmann, A.M. Ratisbon, Rome, New York, Cincinnati: Fr. Pustet & Co. 1910. Pp. 183. Price, \$1.00 *net*.

"WORLD CORPORATION." By King Camp Gillette, Discoverer of the Principles and Inventor of the System of "World Corporation". Boston: World Corporation. 1910. Pp. vi-240. Price, \$1.00 *postpaid*.

HISTORICAL.

P. PAUL GINHAC, S.J. Von Arthur Calvert, S.J. Deutsche Bearbeitung von Otto Werner, S.J. Mit 6 Abbildungen. Freiburg, Brigg. und St. Louis, Mo.: B. Herder. 1910. Pp. 412. Price, \$1.30.

LECTURES ON THE HISTORY OF RELIGIONS. Vol. I. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1910. Price, \$0.60.

VICTOR HUGO, APOLOGISTE. Abrégé du Dogme et de la Morale Catholique. Extrait des Œuvres de Victor Hugo. Par Abbé E. Duplessy, directeur de "La Réponse." Nouvelle édition, revue et corrigée. Paris: P. Téqui. 1910. Pp. viii-160.

THE JESUIT MISSIONS IN ALASKA. Pamphlet printed by the Society of the Divine Word. Techny, Illinois.

SAINT THOMAS à BECKET. By Monsignor Demimuid Protonotaire Apostolique, Docteur ès Lettres. Translated by C. W. W. London: Duckworth & Co. 1909. Pp. vi-205.

LIFE OF THE RIGHT REV. JOSEPH P. MACHEBEUF, D.D., Pioneer Priest of Ohio, New Mexico, and Colorado, Vicar Apostolic of Colorado and Utah, and First Bishop of Denver. By the Rev. W. J. Howlett, Loveland, Colorado. 1908. Pp. 419. Price, \$2.00 *postpaid*.

THE OLD ROYAL COAT OF ARMS AT PLACENTIA. By the Most Rev. Archbishop M. F. Howley. (From the *Transactions of the Royal Society of Canada*, Third Series, 1909-1910, Vol. III, Sec. II, pp. 23 to 41.) Ottawa: Printed for the Royal Society of Canada. 1910.

ST. BRIDGET OF SWEDEN. By F. N. Steele, author of "The Story of the English Pope", etc. New York, Cincinnati, Chicago: Benziger Bros. 1910. Price, \$0.75 *net*.

THE LIFE OF CARDINAL VAUGHAN. By J. G. Snead-Cox. Two volumes. Herbert & Daniel; St. Louis, Mo.: B. Herder. 1910. Pp. 483 and 498. Price, \$7.00.

THE VERY REVEREND FATHER PAUL OF MOLL, a Flemish Benedictine and Wonder-Worker of the Nineteenth Century, 1824-1896. By Edward Van Speybroeck. Translated from the second French edition by a Member of the Order of St. Benedict. Clyde, Mo.: Benedictine Convent. 1910. Pp. 383.

FOOTSTEPS IN THE WARD, AND OTHER STORIES. By H. M. Capes. St. Louis, Mo.: B. Herder; London: Sands & Co. Price, \$0.50.

MISCELLANEOUS.

THE FRIENDLY LITTLE HOUSE AND OTHER STORIES. By Marion Ames Taggart, George M. A. Cain, Nora Tynan O'Mahony, Mary T. Waggaman, Mary E. Mannix, Jerome Harte, Norman Whiteside, Anna Blanche McGill, Richard Aumerle, Anna T. Sadlier, and Magdalen Rock, New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 276. Price, \$1.25.

THE TURN OF THE TIDE. A Story of Humble Life by the Sea. By Mary Agatha Gray. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 387. Price, \$1.25.

DER SPATZ AM JOCH UND ANDERE ERZÄHLUNGEN. Tiroler Breggeschichten von Hans Schrott-Fiechtl. Regensburg, Rome, New York and Cincinnati: Fr. Pustet. 1910. Pp. 279. Price, \$0.75 *net*.

OUR LADY'S LUTENIST AND OTHER STORIES OF THE BRIGHT AGES. By the Rev. David Bearne, S.J. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 181. Price, \$0.65.

ONE CHRISTMAS EVE AT ROXBURY CROSSING AND OTHER CHRISTMAS TALES. By Cathryn Wallace. New York, Cincinnati: Fr. Pustet & Co. 1910. Price, \$0.75.

MIND AND VOICE. Principles and Methods in Vocal Training. By S. S. Curry, Ph.D., Litt.D., President of the School of Expression. Boston: Expression Co., Pierce Building, Copley Square. 1910. Pp. xi-456.

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"FORBID THEM NOT."*

FOR some years I have enjoyed the advantage of getting close to the hearts of little children. It is within the strict limits of truth to say that all grades of society and grades of education and all kinds of Catholic homes were represented by those young people. If I impressed them, as with God's help I hope I did, it is no less certain that they impressed me and conveyed to my mind lasting convictions concerning the spiritual status of themselves and their homes.

In the missions which I have been conducting for children only, I have invariably requested pastor and parents to send the little ones of five as well as the big ones of fifteen. Parents at times wonder at this, for they cannot realize how children four or five years of age can grasp the great truths of salvation; but before the mission is over it is no exceptional thing to hear these same parents inquiring for books which give clear explanations of the Catechism, so as to fit themselves to answer their children's questions about God and the soul.

This should not surprise us, for the Blessed Trinity dwells in these young hearts. Faith and hope and charity have been infused into these young souls in Baptism. They have, therefore, a power to believe in what God has revealed, a power to hope in the promises of God, and a power to love God which the thousands of unbaptized children around about them have not. Our children have three supernatural faculties of which they themselves remain too long in ignorance. These facul-

*This article was written before the appearance of the Holy Father's Decree on the Age for First Communion (8 August, 1910).

ties need exercise. The articles of faith, and the laws of God, and the seven Sacraments and prayer will, if explained to the child, give the needed exercise to these theological powers; and it comes with the force of a revelation to those who have not studied our Catholic little ones and God's goodness toward them, to learn, on competent evidence, how quick their imaginations are to picture the truth, how alert their young minds are to grasp its meaning, how open their hearts are to the saving influence of all God's great mysteries and laws and helps.

By the religious instruction given them the supernatural habits infused at Baptism are brought into action in the souls of these children, and if they see "with other larger eyes than ours" we understand why, for the Kingdom of God is surely within them in their infancy. This explains the persistent curiosity of their awakened spiritual sense which parents often find difficulty in satisfying.

Now, the postponing of First Communion until the age of twelve has done much to lull many parents into a forgetfulness of these supernatural powers with which God has gifted their children. For example: It is only a few weeks ago that a man said to me at Beloit, Wis., where I was conducting a mission for children: "Father, I thought it useless to send my child for three days to hear five instructions a day on Christian Doctrine; but my wife said that the child would enjoy the pictures illustrating the Creed, the Commandments, and the Sacraments, so I yielded. I can say now that, though she is only going on seven, she almost makes a fool of me and her mother, for we find it hard to answer her questions. Can you recommend some good book which explains the Catechism well?" I did recommend the book and added that if he had begun to explain the Creed, and the Commandments and the Sacraments to his child at the age of four or five, she would most likely be fit for First Communion now. First Communion at the age of seven! He had never heard of such a thing. I assured him that I myself was in a First Communion class composed of boys and girls whose average age was not ten, and some were barely seven. When I told him of St. Alphonsus Liguori, who admitted to Holy Communion a little girl at the age of five, he seemed incredulous, so low indeed

was the estimate this father had been led to form of his own child's supernatural power. But the child's questions had impressed him and he was beginning to realize the importance of stirring up the grace of Baptism in the little soul. "Well," said he, "I am sorry she must wait five years more before she can make her First Communion."

So it is in many places throughout our land. This child and thousands like her must wait and wait and wait for the age limit. The heart of this child throbbing with innocence and yearning to know more of God, must be held back during the impressionable years of seven, eight, nine, and ten, from the Bread of Life and the Wine that makes virgins. The sweet memory of those young years of communion with Jesus she shall never feel for she shall never know. The preservative of her innocence is denied her by her guardians and her guides. They seem to forget that during the years of weary waiting the heart of the child is receiving its impressions from an atmosphere of vanity and profanity and sin. Sin is waiting impatiently to leap into that heart and claim it and rule it; and the hot breath of an impure world round about the child sings her imagination and leaves a galling brand for life.

Had father and mother and child been taught to realize that at the age of seven or eight, or nine, First Communion could be received if the little one were judged fit, what a difference it would make in the life of the child and in the life of the family.

Trite as the saying is, we cannot be reminded too often that "the child is father of the man"; and if we are to brace and sweeten the man's life, we must brace and sweeten the child's. If our children are to cleave to the best and love the best until the end, they must be made to taste and feel the very best at the very beginning. Their nimble imaginations and restless senses and inquiring minds crave for something on which to fasten. Their little hearts leap up to the least manifestation of genuine love. Is there any human being so quick and sure to detect the real and reject feigned affection as an innocent little child? Is there any strong reason for suspecting that the same child will not detect and feel and cherish the gifts Jesus brings into that love-hungry heart? Tell the inno-

cent little one who is coming and why, and the faith and hope and charity smouldering within will do the rest. Indeed, there is every reason to suspect that the age limit, or external reverence often enforced or merely imitative, can never supply the place of innocence. Warm the hearts while innocent with a timely First Communion; guide them to Communion weekly or daily during their tender years, and no matter how far they wander from their Father's house in after life, they shall never forget the years of eight, or nine, or ten, when they tasted and felt how sweet it was to serve the Lord, when their hearts burned within them, for they knew that they held Him close and thought then, that they would never, never let Him go. Oh, they may have fallen by the wayside, but impenitence in the hearts of such children the pastor or missionary will rarely meet in his priestly rounds. Their Lord and Master possessed their first love, and the memory of His embrace and the echo of the secrets He whispered still linger in their hearts. It is the one solace in their years of waywardness and the lonely finger of light beckoning them back to happy days. These surely are blessed memories, and it should be the aim and purpose of the zealous priest to secure for souls on the threshold of life these Eucharistic blessings.

But something more than the recollection of happy hours with Jesus is the little one's lot if admitted to First Communion while innocent. Holy Communion is the chief food of the soul and children need it at an early age in our day and land. It is the Bread of Angels and makes our little ones angelic. It keeps them innocent, secures their title to heaven, and increases their title to glory. The earlier, therefore, they receive, and the oftener too, the better for them; for we all admit that the great fruit of Holy Communion does not depend upon the child's knowledge or external reverence or years of instruction.

Now, what can we say of the many children in our land whose Communion is deferred until the age of twelve or thirteen? Thousands of them are not children at twelve, but old men and women who know all there is to be known about this world of gilded hollowness. And suppose they are prepared, is it possible that the impression made during twelve, thirteen, and fourteen will remain as vivid for life as if Holy

Communion were received at the age of eight, nine, or ten? Behold all the years the grace of the Blessed Eucharist was denied to these children! Who can tell the loss? Has not the head and the heart and the imagination been preëmpted or enslaved by the enemy, in too many cases, at the age of twelve? Indeed any man who knows the children of our day and land knows where the danger lies and knows too that First Communion cannot be made too soon.

And yet, with all our knowledge and experience of our children's spiritual dangers, we allow a strange custom to stand between them and the great source of purity and piety, the great remedy of vice, and the one great help to virtue, and we almost convince them by our regulations that Holy Communion is not a remedy or an antidote or a source of spiritual life or growth, but a reward of virtue. It is this very conviction that is the greatest obstacle to daily Communion in our own land to-day.

We all know where this doctrine came from and where it flourished, and is to-day poisoning the life of faith. If France is on her spiritual death-bed, the doctrine of a late First Communion has helped not a little to reduce her to that extremity. Over two hundred and fifty years have passed since the criminal zeal of Cornelius Jansen penetrated through Catholic France and to-day we need no commentary to understand the spiritual status of his adopted country. May God avert such a calamity from our land!

The age limit for First Communion must go from the Church in America if millions of our children are to stay in the Church and love it. Their souls are in need. They are starving for the Bread of Life. It is their inheritance, for Christ bequeathed it to them, and they are his adopted brothers. They have every right and title to it when they desire it and when their pastor sees they are fit. Give them their First Communion, if possible, before their first sin, but in all justice give it to them before their worst passions awake and clamor for the mastery of their innocent hearts.

Over and over again I have taken boys and girls at the age of seven to the confessional, showed them one by one how to enter and kneel down and ask for the priest's blessing and make their confession. Afterwards, I have heard their con-

fessions and I am sure that I have not in my life denied absolution to two dozen such children. Now, I ask, if these little ones can be fitted for the Sacrament of Penance at the age of seven, why not for the Sacrament of the Holy Eucharist? If the priest is the judge in one case, why not in the other? With the aid of the father or mother, the pastor can certainly judge of the fitness of the child and the Roman Catechism would seem to indicate that they are the judges. Surely, no body of educators would decree that all pupils should remain in the same class until a specified age. We all know what the outcome would be: lazy pupils, disgusted with school, and careless parents, criticizing school methods.

If age be a test of fitness or unfitness, it is remarkable that the great doctors of the Church fail to say so. On the contrary, they attest that it does not absolutely depend upon the child's age. St. Thomas says children are fit for Holy Communion when they begin to have some use of reason: "*Quando pueri incipiunt aliqualem usum rationis habere.*" Other great theologians tell us that if children can distinguish between this spiritual and corporal food they are obliged to receive and comply with the precepts of the Church. Now, if they are obliged by the law of the Church, it is hard to understand how any power can hinder them. If they understand that Holy Communion is for the salvation and sanctification of their souls, Vasquez says, they cannot lawfully be prevented from receiving it; and children who can excite supernatural sorrow for sin are surely sufficiently developed to distinguish the spiritual from the corporal food, to understand that it is for the salvation and sanctification of their souls.

Indeed, if the theologians and doctors of the Church agree upon any one point it is this, that no age limit should be established and that the obligation of receiving Holy Communion begins for children about the age of nine or ten. In the days of St. Francis of Sales he was not slow to tell a good mother that her boy of ten should go to Communion that very year: "For," says the Saint, "children now are more premature at ten than we were at fifteen." The American child is surely no less premature to-day. Indeed, we know too well he is far more so. However, this does not mean that many children may not be obliged, or may not be permitted, to re-

ceive the Sacrament at an earlier age. Pope Pius X is said to have given First Communion with his own hands to little children at the age of seven and eight.

It would be easy to cite authorities, for it is not at all obscure from the teaching of the Church that a child capable of losing sanctifying grace is bound by the precepts of the Church to receive Communion, and should be instructed to that end. Grant that a child of seven or eight can be guilty of grievous sin, and you certainly admit that he must have "some use of reason." If the little one must understand in his little way that, grave matter, full knowledge, and full consent are requisite for such a sin, and that he must have interior, supernatural, and sovereign sorrow for the same, when he goes to confession, who can doubt that his little mind, aided and elevated by the infused virtues, can "discern the Body of the Lord," when his pastor and parents have explained to him the great mystery of love? Any one who has bent over these innocent souls and beheld their yearnings, knows well that of all the mysteries of our religion there is none which children embrace so readily and so easily as that of the Real Presence. Once the subject is put clearly before them, they are most eager for Holy Communion, for they want to be kept good always and they understand that the Blessed Eucharist is the great help to keep them so. Analogies may lead to misunderstandings when they are carried from one order into another, but one can hardly understand why a living organism which takes in the poison cannot also take in the antidote. That sin is the poison and the Holy Eucharist the antidote, a child seven years old can readily perceive.

Archbishop Kenrick declares in his *Moral Theology* that most frequently children are capable of discerning this Heavenly Bread as soon as they have reached their tenth year. It is, then, no easy matter to understand how in the face of experience and authority we stand between children and Jesus, who is the Resurrection and the Life. One would think, judging from our very common custom in the United States, that the Saviour has never said to children, "Unless you eat the Flesh of the Son of Man you cannot have Life in you", but "unless you receive absolution you cannot have life in you". Absolution can never supply the place of Holy Com-

munion. It may, indeed, confer upon the child the life of grace, but that life must be sustained by the Bread of Life. Oh, give this Bread to our starving little ones while they are sinless. This will unite them to Jesus and make them His friends and fill them with a love of the Church and the priest which they shall never forget in after life.

The tender years of seven, eight, nine, and ten, is the acceptable time, for it is the time when the Holy Eucharist meets with least resistance from the will of the child, and therefore produces by itself the greatest effects in the little one's soul. How much easier it is to direct the child and impress the child and turn the tide of the little one's being to God during the four or five years before twelve, than during the years which follow. Then the children can be easily watched and guarded and directed. After twelve—where are they? What priest knows? They are swallowed up in the world palpitating with infidelity and impurity, before they ever feel the full flow of Christ's sweet life beating through their own.

It is true, they were held at school till twelve in order to know more of their religion, but they were held too until they knew more of sin, and felt the tyranny of vicious habits. Their rights and the precept obliging them to receive Holy Communion have been steadily ignored by a system which puts book knowledge above the expressed wish of Christ and His Church, and they, poor children, are the sufferers.

The laws against child labor are spreading, and those who are afraid of losing the children in the workshops and in the factories when they make their First Communion need be afraid no longer. Their reason indeed is not an appealing one, and the writer would place far more dependence upon the Sacrament of Holy Eucharist received at an early age, for the preservation and elevation of the child's soul, than he would upon any human schemes or reasons for being good. Knowing the catechism or history or answers to objections against religion, does not warm the child's heart or preserve his innocence or increase sanctifying grace in his soul or convey that foretaste of Heaven which little ones feel when they receive their Saviour at the age of seven, eight, or nine. This is the feeling that gives conviction and lifts up their lives and abides forever in their hearts. No human knowledge can supply its place, for it is God's work in the soul.

How much our Catholic children need this divine action upon their young hearts, only those among us know who have come close to the children of the very poor and to those of the unfortunate rich. The children of the poor are deprived of this great remedy and safeguard until their passions have grown strong in a congenial atmosphere and their hearts have too often tasted the enervating, unforbidden fruit. They must drag out a sore existence amid depressing or debasing surroundings. They are in need and in danger. Holy Communion is their strength and support and protection and consolation. They will never forget the priest and the Church if they are helped now. "Forbid them not", while they are innocent, but protect their innocence and strengthen their weakness with God's omnipotence, and you will bring up men who will love priest and bishop and Pope and Church. Out of such children no one can fashion anti-clerical brawlers.

But there is another class of children who are made to suffer great loss by our custom of a late First Communion. The imaginations and minds and hearts of the children of the rich have gone bounding out before the age of twelve to the good things of the world and the glory thereof. First Communion can hardly be to their hearts what it would have been had they been prepared for this great blessing at the age of seven, eight, or nine. Over the door of their hearts is a sign in big letters "Rented to the World and Its Vanities." They, not less than the children of the very poor, are to be pitied, and it is time that we take pity on them and their homes.

Nor can the early First Communion fail to influence the home life in other lines. However, if it did nothing else than spur the parents up to the duty of instructing their children at the first sign of dawning intelligence it would be a big blessing to the family. This undoubtedly it would do. Parents, no matter how careless in religious matters, display unmistakable sensitiveness when their children's talents are even slightly belittled. They take a pride in seeing their children's intelligence developed. They speak about the little one's precocious babbling or read into his instinctive deeds intelligent motives. Any reflection on their children's cleverness is sure to be felt, and their is nothing parents will not

do to ward off such reflections. This parental solicitude is, without doubt, a natural gift of God and should be made use of by those whose duty it is to lead souls to God.

Let it be the law in any locality that all the children be admitted to their First Communion as soon as they are judged fit by pastor and parents, and we shall see father and mother and grandfather and grandmother ready and willing to help the children of the family to prepare for the great day of First Communion. It will be the real event in the family. At the age of four or five or six our children will then know more of God and their souls than they do to-day at the age of nine, ten, or eleven; for few parents will be willing to see their neighbor's children going to Communion at the age of nine or ten while their children are declared unfit and are singled out for ignorance and parental neglect.

Many a time I have met Catholic children ranging from the age of five to twelve who did not know even the "Our Father" or the "Hail Mary". In many places I have not found one in ten of these children who knew an act of contrition. Talk to them, or their parents about this state of affairs, as I have done, and you will be told that the child is only eleven, or just twelve, and has not yet been admitted to First Communion.

This answer makes us reflect, and ask ourselves whether the twelve-year limit is not in some manner responsible for the negligence of parents and the ignorance of their children. Any missionary who has spent some years with children in the woods and prairies, to say nothing of the slums, must have been convinced that parents have come to the conclusion that since First Communion cannot be before the age of twelve there is no use wasting time in instructing the child, for a dubiously wise custom has declared that children are not fit for supernatural things before the age of twelve or thirteen. Hence, much of their instruction is, outside of places where the Catholic school exists, thrown over on the priest who must get them ready in a few months, "For they are twelve." This system, somehow or other, stuns parental solicitude for the spiritual growth of the children until they are eleven or twelve years of age. The other system of permitting children to go to Holy Communion when ready, fosters, energizes, and augments this solicitude.

Again, once the instruction of the child is begun, the parents will be driven back to their Catechism and Bible History and the Lives of the Saints so as to fit themselves to give clear answers to the young inquirers. They must study if they wish to enlighten their children. This studying and teaching react upon the parents and upon the whole family, refresh their memory on points of doctrine, and put them on their guard lest their conduct should scandalize the little ones and render the instruction fruitless. We know for a fact that this is the case, and it is surely no small advantage to the Catholic home.

What parent can urge upon his child the necessity of keeping God's law whilst he himself ignores that law in his own family? How can he counsel frequent Communion in accordance with the wish of our Holy Father whilst he fails to frequent the altar himself?

But, when parents are informed that their children can make their First Communion as soon as they are ready, the Catholic spirit will begin to show itself in our Catholic homes and it will be felt throughout our land as it has never been felt before. Putting off First Communion until the age of twelve is a detriment to the growth of piety in the home, for it pushes out to the very verge of neglect the important duty of parents to help on their children spiritually and to watch for the moment when their little minds begin to hunger for God and His secrets.

In conclusion, this system practically removes from the family the blessing of imparting religious instruction, and places it in the school or in the church. It is, therefore, a spiritual detriment to the family. It conveys false notions of the child's powers; it is a violation of the child's rights, and it is hard to see how it escapes being, in many cases, a violation of the law of the Church. It deprives the child of a remedy for vice and a necessary help to virtue, besides being contrary to the universal teaching of the great doctors and the councils. It is contrary to the experience of men who have spent their lives looking down into the souls of children; it is based on a fallacy, namely, that the discretion necessary for the Sacrament of Penance is not sufficient for the Sacrament of the Holy Eucharist. It declares that the child knows enough

to sin, but does not know enough to take the great remedy. It is contrary to the wish of Christ who calls the little ones to Him and cries out to those who would stand between the children and an early First Communion, "*Ne prohibueritis eos*—Forbid them not."

C. A. SHYNE, S.J.

Marquette University, Wisconsin.

THE ODDS AGAINST ORATORY.

ONE of the paradoxes of life reveals itself in the religious and intellectual elements that oppose the spirit of pulpit eloquence.

This strange phenomenon of opposition is due to inherent possibilities of vice in every virtue and to the likelihood of partial retrogression in every intellectual advance. Saints and geniuses, it is true, so effectually curb the malignant forces paired off with their powers for good as to accomplish great works unmarred by great defects in their respective spheres of action. But the average man hardly succeeds in preventing the fusion of good and evil in the course of his work, and in avoiding the consequent prominence of objectionable qualities in the finished undertaking.

Piety is allied to emotionalism; and fortunate the religious devotee that is not tainted with excess of feeling. Healthful sentiment and sickening sentimentality are not separated from each other by a distinct line of demarcation; and blessed is he that can be pathetic without being maudlin, that can be tender without being soft. Common-sense is not far removed from the commonplace; and a tactful man is he that can be level-headed without being flat. Intellectuality and heartlessness consort; and few St. Thomases and St. Augustines indeed have there been. It is a wonder indeed that the *Summa* and the "*Lauda Sion*" should have come from the same pen.

And so in the case before us. Some of the very prerequisites and ornaments of a speaker are mated with oratorical drawbacks that prevent many a man from becoming a speaker. Without learning, piety, and devotion no one can make his pulpit a fountain-head of gracious speech: and yet, these

springs of Eloquence quite generally clog their own outpourings.

The learning of a priest must be preëminently philosophical and theological. His philosophy is highly metaphysical. From his earliest seminary-days he is thoroughly trained in the process of cutting away particularizing notes from his objective ideas and raising these trimmed notions in the scale of abstraction, up to the utterly simple. Color, accidental configuration, human warmth may all do for the humanist; but the philosopher must strip substantial verities of the casual and gaze on Truth as she is, unadorned. When he was a boy he thought as a boy. He drank in his notions from the real, without, and thought of particular objects in a particular way. But now he is a philosopher and thinks as such, getting away from scenes of sense, into the realms of meditation where notional details are merged into impersonal colorless generality. In his younger days his mind may have been the habitation of warm and highly colored images; but now it is the haunt of airy forms.

For, the spirit of Metaphysics is the spirit subtlety. It thrives only in a rarefied atmosphere of thought: and a rarefied atmosphere of thought, be it said in passing, is not—as some enemies would have it—a vacuity of ideas, but a refinement of ideas. The metaphysician unifies concrete forms of thought into abstract. This process is the unification not of a variety of ideas into an aggregate, but of a variety of ideas into a simple unit. For, the mind is not a mere collector, assorter, arranger, and combiner; but it is preëminently and essentially an analytic simplifier. There is a difference between the unit of combination and the unit of simplification. The former is really one only as a whole, but manifold in its parts; the latter is really only one.

The intellect of man is acting according to its highest natural capabilities, when metaphysical. No discredit is here thrown on the artistic mind. A mind that flames with a hundred intuitions, all of them seething and glowing with intensity of being and verging tumultuously, though splendidly, toward the outlet of expression, deserves the praise that it will surely get. But unless its intuitions ascend in the intellectual scale from their concrete individuality to the level

of abstract generality, that mind will not be, strictly speaking, acting according to its highest powers. For, the nature of the human intellect is not so much to formulate a series of particularized images as to take any one image and erase its qualifying tints and lines, beginning with the most characteristic features, and ending by leaving nothing but a faint indefinite blur. How shadowy, thin, and vacant is the idea of being, for example, in comparison with the idea of a definite being! How ruthlessly, in the intellectual process, a rosy apple is deprived of its color, shape, odor, and taste—left utterly without quality, quantity, weight, and life—so that the thin skin of being alone remains, enclosing vacancy! This process of abstraction is in the objective. For, subjectively, the last exhaustive idea in the scale of generalization is not a bit less concrete and definite than the first and lowest which depicts its object most graphically. All the notions that the mind elicits, even when not specific and individual in their manner of representing, are such nevertheless in their manner of being; because they are modifications of a specific and individual mind.

The superiority of metaphysics among scientific studies is guarantee enough for the Church's choice of it for the curriculum of her priests. But there is another motive for this selection. If Revelation were not rife with mysteries, very probably common-sense thought, as it is called, pursued in a common-sense way would have been her ideal of an educational course suited to her clergy, because it would have put them more in touch with the common run of men's mind-activities. But the handling of apparently contradictory doctrines in what they call the downright, straightforward way is an impossibility. You must be subtle to save yourself from botching the explanation of the most Holy Trinity. You must be able to divide and subdivide ideas in the refining process a great deal before they will be sensitive enough to catch even a fugitive impression of such a fugitive truth as the Incarnation. You must mount high in abstraction to escape the meshes of imagination in considering and explaining to the people doctrinal points from the pulpit.

But metaphysics like all other good things has its shadowing evil; and the metaphysician like the man of piety, of

sentiment, and of common sense, can degenerate; and it is precisely this decadent tendency that endangers pulpit oratory. The philosopher of the schools can so easily become a juggler of words; the student of abstract forms can so readily allow himself to neglect concrete matter, and develop into a formalist almost without knowing it. He rises above feeling for his brain's sake, and, in doing so, half the time becomes heartless. He will not look at the world through the stained-glass case-ments of imagination, because he wants clear vision; and lo, in consequence there is not a touch of poetic coloring in anything he gazes on! He is always trying to avoid chromatic defects in his lens; and by force of habit would, if he could, wash the iridescence from the rainbow. In soaring he leaves the amiable old earth behind him and with it, very probably, amiability.

The effect of this on Eloquence is evident. For, the orator is a man of imagination and passion. He speaks in figures; he is on a level with the popular; by turns he is enthusiastic, pathetic, indignant; he fails utterly unless his utterances are couched in concrete language: the more color in his imagination, and warmth in his heart, the better it is for him. He must draw down knowledge from his head by way of the heart before giving it outlet in speech. He speaks of concrete things in a concrete way; he describes beings and not being; he loves details that the philosopher trims away; and passes by distinctions that the other gloats over. Objective generalities are his bane, as they are the other's inspiration. His way is downward into the depths of feeling, instead of upward into the heights of abstraction; downward into the hearts of other men instead of upward and ever upward in his own mind. I do not say that a metaphysician cannot be an orator, but in the great majority of cases, on account of the difficulty of uniting opposites, he will not be: and his metaphysics without which pulpit oratory must of necessity be a sham, almost to a certainty dissipates that very oratory. This is the paradox in part which served as an introduction to these reflections.

In the light of this paradox we might reverently gaze for a moment on three Gospel-preachers and wonder what metaphysics would have done for them. We see John the Baptist

coming forth from the tawny sands of the desert where he had been fed on contemplation and been sublimed by solitude—coming forth, fasting, in his garment of skins, with fire in his eyes and stern strength in his voice. Would he have been the preacher that he was if he had come to convert the world not from the desert but from a school of Aristotle instead? St. Paul electrifies us after nineteen hundred years even through the dull medium of a printed page. His eyes are still luminous; his cheeks are still aglow; his lips are still trembling with eloquence for us while we read. Would it have been thus if the Apostle of the Gentiles had studied a *Contra Gentiles*? The Sermon on the Mount will never die. Whenever a good Christian thinks of that sermon his mind is filled with sunshine. For, our Lord in giving it smiled on the people; His lips were honeyed for them; His words were steeped in unction, and His whole presence was swathed in an atmosphere of magnetic beauty. He clothed most severe doctrines in a charm that has made them amiable. If instead of being nurtured on the Holy Books, the Boy Jesus, in His human capacity, had advanced in knowledge of Grecian growth, would He have so effectually cast the spell of Eloquence around the Christian world? These questions are far from being expressive of aversion for the philosophic studies of the Church or of blindness to their absolute necessity. On the contrary, the questioner understands and appreciates the keen discernment that dictated the adoption of those courses in former centuries and that dictates their continuance now. He simply states without suggestion or innuendo, just for the sake of stating truth, views that, by a process of “unconscious cerebration”, suggested themselves to his mind during a long course of scholastic studies.

Another part of the same paradox is founded on the help and hindrance to Eloquence attributable to the Church's dogmatic method of teaching. First, this method is undoubtedly a help. Nothing is more essential to Eloquence than a straightforward strong statement of the truth. “I am a plain blunt man that speaks right on.” Antony was a winner because he was direct. High-flown disquisitions, philosophic reflections, guesses at the truth, hesitating declarations, subjective dreaming, personal opinions, mere probabilities, part-

views, dim discernments, and in general the whole array of uncertainties and fragmentary perceptions whose very incompleteness sometimes lends the charm of color to lighter literature, like the charm which the remnants of an intercepted light-ray lend to chromatic crystals; far from producing the same agreeable effect on a speech, and especially on a speech from the pulpit, rob it of its virile simplicity, divest the orator of his air of sincere conviction, and leave his hearers like the unfortunates of the Magnificat that "were sent hungry away". Men like a speaker to get up before them, look right at them, and speak right to them: to tell them what *is* the truth and not what he *thinks* it is.

This popular idea of an orator is realized in the Church in Her Chair. She makes no shifts, dodges no issue, pales at no apparent contradictions in her deposit. She doth "a round unvarnished tale deliver" of God's whole course of love for man. She falters not. She sees straight and clear and lets you know she does; makes no apologies for being downright and faces unflinchingly every system of thought that is drawn up against her. Her creeds and canons and conciliary chapters show her mind without any possibility of sincerely mistaking. You know, as you read, just what it is all about, and just about what it all is.

Surely then the priest that studies his Theology at her lap will go forth to the pulpit with something to say and a very definite way of saying it. He will not run off into art, economics, politics and war, foreign and home policy, history and law; but, making himself more or less proficient in these branches as educational prerequisites, and satisfying himself with illustrations from them, he will give the people what they want—the word of God interpreted with authority.

But the Church's dogmatism is a hindrance to Eloquence as well as a help to it. And why? Because it is scientific, and Eloquence is artistic. All scientific propositions are rigidly formal. By this I mean that they express a truth in a precise way and as a consequence a slight change in expression may effect a change in the idea. Hence, like glass, they must be handled with care. A conscientious Catholic is scrupulous in the use of conciliary propositions, out of reverence for the truth they contain. And in handling

them he feels like a kind of Shylock with his conscience saying to him: "If thou cuttest more or less, be it so much as makes it light or heavy in the substance or the division of the twentieth part of one poor scruple; nay, if the scale do turn but in the estimation of a hair, thou diest." If he be an orator he is in a predicament. For, he would like to grasp at the truths and throw them into expressions of his own after the impulsive manner of an orator. But he has reason to fear that in his fine frenzy, his elastic mind may stretch truth to the snapping-point; that his formative mind, instead of only new expressions may form new propositions out of the old.

Again, science is progressive. The scientist is a Sir Galahead, Truth his Holy Grail, and his life a constant Quest. He studies facts, evolves ideas, combines ideas into judgments, compares truths or contrasts them and draws conclusions. He formulates principles from given data and in turn accommodates general principles to practical cases. But Eloquence on the contrary is a static force in the realm of truth. It is true the orator too analyzes and distinguishes, and argues from point to point along the logical groove, and like Ulysses follows knowledge "beyond the baths of all the western stars". But this he does as a scientist and not as an orator. The orator as such cares not to advance. His whole tendency is to take some fundamental, plain and popular truth; ponder over it, identify himself with it, steep it in the gorgeous hues of imagination and touch it with the mystic influence of emotion; because oratory is an art, and all art revels in transforming the plain into the beautiful, "gilding pale streams with heavenly alchemy".

Besides his innate tendency to be stationary, the time element forces him to be so. For, the creation of new forms of expression for the same thought, the presentation of one idea in its different phases, the translation of the language of intellect into that of the passions, and the accommodation of his subjective phases to the condition of his hearers, leave him little time for purely intellectual advance. I have just here touched on a point distinctive of the oratorical artist. Other artists appeal primarily to the cultured; and because they appeal to the cultured they may suppose themselves dispensed

from the necessity of elaborately adapting their masterpieces to mean capacities. But the orator appeals to the multitude. The multitude thinks concretely, if at all: but he thinks abstractly because he is scientific. The multitude judges art to be folly; but he is in love with it, as every artist ought to be. This difference of viewpoint will be fatal to any harmony between him and them unless, without deserting his own ideals, he learns to put himself in touch with theirs. It would be easy enough for him to remain on the higher level of culture, entertaining himself, developing himself, entertaining and instructing others of similar tastes and like abilities as his own. It would be easy enough too for him to descend to the plane of the populace, leaving, as it were, by one noble act of self-sacrifice all his accomplishments and tastes behind him; but to reach down for popularity without overbalancing and falling from his high estate into vulgarity is the feat of an expert, supposing a pendant steadiness of soul: and it is precisely the development and maintenance of this power of equilibrium that keeps the orator, as such, from making more progress along purely intellectual lines.

Still another element in the art of Eloquence that goes to make it static is the element of oratorical personality. Everybody knows that it is the man that counts on the rostrum. What he says may be only moderately wise, only half moral, not at all useful, or may be wholly harmful; but if he can throw over it the spell of personal magnetism he will captivate. In other arts the personal element is not so important. In painting, the artist touches his canvass with heavenly colors, and then is gone, leaving his work to charm by its own beauty, without him. In dramatic poetry, a very requisite for success is the power of obliterating self so as to give prominence to the characters. In reading novels, who but the student thinks of the author? Byron was a poor poet and a great versifying orator because his characters were nothing and Byron was everything; and Shakespeare was the greatest of poets because in his plays Shakespeare is nothing and his characters are everything. Now, the infusion of personality into a speech requires time and thereby interferes with advancement in strictly mental work. For, after ideas have, as it were, been projected from the mind by the thinking power,

instead of being left apart as distinct entities, they are drawn back upon the original source and allowed to percolate through mind, imagination, and heart, taking color and warmth from these faculties and becoming concrete with the whole man. This extra process is a trial of patience, because it is against the grain of a quick-witted man to stand and wait for so slow a saturation whilst he might be coursing on from idea to idea with all the exhilaration that accompanies intellectual speed.

Lastly, Church-dogmatism is very liable to be a hindrance to pulpit oratory, because in most cases it keeps a priest from the springs of oratory in Holy Scripture. He becomes so accustomed to listen to the Church and places such implicit confidence in her that he can without fear save himself the trouble of studying the Holy Books to find truth. He is blessed beyond the poor heretical minister who looks not to Her as to his truthful Mother, but strikes out rashly on his own account through the mazes of the Testament to find truth, and finds doubts and errors instead. But his very blessing, paradoxically again, involves a disadvantage. For, the splendid literary chances that the Bible offers will to a considerable extent be missed. If he were forced to read the Book, his path would be through richest stretches of thought and feeling and expression. He would feel with the jubilant and sad-faced prophets; he would listen to him "who sings to one clear harp in diverse tones"; he would follow in the footsteps of a preaching Elias, a Baptist, a Paul, and, above all, a Christ. He would not only learn of Him because and in so much as He is meek and humble of heart; but also because and in so much as He is powerful in word. He would sit down with the people on the mount or on the seashore near the pulpit-boat or follow Him into the desert and catch a bit of that wondrous eloquence that knits men's hearts to His. But now in his Catholic safety of doctrine it may possibly be that the sum-total of his Scripture reading is from the Breviary. If so, his words will not be endued with much unction to soften hearts, nor with light and warmth to illumine and inflame. For, though there be a dignity of style in the declarations of a Church council on matters of faith, their chief merit of style is their clear and decided tone. However much a theo-

logian may admire, for example, the Athanasian exposition of the most Holy Trinity and of the Incarnation for the exquisite precision with which the writer cuts his way through a conglomeration of truth and error, always keeping truth to the right and error to the left, he knows that that subtle style is not for himself as a preacher. And so, a student, exclusively ecclesiastical, will possess truth in ecclesiastical form, substantially the same as in Holy Scripture, but lacking the charm of natural setting. And in handing this truth to the people there will be a coldness and a stiffness of manner, caught from the formal style of Church learning.

To sum up what has been stated in the last few pages, I would say that pulpit oratory is elastic and formative in manner of expression; Theology on the contrary is stiff and formal in manner of expression: pulpit oratory is static in matter expressed; Theology is progressive in matter expressed: pulpit oratory is and must be Scriptural in style; Theology is not Scriptural in style. Secondly, the priest *must* be a theologian. Hence very probably he will have these three theological traits, which accord not well with the spirit of Eloquence. And hence again, the very science without which oratory cannot be, is an obstacle to oratory.

The paradoxical position that Theology and Philosophy hold in regard to Eloquence has its counterpart in the relationship which certain religious elements of a priestly life hold in regard to it. The religious paradox is quite as interesting as the scientific paradox. But for the present, this is enough.

In conclusion, I wish to express again the highest reverence for the Church's curriculum of studies for the priesthood. No priest can fail to see the wisdom of that course. The irresponsible eloquence of a man like Gipsy Smith, fresh though it be with the touch of nature and of Scripture, can have no religious attraction for the wise, because it has not the firm hand and clear eye of Philosophy and Theology. Such free-lances as he, charm by their brilliancy, but cannot arouse solid confidence. He knows not whereof he speaks, and in giving you one truth probably encrusts it with twenty errors. But the Catholic priest, trained in the schools, holds certain knowledge of the word of God to be infinitely more im-

portant than the artistic expression of the word. He arouses confidence accordingly. The charm too will come with time, when personal endeavor will have reconciled as far as possible the divergent tendencies of his scholastic and his oratorical education.

THE ALB.

SPEAKING of the Alb, Mgr. Huels, D. D., professor of Liturgy at the University of Muenster, says in his *Leitfaden fuer die Vorlesungen ueber Messliturgik*: "Historically the Alb is a linen undergarment of the Greeks and Romans, which they called *tunica* and put to a two-fold use: (a) as a sleeveless shirt reaching to the knees; (b) as a longer and wider sleeved undergarment falling gracefully down to the feet and ornamented in front, from the neck downward, with strips of bright-colored cloth—*vestis talaris*. This form of the tunic was the fashion during the luxurious days of the Empire. The designation *alba*, from its color, cannot be traced to the first centuries of Christianity. Originally a secular garment in common use, the costlier white *tunica talaris* gradually became a liturgical vestment worn by the deacons at divine service only, whilst priests and bishops continued for a while longer to wear it as a robe of honor outside the liturgical functions. Laymen wore a shorter, darker tunic, which gradually assumed the form of the tight-fitting Teutonic body coat—*Leibrock*. Originally of linen only, the tunic (alb) was later on often made of silk or silk mixed with other materials, and, since the time of the Carolingians, the neck, sleeves, and edges were ornamented with strips of costly embroidery (*camisiae deauratae, sericae*). Ornamentation by means of *paratura*, plain or in figured embroidery, dates from the tenth century, and the use of lace-trimmings, from the sixteenth."

There is a goodly piece of cultural history contained in this brief summary of the development of the alb. We see the Greek and Roman aristocrats in their artistically folded togas, as the plastic arts have preserved them for us. Then we behold the Church converting this profane costume into a liturgical vestment, and giving to the loose drapery of the



Fig. 1—Ivory from Ninth Century.



Fig. 2—Alb with Parura.



Fig. 3—Alb ornamented with Gold Embroidery.



Fig. 4—Alb proposed by H. Stummel.
Made after ancient albs, published by P. Braun, S. J.

toga that graceful effect produced by the harmonious disposition of a wealth of folds gathered in equal parts upon either arm, as we see it illustrated in the first grand chasubles of the early Church. Beneath the planeta, the tunica, delicately plaited and falling in simple elegance to the feet, completes the solemn and dignified character of the priestly figure of old.

FROM AN IVORY OF THE IX CENTURY. FIG. 1.

The alb outwardly transforms the man into the priest. It is the wedding-garment in which he walks to the banquet of the Lamb at the marriage-feast of the King. Only after the alb has, so to speak, produced its wondrous effect of mystic transformation which it is intended to represent, does the priest put on the chasuble, symbolically expressive of the royal mantle which stamps him as the vice-gerent of Christ, as the priest-king "according to the order of Melchisedech". The shining whiteness of the linen, of the fibre which the mysterious powers of Nature bring forth, and which the hand of man fashions into the choicest of textile fabrics, enfolds the priest and lends him something of the supernatural transfiguration of the angelic spirits. To the nobility of material and color is added the enhancing quality of excellence of form—a form rationally adapted to the human body and its freedom of motion, wide below and not too narrow above.

And when the priest stands at the altar as the representative of Christ, it is fitting that he should be adorned with the ornaments which Christ wore when He consummated His life's sacrifice on Calvary. Hence the alb of the priest is embellished with five strips of costly material or richly embroidered figures. This is the *alba parata*, which, by means of the five pieces of ornament in the liturgical colors attached to the front and rear, to both sleeves, and to the amice, ingeniously brings the two most important sacerdotal garments into relationship with each other.

ALB WITH PARURA.¹ FIG. 2.

As in the case of the robes of princes, the borders of the alb were sometimes ornamented with broad and richly em-

¹ Design by H. Stummel.

broidered edges. Although such ornamentation was not calculated to enhance the spiritual significance of the alb, it nevertheless gave it a more festive appearance. But it is to be noted that richly-embellished albs were the exception, plain linen albs, with at most the added adornment of the *parura*, being the rule.

ANCIENT ALB ORNAMENTED WITH GOLD EMBROIDERY.

FIG. 3.

Up to the sixteenth century the alb remained a characteristically severe garment. Simple and genuine in design and make, it was in accord with the art-spirit of the ages of faith. The Renaissance marked the advent of lace, and the paramental art fell a prey to the magic of its novelty. The pure white linen, so expressive of the spirit of the Church and of the chastity of the priest, had to give way to the indiscriminate introduction of lace. There is no doubt that a certain grace and artistic rhythm are obtained by variety of design, and that a pleasing impression is produced by the alternation of close and open work in well-made lace; but it is no less true that this impression is produced only by the sacrifice of the durability and simplicity which belong to the fast linen edges of the alb as a priestly garment. Lace has been in predominant use in the making of the alb for centuries. Dignified and noble at first, the flimsy and cheap productions of later times only too frequently disfigured the sacred garment. With its manly, earnest character the beautiful form of the alb also gradually disappeared. It has become a bag-shaped mass of material, of equal width throughout and boasting of the doubtful advantage of fitting everybody. Not content with precluding all possibility of seemliness of appearance by packing together three and a half yards or more of linen on the back and the breast of the priest, the evil was aggravated by a variety of trimmings, tasteless alike in design and technique, and the sorriest surrogates of lace: careless gathering up and adjustment usually put the finishing touches to the ungainliness of the attire. Instead of ennobling, spiritualizing the figure of the priest, the alb served only to deform and disfigure it.

Conscientious and learned antiquarians and historians, such



Fig. 5—Proposed Alb—Side View.



Fig. 6—Medieval Chasuble and Alb.
With Linen Quadrangles and Crochet Work.



Fig. 7—Another Alb with Open Linen Work.



Fig. 8—Model of Proposed Surplice.

as F. X. Kraus, Bock, Wilpert, Grisar, and Braun, have given us the medieval alb again in all its characteristic beauty and cultural as well as liturgical significance. They have, too, adduced cogent arguments in favor of its resumption. All that is needed to realize their suggested reforms is intelligent interest on the part of the persons most concerned—the makers and the wearers of the alb.

The conception of what priestly vestments should be has changed too radically. The wholesale and the cheap are in possession, and only here and there a voice is heard to plead timidly for the genuine and the beautiful. The chief objection to a return to the medieval form of the chasuble is its expensiveness. Saving in the right place would dispose of this difficulty; and there is another solution, one that combines the practical sense of to-day with the love of the beautiful of the days of old. The six to seven yard width of the medieval alb, as it has been described by St. Charles Borromeo, can be reduced to three. To give the necessary width to the lower part, gores are sewed into the alb on either side from the thigh downward. From the thigh to the arm-pit the alb has a width of from about sixty-five to seventy inches, narrowing somewhat at the shoulders to prevent the sleeves from falling down over the hands. It is buttoned or hooked near the right or left shoulder, thus removing the inelegant effect of the open slit.

PROPOSED ALB. FRONT VIEW.² FIG. 4.

PROPOSED ALB. SIDE VIEW.² FIG. 5.

By means of an arrangement of the cincture designed by the writer, the alb can be neatly and gracefully adjusted by the priest without the aid of server or sacristan. Numerous prelates have examined this innovation and conceded to the inserted linen cord the liturgical validity of the usual cincture. Of course, there is nothing to prevent those who doubt of its orthodoxy from using the traditional cincture also. The double manipulation does not require nearly so much time as the tucking up and adjusting of the bag-shaped alb now in use.

² Designed by H. Stummel after prints of ancient albs published by P. Braun, S.J.

MEDIEVAL CHASUBLE AND ALB WITH LINEN QUADRANGLES
AND CROCHET WORK. FIG. 6.

In his *Liturgische Gewaender*, p. 91, Father Braun, S.J., says that it would be wrong to despise lace as an ornament for the alb. I cannot agree with him. Lace detracts from the simple elegance that should characterize the alb. No matter how costly, no matter how artistic in design, lace is always something feminine, and consequently out of keeping with the wearers of the alb. For are not priests *men*, who ascend the holy mountain clad in the armor of divine power, and who are encircled with mystic flames when they stand at the altar, and bread and wine become the Body and Blood of Christ under the breath of their word? There should be nothing about the priest to mar this image, to weaken in the least the effect, noble, pure, and deeply earnest, of the long gracefully flowing alb. Now, even the richest and most tastefully made lace thwarts, to a certain degree, the mystical purpose of the alb. Its meshes draw the eye from the priest to the man. The thinking mind is carried back to a period in history when even the Church was not entirely proof against the influence of the prevailing spirit of worldliness. The almost severe simplicity of the all-linen alb, on the contrary, brings us into touch with those early ages of trial and persecution throughout which the real, personal presence of the God-Man was still intimately felt. No artist has ever attempted to portray Christ in a tunic trimmed with lace. Such flimsy ornamentation is too strong a reminder of the vain ostentation of the world. The art of all times has loved to represent Him in a simple under-garment with chastely ornamented borders, in the red flowing mantle of the Conqueror of Death, or in the brown cloak that protected Him against the dust of the highway, as He went about doing good, or in the sacramental white and gold, so much in keeping with His character of High Priest. And Christ is the Priest of priests, and every priest is an "Alter Christus."

Verily, the alb speaks a sublime language. The sacred liturgy intends it to speak this language. Why is it doomed to silence? or to speak a language foreign to its purpose?

Such considerations as these prompted the writer to oppose the use of lace as an ornamental border for the alb. Judg-

ing from the encouragement given to these ideas wherever there has been occasion to advance them properly, there is every reason to hope for an abandonment of at least the *injudicious* use of lace. That will be a step in the right direction. The retaining of fast edges would bring the alb still nearer to its ideal form. The insertion of open linen work or drawn thread work is a mild concession to the century-old predilection for lace.

ANOTHER ALB WITH OPEN LINEN WORK. FIG. 7.

Of course the use of filmy, often transparent muslins and

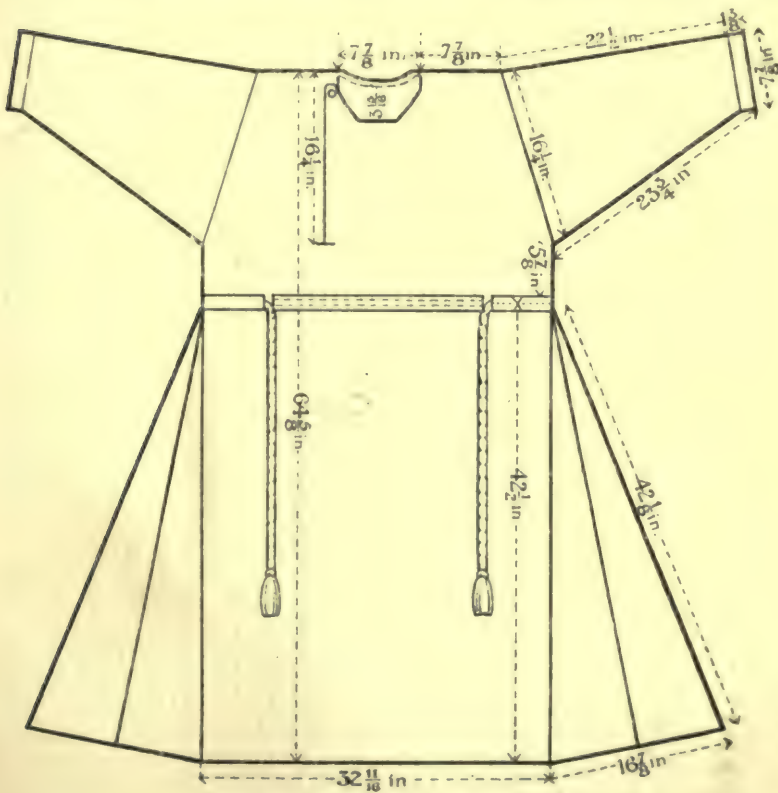


FIG. 9. PATTERN FOR CUTTING ALBS

(Linen to be taken in double width, as there is no seam on shoulders.)

cambrics (batiste) which, in combination with lace, preclude all idea of a manly and liturgical garment, is by no means to be countenanced.

Even for the surplice, linen is the proper material to be used. Insertions or narrow borders of lace may be tolerated. The writer has designed a pattern for a surplice along the same lines, and with equal claims to serviceableness, as the alb pattern described above.

MODEL OF SURPLICE PROPOSED. FIG. 8.

May these few observations be received in the spirit in which they have been made, the spirit, namely, of reverence

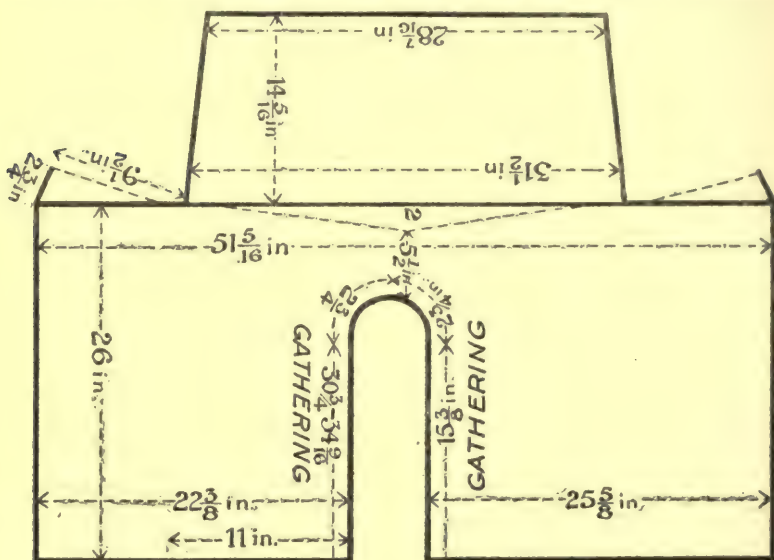


FIG. 10. PATTERN FOR CUTTING SURPLICES
(Linen to be taken in double width, as there is no seam on shoulders.)

for the prescriptions of the Church, for the sacredness of the priesthood and its intimate relationship to the sacred person of Christ. May concessions to prevailing fashions, be they in good or bad taste, yield to the principles of the true paramental art, as waltzes and other dance-melodies, as the light sentimental airs of the oratorio, had to yield to the simple earnestness of early Christian plain-chant.

HELENE STUMMEL.

Kevelaer, Germany.

SAINT PAUL ON MIXED MARRIAGES.

II. THE CONTEXT.

Bear not the yoke with unbelievers. For what participation hath justice with injustice? or what fellowship hath light with darkness?

And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?

And what agreement hath the temple of God with idols? For you are the temple of the living God: as God saith: I will dwell in them, and walk among them, and I will be their God and they shall be my people.

Wherefore go out from among them, and be ye separate, saith the Lord; and touch not the unclean thing.

And I will receive you; and I will be a father to you; and you shall be my sons and daughters, saith the Lord Almighty.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God. (II Cor. 6: 14—7: 1.)

COMMENTATORS have always found great difficulty in explaining the connexion of this exhortation with the sentences immediately preceding it and those following it. Cornelius à Lapide says that it would be labor in vain to attempt to find any connexion. Other Catholic commentators suggest that possibly this portion of the Epistle may have dropped out of its proper place, or that it might have been added as an after-thought. Rationalist critics reject the passage altogether as an interpolation, because it seems to them to interrupt the sense. But the evidence of all the manuscripts is in favor of its genuineness, and of its present place in the Epistle as being the proper one.

The difficulty of the context, however, disappears altogether, if we understand St. Paul to be defending himself in Chapter 7, verse 2, where he emphatically denies he had injured anybody, against the charges leveled at him on account of his teaching on mixed marriages. In such a case, before repeating the doctrine objected to, it would be only natural to take some steps to remove any bad impressions which the charges against him might have made on the minds of those who had heard them; and this is precisely what we find him doing in the three verses immediately preceding the exhortation. These verses form its proximate introduction, and the three verses immediately following it make the epilogue.

GENERAL INTRODUCTION TO THE EXHORTATION.

I have said *proximate* introduction, because there is another and a more general one. This Epistle of St. Paul is apologetic in its first part and hortatory in its second. But the text on mixed marriages belongs to both parts, for it is an apology as well as an exhortation; and the place it occupies appears to be the right one, marking, as it does, the transition from the apologetic to the hortatory portion of the Epistle. Before entering, however, on the second part of his work the Apostle makes his position clear. He defines it to be that of an ambassador of God, God as it were exhorting through him (v. 20). His authority, therefore, to advise and to exhort in all things concerning their salvation was unquestionably of the highest and most sacred kind. He tells them also that this authority could not suffer any diminution in their eyes, from any unworthiness they saw in him. He appealed to them, whether he had ever given occasion to any one to blame his ministry, or whether he had not always exhibited himself as a worthy minister of God, in the exercise of many virtues, in the endurance of great hardships, and in the bestowal on them of many temporal as well as spiritual gifts (6: 3-10). However difficult it may be to understand how St. Paul could bestow these temporal favors, we have to take the phrase "needy yet enriching many" in that sense, because if it referred to spiritual gifts only, he could not describe himself as needy in that respect. It may be that they were more prosperous since their conversion, when they had abandoned their former dissolute and expensive habits; for Corinth was well known for the costliness of its pleasures. "Non cuivis homini contingit adire Corinthum" had passed into a proverb. Or it might be that, in that early age, the providence of God, taking their character into account, specially favored them in this way, for their encouragement and for the spread of the Gospel. However it happened, the statement of the Apostle must be accepted as true. It was a reminder to the Corinthians of what they owed to the Gospel, and a practical conclusion to a passage intended to prepare them for the reception of his teaching, just then to be delivered, on two important subjects,

—mixed marriages and almsgiving; in both of which monetary considerations were involved.

PROXIMATE INTRODUCTION.

“Our mouth is open to you, O Corinthians; our heart is enlarged.” If we take into account the notions prevalent in the time of St. Paul as to the functions which the heart discharged, it will help us to understand his meaning. Aristotle's view, which no doubt was identical with that taught in the medical schools of Greece, is thus described by Dr. Kulb: “Through the natural heat of the heart, the blood becomes heated and thus the heart is the source of warmth to the whole body. On this heat of the heart also depends its motion, for as the nourishing juices contained in the blood become warmed, there ensues an evaporation which causes the heart to heave or as we say to beat, and simultaneously the chest is distended. Into the space thus produced the cold external air rushes, and under its condensing influence everything resumes its original smaller size, until a fresh evaporation in the heart again distends the chest, and gives motion to all the vessels, even to the extremity of the body.”¹ Of course, everybody understands that the use of an erroneous but current opinion like this by the Apostle for the sake of making himself intelligible, would be no argument against his inspiration.

According to this view, then, the larger the heart the more air it required to cool it. Hence the largeness of the Apostle's heart compelled him to open his mouth. “Our mouth is open to you, O Corinthians, *because* our heart is enlarged.” In other words, the frankness and freedom of his speech was due to the greatness of his love. The expression was a declaration of love on the part of the Apostle. But it served other purposes as well. It was an apology for the references he had just made about himself in recommending his ministry, and also an intimation that in all he said, or was about to say to them, he was concealing nothing.

It is in the nature of love to demand love in return; and

¹ Quoted from the *Quarterly Review*, No. 233, page 35. Art., “Aristotle's History of Animals.”

when this is refused or not given to the extent desired, the natural impulse of a heart, still craving for a full return of its affection, leads it to disown at once all responsibility for the non-requital of its love, and to place the blame on those for whose love it yearns, even at the risk of offending them. This may not be prudence; but love does not wait for prudence; it does not calculate; it acts. And so did the Apostle; for in an outburst of wounded love he said to them: "You are not straitened in us; but in your own bowels you are straitened." It was not his fault but theirs, that they loved him not. There was nothing in his life or dealings with them to diminish or alienate their affections. They might misapprehend his teaching, but that was no valid excuse. Nevertheless, he held them all in the largeness of his heart. He had them "in his heart to die together and to live together". It was not therefore his heart that straitened or compressed theirs—he had room enough for all; but it was their own bowels that straitened their hearts, that is, their affection for worldly things made them too small to afford him an entrance or a dwelling. He asked them, then, as his dearly beloved children, to make him some requital of his love. "Now for a recompense of a like kind, (I speak as to my children), be you also enlarged."²

The great tenderness, humility, and love, shown in this outpouring of the Apostle's heart could not fail to touch their nobler instincts, and to secure their confidence. In this way he removed any bad impressions or hostile feelings from their minds, and began the exhortation, with an exordium *ex abrupto*, which has been the cause of all the obscurity in the context.

THE EPILOGUE.

Having in the course of the exhortation shown the reasonableness of his demands and the groundlessness of the complaints against him, he says: "Receive us." According to Scriptural usage, this might mean to receive him either into their minds or into their hearts. But it is evident from the following verse that here his theme was love, and that he

² In this chapter the Vulgate reading differs from the Greek in three places, viz., 6:4, 13, 14, and in each instance seems to obscure the sense.

was referring to his former request (6:13) of having their hearts enlarged. The meaning therefore is, "Receive us into your affection;" or more literally, "Make room for us in your heart." They should now find no difficulty in doing that, for, as far as the spectres were concerned, which they had conjured up in their minds, as to the injury and loss which the acceptance of his doctrine would entail, they had simply vanished in the presence of the great promise. Receive us therefore into your affections, for "We have injured no man, we have corrupted no man, we have overreached no man."

Each of the three Greek verbs in this last sentence conveys the meaning of inflicting injury, but each refers to injury from a different point of view. The first means to injure by violating law, privilege, or just rights. The second adds the notion of intensity, and means to injure in the sense of causing ruin, destruction, or injury beyond repair. And the third means to commit injury by avaricious or *excessive* demands. Now the Apostle says that in condemning mixed marriages he had not deprived any one of their just rights, because there could be no right to a thing when it is in opposition to the natural or to the divine law. He also states that he had not injured any one to the extent of ruining their prospects, because he left them the promise of the Lord Almighty, to provide for them, by becoming their father, and adopting them as His own sons and daughters. And he further adds that he had not injured any one by exacting more than was just, because it was not too much to ask them to cleanse themselves from all defilement of soul and body, and to increase in holiness in the sight of God. This appears to be the meaning of the words in their present special application, though it may be said that in a general way they also correspond to the threefold manner in which another may be injured in his property, namely by withholding it, by destroying it, and by taking it away.

In vindicating the justness of his attitude, the Apostle feared that the insistence and vehemence of his denial might make it appear that he was indignant with them. He now allays their apprehensions on that score, and assures them he was only stating facts, and not speaking in terms of cen-

sure or reproach. "I speak not this to your condemnation." I love you too well for that. "For we have said before, you are in our hearts to die together and to live together." I am proud of your obedience to my teaching in the past. "Great is my glorying for you," and it fills me with confidence for the future. "Great is my confidence toward you." The remembrance of your past obedience and the certain prospect of it in the future, bring, amid all my sufferings, great consolation to my heart. "I am filled with comfort; I exceedingly abound with joy, in all our tribulations."

The only objection of any weight against this interpretation is that there is no record in history that any accusation of the kind mentioned was ever made against the Apostle. This is quite true, unless his own words are taken as an historical evidence of it. The text, however, shows clearly that he was replying to some accusation against him, the exact nature of which he did not specify beyond saying that he had not injured or corrupted or overreached anybody. It is only natural and reasonable to understand his references on this head as applying to the subject-matter of which he was treating; and if the explanation now offered does this, and accords with all the circumstances of time and place and persons, solves all the difficulties of the context, and gives a reason for the argumentative cast of the exhortation, and at the same time does no violence to the text itself, but on the contrary suits it to perfection, imparting meaning, point, and force to every, even the least, word of it, that explanation ought to be accepted, at least until a better one is found.

In addition to solving the difficulties in the text and context, the explanation now given shows the whole Epistle as having unity and coherence, and the exhortation itself as a gem enshrined in a casket of the Apostle's love.

PETER MEAGHER.

Singleton, N. S. W., Australia.

CHRISTIAN DOCTRINE: WHO TEACHES IT? HOW SHOULD IT BE TAUGHT?*

I.

THE first part of my subject manifestly calls for an inquiry into the status of doctrinal, religious teaching in our parish schools, as regards both the nature and scope of that teaching, and the persons and qualifications of the persons on whom rests the duty of attending to it. Who are the teachers of Christian Doctrine? What do they seek to teach?

At first sight it might appear difficult to generalize on this matter, but after careful study of all that has been read and said in the meetings of this Association, on the subject of doctrinal teaching, after diligent inquiry of many teachers, community inspectors, pastors, and superintendents from different sections, who have exceptional opportunities to observe the workings of our schools, and are deeply interested in all that can promote their welfare, I have come to the conclusion that in whatever else dioceses or sections may differ, there is little or no diversity in the conditions surrounding the teaching of Christian Doctrine, at least in dioceses whose parish-school systems have reached fair development.

In respect to Christian Doctrine, its teachers and their attitude toward it, schools may be classified as follows:

1. Schools in which the grade teachers, Brothers, Sisters, or seculars, are expected to do all the teaching of Christian Doctrine, including its illustration and development, and application to life and conduct, excepting that the pastor, or assistant pastor, usually instructs a class preparatory to First Communion or Confirmation. Occasionally even this preparation is left to the grade teachers.

I am not prepared to give an estimate of the relative number of such schools, but I believe it is by no means inconsiderable. Nor do I think it necessary to argue long against such a condition, for the gravest authorities in the Church have scored it in the strongest terms. We all know that there is much to be said about the demands made upon the priest's time and energy, in attending to the material

* This paper was read at the Convention of the Catholic Educational Association, held in Detroit, July, 1910.

needs of the parish, building, collecting, and devising ways and means to pay off debts; in the various pastoral duties of administering the Sacraments, visiting the sick and burying the dead, celebrating Mass at late hours, and what not. It is all very absorbing and distracting without doubt. It might be comforting to a pastor to reflect that, whilst he is caring zealously for the sheep and the goats, the lambs are safely folded and tenderly guarded and nourished by their pious and devoted religious teachers. But the Holy Father, the Chief Shepherd of the flock, and the Councils of the Church from Trent to Baltimore, sternly admonish us that it is the priest's duty to feed those lambs their spiritual food, and that whilst he may need and employ the aid of others, he cannot lawfully place upon them the entire responsibility of religious instruction in the school.

Unquestionably this is a danger in our parish-school system. And the evil does not stop at denying the children the religious instruction due to them from the priest. Any one with experience will admit that diligence in preparing catechetical instructions suited to the capacity of the children, gives a man a style and a power that add amazingly to his efficiency in the pulpit, when preaching to the people. For, after all, in the things of faith are they not all children? And do not they all love the simple, plain, though withal earnest and eloquent, catechetical style? Do they not thirst for the story, the illustration, the liturgical application, which form a large part of true catechetical instruction, and gladly come to hear more, when the conventional sermon often taxes their patience? And do they not need catechetical instruction? Of course they do, and our practical, pastoral Holy Father declares that we must give them such or faith will weaken. Our right, faithful discharge then of the preaching ministry toward the body of the faithful depends in no small measure on our assiduity in teaching the children Christian Doctrine.

Besides, its neglect alienates the children from their spiritual father, and weakens his hold on their devotion and affections. And this is a great loss. We all know moreover that a pastor's attention to the children seldom stops at them. They transmit the current, the impressions they receive, to

the parents and others at home. What an agency the earnest, zealous, and resourceful man can make of them to help tone up the whole parish! But I am treading well-worn paths. These things have all been said, and well said, over and over again. From every point of view, then, the pastor who fails to act as the teacher of his children, and thinks that others can supply for him, makes a mistake.

2. There is a second class of schools in which grade teachers do practically no thorough catechetical work, have absolutely no method of instruction, but are restricted to hearing the recitation of the Catechism, and perhaps some very superficial, verbal exposition of it, teaching prayers and other practices of devotion. Two or three times a week, sometimes oftener, reaching all the children once or twice a week, the pastor or assistant supplements this by an exposition of the Christian Doctrine, in some cases taking the pupils by single grades or rooms, in others assembling the whole school or several grades of it at a time, for instruction, the latter sometimes being put in the form of a sermon or discourse, not in the language of the children and the country, but in the tongue of their ancestors, which the children neither understand nor care to hear.

The reasons given for this restriction of grade teachers, for the most part religious, to the task of storing the child's memory with the raw material of religious truth to be fashioned and formed into proper shape afterwards by the hand of the pastor, seem to resolve into one or more of the following:

The grade teachers, it is alleged, are incapable of expounding the truth of religion through ignorance of the subject. Since they have had no adequate instruction themselves, how can they explain the difficult doctrines of faith exactly and thoroughly to the children.

Besides, they have not the requisite canonical mission. They have no business teaching religion in the full sense of the word. On the Apostles and their successors, the bishops and priests of the Church, was the injunction laid, "Go and teach ye all nations."

Quite in line with this reason it is sometimes urged that for the most part our grade teachers are women (good women to be sure, but, after all, women), in whose hands religious

instruction is liable to be characterized and weakened by emotionalism or sentimentality.

Again, there is the Apostolic charge,¹ "Let women keep silence in the churches." The school in its capacity of teaching religion is only an extension of the pulpit, of the church. Their office therefore of school teachers, even though they are consecrated religious, gives them no more right to act as instructors in religion in the class-room than it does to ascend the pulpit and enlighten the faithful therefrom. Let them confine their exertions to the words of the Catechism and Bible History, teach the prayers, and edify the pupils. The priests will do the rest.

Not a few excellent pastors take this view of the responsibility of teaching Christian Doctrine. Nor is it confined to the clergy. Teachers will be found who hold it, and direct their course accordingly, influenced however, I believe, more by a fear of their lack of knowledge and ability to explain the Catechism than by St. Paul's prohibition.

I believe that it is a mistake, that the reasons on which it is based are unsound, that the defects alleged in teachers are exaggerated or at any rate susceptible of remedy. But of all this presently.

3. Between these two extremes there is a third class of schools, teachers and pastors, following what may be termed a middle course, which I believe to be the right course, though I willingly admit a crying need of wider information, and improvement in methods, on the part of the teachers. The regular grade teachers, be they Brothers, Sisters, or seculars, do not confine themselves to hearing mere words and teaching prayers, but give a half hour or more every day to the *teaching* of Christian Doctrine, in its several departments, Catechism, Bible History, Liturgy, Prayers, and Pious Practices, explaining, illustrating, applying the truths of faith, more or less pedagogically and fruitfully, using perhaps different methods, but trying to the best of their ability to expound the Catholic doctrine to their pupils, instruct their intellects, form in them religious habits. The pastor then goes regularly and as often as he can to the class-room, and with the teacher as one of his auditors, supplements his or her work

¹ I Cor. 14: 34.

with his wider knowledge, his stronger personality, and the inestimable power of his pastorship and canonical mission.

This method of procedure is based on the conviction that the pastor, or his assistant, is indeed the official teacher of religion, in the school as well as in the pulpit. On him rests a grave responsibility to instruct the children. The divine commission "go and teach," whilst it concerns directly and primarily the bishops, the successors in the full sense of the word to the office and the powers of the Apostles, is and must be, by the very nature and scope of evangelical work, extended to him. But this does not by any means imply that others are excluded from a share in the labor and the merit of the glorious work, or that their efforts should be confined to the paltry business of hearing the words of the Catechism, supplemented by teaching of prayers and a few devotional practices. On the contrary, such a method, if it can be called method, violates the laws of sound pedagogy, lowers the ideals of our teachers, neglects to utilize a vast and a splendid power which the religious vocation has provided, and as a matter of fact is often impracticable. For say what you will of the pastor's duty in the class-room, he has many other grave obligations, which render it impossible, as a rule, for him to give to catechetical instruction the time it requires and the study and preparation necessary to do full justice to it, if he attempts to carry the burden alone. It would doubtless be preferable, if priests, themselves properly equipped for the work, could relieve the grade teachers entirely of this office. There may be cases in which this is possible, but I believe they are extremely rare.

And after all, why this reluctance to allow the grade teachers to explain the Catechism? They may not as a rule have the extent and breadth of theological knowledge possessed by those who have made a course of theology in a seminary, but they are not called upon to teach technical theology. Bishop Dupanloup, quoted by Spirago, speaking of the need of method in the teacher of Christian Doctrine, is of opinion that "the catechist who has a comparatively limited knowledge, but possesses the art of imparting the truths of religion in an excellent manner, will obtain far better results than the learned theologian who is lacking in method and practical skill."

So the great Bishop of Orleans recognized the possibility of successful catechizing on the part of a methodical teacher with comparatively limited knowledge. And bear in mind that he is not pleading the cause of those who would have your grade teacher merely get the words of the Catechism into the memory of the pupils. Of all authorities on catechetics he is perhaps the most unmerciful opponent of this process.

And what is there in the nature either of the divine science, or of their mental, moral, or physical constitution, to prevent our grade teachers from acquiring at least an ample sufficiency of information, and thus discharging profitably the work of true catechists, in all its departments; to teach in the fullest sense Catechism, illustrate it by stories from Bible History, the lives of the Saints, and other sources; trace its meaning and expression in the liturgy of the Church, with its ceremonies and feasts, correlate it with other studies, as Fr. Yorke so admirably advocated in his paper, and finally apply it all to the lives and conduct of the children? They may not have in its strict sense a canonical mission. Neither had our fathers and mothers when they planted the first seeds of divine truths in our tender souls, and turned our infant steps into the paths of virtue. The grade teachers in our schools, especially the religious teachers, are the representatives of the parents, and in consequence have a quasi-natural right and duty to train the children mentally and morally in religion. They may never have exercised their powers on the abstruse questions of speculative theology, grace, predestination, and free-will, and the rest; but who will assert that their charges will suffer loss in consequence?

Scholastic terminology may have no more meaning for them than the hieroglyphics on an Egyptian temple; but their daily dealings with children, their understanding of the child mind and its limitations, make it comparatively easy for them to utter the truths of faith in the language of the little ones, to reach down to them, a faculty which many who have sat at the feet of a Gamaliel find it hard to acquire after years of practice.

Few of them can read the *Summa Theologica* and marvel at the miracles therein wrought by the brain and pen of the Angelic Doctor. But they can find in any Catholic bookstore,

simple, solid, well-ordered, and pre-digested food for their religious taste and capacity, in excellent catechetical works in the vernacular.

They may not enjoy the "*gratia status sacerdotalis*," but is the arm of the Almighty thereby shortened? They too have a vocation and a glorious one; they have their special graces, albeit not those of the apostolic ministry. Might we not in this matter learn a lesson from the great catechist, the Vessel of Election, who carried the name of Christ over land and sea, "before the Gentiles and kings and the children of Israel," who speaks² with gratitude of "those women that labored with him in the Gospel," associating them "with Clement," a bishop, a pope, a disciple, and successor of Peter, "and the rest of his fellow laborers, whose names are in the book of Life."

And as to the inclination to the sentimental in religion which we have our attention called to occasionally by those in dread of the woman teacher, I confess I feel no alarm at it. I have seldom or ever seen any dangerous excess of it. Is the sentimental bred in us by some evil agency that we should fear it, or despise it, or neglect to use it? On the contrary, I respectfully submit that a little dash of emotion or sentimentality, or whatever you chose to term it, might improve the catechetical methods of some theologians of the sterner sex. I should fear more for its absence than for an excess of it. And if the religious charged with the instruction of the children were given the advantage of some such training in doctrine and catechetics as I am about to advocate, any undue inclination toward the sentimental in religion would be easily counteracted. Tenderly devoted as they are to the spiritual welfare of the children, anxious as a rule to have a part in the religious instruction, and fitted by their experience in teaching other branches to teach this also methodically, to say nothing of the power and influence of their religious vocation, their efforts would result quite universally in what many of us have undoubtedly witnessed here and there, that is, a splendid preparation of the soil of those young souls for the seed of the divine word to be sown by the pastor. This I conceive to be the true, legitimate scope of the grade teacher

² Phil. 4:3.

of Christian Doctrine, not to supplant the pastor but to aid him, rationally, pedagogically, and to the full extent of her powers and the capacity of the child mind. How easy and delightful the priest's task, and how fruitful, when the children are thus made ready for his labors, to amplify, strengthen, clarify, and apply authoritatively to life and conduct, the truths already imparted in the daily class, and by the grace of God bring them to fruition!

II.

MEANS TO SECURE THE RIGHT TEACHING OF CHRISTIAN DOCTRINE.

I have replied to the queries proposed in my subject, by summarizing the prevailing conditions as far as I have been able to ascertain them, and placing the responsibility for doctrinal teaching where I conceive it to belong, primarily and officially on the priest, and secondarily, but none the less truly and effectively, on the grade teacher. In this sense we understand the question, How should Christian Doctrine be taught? It was surely not the intention of those who assigned this subject, to require an exposition of the *methods* of teaching Christian Doctrine. Some of the very best papers read before this Association, notably in Cleveland, Milwaukee, and Cincinnati, treated of methods.

It may be profitable and comes, I think, within the scope of my subject, to devote the remainder of this paper to an inquiry into the means by which our teachers may be equipped for their work of instructing in Christian Doctrine. This equipment may be said to be threefold: first, a proper conception of their duty to teach and teach effectively Christian Doctrine; secondly, a sufficient knowledge of the subject-matter; thirdly, a definite, sound method of teaching. What is being done, what might still be done to fit those who are preparing for the work of catechists, in these three respects?

I. SEMINARIANS.

The official teacher of Christian Doctrine in our schools is the priest, and the priest is in some measure prepared for his work in the seminary, though all are agreed that the preparation should not end there. It can not be questioned that those engaged in parish-school work have reason to be

deeply interested in what the seminaries are doing for the training of catechists. But it is not my purpose to make any extended observations on the manner in which seminary authorities and instructors are discharging this important duty. The wise, experienced, and zealous brethren of the Seminary Department are fully competent to handle the problem of teaching catechetics in the seminary. That they are deeply conscious of the importance of the matter, is quite evident from a perusal of the two papers, the one of Dr. Shields and the other of Dr. Duffy on the Teaching of Pedagogy in the Seminary, and the discussions which followed, to be found in the report of the New York meeting, five years ago.

Dr. Duffy says: "Every priest is, or ought to be—the Holy Father says so—a catechist. And here we are face to face with a need which, I think it will be generally admitted, the seminary course, as at present organized, does not begin to meet. Writers on Pastoral Theology insist that the priest himself should be a teacher of religion in the parochial or Sunday school; and we all deplore that religious teaching is behind secular in organization and method; but the young priests still begin their active labors with scarcely an idea of how to teach a class or organize a school."

Again: "We have a few books like Spirago-Messmer, which are very helpful, but I think it safe to say that the thorough reorganization of Catholic Sunday school teaching depends on the initiative of the seminaries."

In the discussion of the paper Monsignor O'Connell observes: "No one can deny that much of our labor is lost because of the inefficient teachers in our schools and Sunday schools. Much of this could certainly be remedied if our priests were grounded in the principles of pedagogy."

Dr. Maher, S.S., follows: "We must prepare our seminarians to be successful catechists; this can only be done in general by training. On account of the great importance of catechetics I think that the homiletic class for one year should be devoted to methods of catechizing."

Dr. Dyer adds: "The power of teaching is instinctive in some; it can be trained and drawn out by a practical course in pedagogy. We must admit that many of our young priests undertake the important work of teaching with a de-

plorable lack of preparation. Of course, they receive a general training for this work by their own studies. If they learn right methods of study, they are learning too how to teach others to study. But this is far from sufficient. A special training should be given in the seminary, and in particular, the methods of catechizing should be taught."

The efforts and experiments of various seminaries to meet the needs were also set forth by different speakers, notably that of giving seminarians opportunities for catechetical practice in neighboring Sunday schools, the advisability of which, however, was questioned by some. All this is perhaps ancient history; it took place five years ago. Maybe more definite and efficient plans for teaching the pedagogy of Christian Doctrine are now in operation in many seminaries. We hope so, and the fact that the matter has scarcely been alluded to since in the Seminary Department, might be taken as an indication that the excellent suggestions of the writers of the papers have been acted upon and are bringing results.

One thing seems to be generally admitted by them, and it may be well to emphasize it here. The successful catechist, unlike the poet, is made, not born. And to make him, something more than the ordinary course of philosophical and theological studies is required. Even Sacred Orders cannot supply for a lack of catechetical training; and whilst experience is of great value in acquiring any art, at best the way of the catechist is long, and winding, and weary, and beset with many failures, unless at the outset he is provided with sound principles and sees clearly ahead.

Now is this truth fully realized by our ecclesiastical students? Is not the class of catechetics, where there is such a class, frequently one of the loafing classes, the standing jokes of the course? Are our students when receiving the immediate preparation for the practical work of the priesthood, notably the school work, and catechetical work, well impressed with the vital importance of this part of the teaching ministry? The Third Penary Council of Baltimore (Par. 201) puts the duty concisely and emphatically: "*Et primo ad sacerdotes quod spectat, statuimus ut jam in seminariis candidati S. Theologiae sedulo edoceantur, unum ex praecipuis sacerdotum officiis, praesertim hisce nostris temporibus, esse Chris-*

tianam juventutis institutionem." Which may be rendered thus: "And in the first place as far as priests are concerned, we decree, that back in the seminaries students of Sacred Theology be earnestly taught that one of the principle duties of priests, especially in this our time, is the Christian training of youth."

Necessary then as a knowledge of theology, or better, Catechism in its true, complete sense is, and an acquaintance with sound pedagogical methods, I am of the opinion that the third requirement above mentioned is more fundamental and perhaps not sufficiently attended to, i. e., a profound conviction in the mind of the seminarist that this is a most important business, that it offers to the young priest of zeal splendid opportunities to employ his best talents and accumulate great merit, that thorough preparation for it is necessary, that neglect of such preparation is wrong, and the hope that skill and success will come somehow or other with so-called experience is a delusion and a snare.

Besides providing a capable professor of catechetics, a live, earnest man, himself convinced of the need of his branch, at once scientific and practical, conversant with pastoral duties and school conditions, provided with a sound method and familiar with all that is comprised in the term Christian Doctrine, acquainted besides with the child mind and skilled in the language of the child, emancipated once he enters the field of catechetics from scholastic forms and medieval phraseology; besides this, the seminary ought to lay mighty stress on the above truths, and employ all the agencies at its command to form, strengthen, and make live in its atmosphere, what Dr. Knecht, that master of catechists, styles, "the catechetical spirit," without which all your efforts to train ecclesiastical students, or any other students, in the art of catechizing, will fail. "*Sedulo edoceantur*," says Baltimore. To particularize might be regarded as presumptuous; but we may venture to observe that the mere existence of a class of Catechetics or Homiletics and the asseverations of its importance by the professor thereof, will hardly fulfill the mandate of the Council, or suffice to create and sustain such catechetical spirit. Students are admonished of the grave importance of so many subjects in the curriculum that unfortunately they do

sometimes suspect their professors of exaggeration. I can remember when we were told that our literary salvation, so to speak, would be gravely imperiled, without a mastery of Greek, and later on that our Scriptural knowledge would be a very hazy thing if we neglected our Hebrew. But very few believed it, and, as the phrase of the day puts it, they were willing to take a chance. Possibly many seminarians take a similar view of catechetics.

2. GRADE TEACHERS.

The auxiliaries of the priest in the teaching of Christian Doctrine are the grade teachers, for the most part the men and women of the religious teaching orders. What sort of preparation do they receive for the work, and how can it be improved?

That our Brothers are well trained for catechetical work can easily be inferred from the splendid papers of Brother Baldwin on the Teaching of Catechism and Brother John Waldron on the Teaching of Bible History, read at the Cleveland meeting in 1906. The Bull of Approbation of Pope Benedict XIII for the Society of the Brothers of the Christian Schools, and the purpose of St. John Baptist de La Salle in founding his order, cited by Brother Baldwin, plainly demand a thorough preparation of the Brothers of the Christian Schools for the work of instructing the youth committed to their care. They are charged with "imbuing the minds of the children with the precepts of Christianity and of the Gospel, and impressing on their hearts the Commandments of God, the laws of the Church, and all other things necessary to salvation." They are warned by their Founder "not to rest satisfied with storing the child's memory, for this is the very least important part."

Brother John Waldron requires in the teacher of Bible History "a general and exact acquaintance with Sacred History, covering its entire field, not limited to a mere knowledge of historical facts, but including a comprehensive knowledge of the geography of Sacred History, and at least that much of the archeology of Palestine as will give a knowledge of the manners and customs of the people of God; also familiar knowledge of how and where to refer to in the Sacred History and its commentaries, for desirable material in the

illustrations of doctrinal or moral lessons; also a clear conception of the correlation of its different facts, as, for instance, the relation between the fall of our first parents and the mysteries of the Incarnation and Redemption. A thorough course in the best methods of teaching Bible History in all the grades, under all conditions, with all the latest and best appliances in the way of illustrations, charts, books, etc." And besides this thorough, elaborate, remote preparation, a proximate preparation and an immediate preparation are outlined, a program which, if carried out, ought surely to satisfy the demands of the most exacting.

I have been informed in fact that the Brothers of the Christian Schools are obliged in the course of their training to cover the whole field of Christian Doctrine in the thorough manner outlined by the Brothers from whose papers I have quoted. Perhaps the discussion of this paper will bring out from some of the Brothers a detailed exposition of the plans of these teaching communities. I shall leave the matter in their hands and pass to the consideration of what is being done by the communities of women.

In this connexion the following statement by Brother John is very interesting: "This remote preparation would be incomplete without a thorough course in the best methods for teaching Bible History in all the grades, under all conditions, with all the latest and best appliances in the way of illustrations, charts, books, etc. Those of us who are familiar with the prescriptions and directions of most of the religious congregations in the matter of the study of religion and its kindred branches, know how seriously this phase of my subject [i. e. the thorough course in methods, etc.] has entered into the recent plans and efforts of religious superiors for the formation of their subjects."

I can not lay claim to familiarity with the "prescriptions of most of the religious communities in the matter of the study of religion," but I am familiar with the actual practice of many of them. I have been reliably informed of the actual practice of several others, and I believe I could make a very good guess at the actual practice of a great many more. And I can give it as the sum total of my experience, information, and belief, that a very large number of our religious teachers receive little

or no methodical preparation for the teaching of religion, but begin and continue the work of religious instruction of children, supplied with scarcely more than a word knowledge of the Catechism and facts of Bible History, and an acquaintance with some prayers and little devotional practices. A few perhaps are given the opportunity to acquire the extensive information and knowledge of methods outlined above. A good many receive *some* instruction in the years of novitiate or training, which they doubtless endeavor to use afterwards to the advantage of their pupils; but I believe that this instruction is meagre and inadequate, received in most cases from a member of the community who can lay no claim herself to such instruction as would qualify her to train teachers. And if they are ill-prepared at the beginning of their teaching career, they seldom improve during it.

It is easy enough for our Sisters to find justification for this condition in lack of time, stress of secular branches, and what not. The result of it all is, that in a great many schools there is little thorough instruction of the children, unless the priest has the time and inclination and skill to supply the deficiency, and frequently he is wanting in one or another of these requirements, and the pupils of our parish schools, as far as the extent and quality of religious instruction are concerned are very often little better situated than the public-school children who come to Sunday school. The religious atmosphere; of course, is there—the practices of piety, and all that—and I esteem them highly; but my subject is the Teaching of Christian Doctrine, strictly so called, and to that I wish to adhere.

Fr. Yorke in his grand paper, presented to this Association at Milwaukee in 1907, pleaded not for education in religion, but for religious education, a vitalizing of the whole course of school training with religion. Nothing else is worthy of us, he declared. And I agree with him. Instruction or education in religion is not our ideal, it is not enough where we can do better.

But in the name of justice let us have at least instruction in religion and *instructors* in religion. How often do we hear the lament of teachers that it is hard to teach Catechism; the subject is dry; the children take little interest in it and easily forget it. Can you blame the poor children? If they had

to recite the tables in arithmetic and the rules of grammar, and columns of words of the language day after day, and year after year, how long would they stand such a process? Christian Doctrine is *not* hard, the subject is *not* dry, and the children find it of absorbing interest—when they are taught it right. It is simply delightful when they are given a taste of its flesh and blood, and not compelled eternally to munch the dry-bones of its formulas.

Religious education, to come back to Fr. Yorke's contention, that informing of history and geography and literature and the rest, with religion, so that our schools may be truly religious schools, is only a beautiful fancy, an idle dream, unless our teachers themselves are given a religious education.

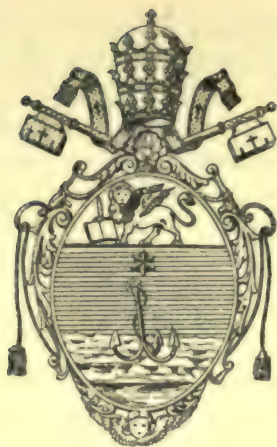
Now the practical question presents itself, How can our teachers obtain this requisite training? No amount of teaching will avail much, unless, as in the case of the seminarians, they are deeply convinced that their paramount duty as instructors of Catholic youth in Catholic schools is to give themselves heart and soul to the work of their own preparation in religion. This work should be well begun before they are sent into the class-room, and continued as long as they have the privilege of teaching children Christian Doctrine. We priests are admonished that it is a rash thing to proceed on the "*dabitur vobis*" principle, and attempt to instruct the faithful, especially the children, without at least a careful consideration of our subject and a well-ordered plan of procedure. And I venture to say that many of us have been forcibly reminded sometime or other in our career of the wisdom of the admonition. The class teacher, as far as Christian Doctrine is concerned, surely enjoys no exemption from the rule. She should give to her preparation for the daily lesson in Christian Doctrine at least as much time and application as she gives to that of her arithmetic and language and geography. Now when it is remembered that the ground to be covered by a teacher in the course of her year's work with a class of children, is not so very extensive, if the course in religion is well planned, this immediate preparation is not such a formidable task, provided she has received the requisite previous instruction, has a facility in the use of a pedagogical method, and is provided with the books and pictures and other aids to her work. One thing is certain: she can not be ex-

pected to acquit herself successfully of her task if her only tool is a three-cent Catechism.

I have already referred to the inability of the instructors of the teachers in the training school or novitiate. What is the remedy? It is not an uncommon thing for religious superiors to obtain the aid of expert instructors even among seculars, for physics and drawing and penmanship and languages. Surely Christian Doctrine merits at least equal consideration. They ought to be provided with capable instructors in religion, and such are to be looked for, it is needless to say, among the priests. I am informed that in New York the members of the Confraternity of Christian Doctrine, as a rule public-school teachers, have their regular courses in doctrine, conducted by priests, to equip them for the work of Sunday school teaching. A blessing on their zeal! Is it too much to expect that the same attention be devoted to the religious employed in our schools? I am aware that a good deal has been done in this line by means of summer institutes and correspondence courses by the professors of the Catholic University, and perhaps others. But I believe that such work, beneficial though it is, is largely preparatory, or fundamental. I plead for an ample extension of it, a concrete, practical, detailed application of it to the matter of the daily class. I believe that our Superintendents and Community Inspectors and other school superiors could busy themselves in no more profitable way than by fostering this "catechetical spirit," and urging on the proper authorities the organization of regular classes in Christian Doctrine on free days throughout the year, for all the Sisters in the novitiates, and as many of the actual teachers as can be reached. Priests can be found who will give their time to the work. Methods can be agreed upon, and it is essential that they be uniform at least throughout the same community. The Sisters, I can say from experience, are painfully conscious of their deficiencies and eager for the opportunity to absorb all the Christian Doctrine you can give them. The pastors will heartily approve of the work, when they realize, as they surely will in time, that you are lightening their burden and providing them with intelligent, zealous, auxiliaries in the great work of instructing their children in religion.

E. F. GIBBONS.

Attica, N. Y.



Analecta.

ACTA PII PP. X.

I.

ERECTIO ABBATIAE BELMONTENSIS IN "ABBATIAM NULLIUS.

Pius Episcopus, Servus Servorum Dei.

Ad perpetuam rei memoriam.

Apostolicam in singulas Orbis terrarum Ecclesias providentiam, paterna sollicitudine protendentes, id etiam animadvertimus atque adeo ad majorem Dei gloriam, animarum salutem et Religiosorum ordinum decus et incrementum perspeximus fore valde opportunum ut peramplus Carolinae Septentrionalis apostolicus vicariatus in foederatis Americae statibus iam aptius commodiusque ad Abbatiam nullius erigendam circumscribatur. Idcirco perjucunde excepimus preces Nobis delatas a Venerabili Fratре Nostro Leone Haid Episcopo titulari Messenensi ac Carolinae Septentrionalis Vicario Apostolico, suffragiis tam Eminentissimi Cardinalis Archiepiscopi Baltimorensis, quam Apostolici in foederatis Americae statibus Delegati suffultas, quibus proponebat dismembrationem perampli Carolinae Septentrionalis apostolici vicariatus in foederatis Americae statibus. Cum in praesentibus rerum ad-

junctis nondum possit, juxta constitutionem Nostram incipientem *Sapienti consilio* die vigesima nona Junii anni Domini millesimi nongentesimi octavi editam, in dioecesim, seu dioeceses erigi, atque ita ad ius commune deduci; Nos, haec omnia probe noscentes, ut quaedam saltem eiusdem territorii pars sub communi Ecclesiae lege statim ponatur, ad maiorem Dei gloriam et animarum salutem procurandam, atque ad splendidius Ordinis Sancti Benedicti decus in illis regionibus obtinendum, territorium illud, quod finibus inferioribus statuendis continetur, e vicariatu Apostolico Carolinae Septentrionalis seiungere, ac regimini et jurisdictioni coenobii, cui nomen Sanctae Mariae Auxiliatricis apud Belmont, Ordinis Sancti Benedicti, subiicere, simulque in abbatiam nullius erigere in eum qui sequitur modum decrevimus. Quae cum ita sint, exquisita prius Venerabilium quoque Fratrum Nostrorum Sanctae Romanae Ecclesiae Cardinalium, qui negotiis sive consistorialibus sive propagationis fidei expediendis praepositi sunt, sententia, ac suppleto, quatenus opus sit, quorum intersit, aut sua interesse praesumant consensu, de Apostolicae potestatis plenitudine totam regionem, quae civilibus constat comitatibus, Gaston, Lincoln, Cleveland, Rutherford, Polk, Catawba, Burke, et McDowell nuncupatis ab universo territorio memorati vicariatus apostolici Carolinae Septentrionalis, ad quod hactenus pertinuit, dividimus et sejungimus, ipsamque coenobio Sanctae Mariae Auxiliatricis Belmontensis pariter denominandam, sub regimine et jurisdictione Abbatis pro tempore eiusdem Monasterii erigimus ac constituimus, ita ut praedictum coenobium cum adnexo territorio deinceps ad omnes juris effectus sit vere et proprie nullius dioecesis, Sedique Apostolicae immediate subjectum. Huius autem Monasterii Sanctae Mariae Auxiliatricis Belmontensis, ecclesiam, in abbatialem ecclesiam erectae abbatiae nullius iisdemque servatis invocatione ac titulo, constituimus, item in eo sedem et dignitatem abbatialem ad instar episcopalis dignitatis erigimus et instituimus, pro uno abbate, a coenobii titulo designando, qui ecclesiae monasterio ac regioni uti supra definitae praesit, atque jura omnia, officia, munia habeat et exerceat, iisdemque honoribus ac praerogativis, quibus Praesules cathedralium ecclesiarum in America Septentrionali utatur et gaudeat, iis tamen exceptis, quae titulo oneroso, vel peculiari indulto ob-

tenta fuerint, aliisque, quae de jure privative ad Episcopos pertineant. Concedimus etiam eiusdem abbatae nullius abbati cetera jura et privilegia, quae abbatibus nullius diocesis ex ordine Sancti Benedicti sunt communia, quibusve apostolico indulto frui solent; capitulo autem abbatiali, ex monachis memoratis coenobii, quum fieri poterit, constituendo, onera imponimus atque jura et privilegia largimur, ad quae tenentur et quibus fruuntur monachi capitulorum aliarum abbatialium ecclesiarum nullius diocesis ex Ordine Sancti Benedicti. Cetera vero omnia quae res, personas, jura, officia, seminarium abbatiale, taxam ab abbate solvendam, aliaque id genus respiciunt, statuimus ut firma et rata secundum canonicas sanctiones, in primis Concilii Tridentini decreta, ac recentiores Sanctae Sedis decisiones, quae illas praesertim regiones attingunt, manere debeant. Et cum necesse sit ut congruis proventibus et redditibus dotatio hujus novae abbatae nullius constituatur, pro abbatis mensa, capituli et seminarii dote, divini cultus piorumque operum expensis, redditus et bona attribuimus, quibus coenobium ipsum Sanctae Mariae Auxiliatricis Belmontensis actu potitur et gaudet, quaeque in posterum obtinebit. In hac tamen abbatia nullius erigenda et finibus supra statutis eidem assignandis expresse Nobis et apostolicae Sedi facultatem reservamus quamlibet dismembrationem, seu novam ipsius abbatae circumscriptionem, libere decernendi quandocumque hoc in Domino opportunum visum fuerit, nullo in id abbatis et Capituli abbatialis ecclesiae assensu exquisito, neve ulla attributa territorii compensatione. Praeterea volumus, praefatus Leo Haid, praesens Abbas coenobii Sanctae Mariae Auxiliatricis Belmontensis, sit et maneat primus Abbas novae erectae abbatae nullius, atque ipse eiusve in abbatiali dignitate successores exerceant quoque munia et officia vicarii apostolici in reliqua regione Carolinae Septentrionalis ad eiusdem et Apostolicae Sedis nutum, quo vero hoc duplex munus abbatis nempe et vicarii apostolici, rite obire valeant, et quousque haec rerum conditio permanebit, facultatem eis tribuimus residentiam canonicam in abbatae nullius et in vicariatus apostolici Carolinae Septentrionalis territorio alterius, discreto ipsorum iudicio, statuendi. Praesentes quoque Litteras de subreptionis vel obreptionis, aut nullitatis vitio, seu intentionis Nostrae, aut quolibet alio defectu quamtumvis juridico et sub-

stantiali, etiam ex eo, quod omnes et singulis in praemissis quomodolibet interesse habentes, vel habere praesumentes, praesentibus non consenserint, ac causae propter quas praemissa omnia et singula emanarunt minime sufficienter examinatae fuerint et ex quocumque alio capite notari, impugnari, invalidari vel in controversiam reduci ac eas semper et perpetuo validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, atque ab omnibus ad quos spectat inviolabiliter observari debere et si secus super his a quoquam quavis auctoritate, scienter vel ignoranter contigerit attentari irritum et inane esse et fore volumus atque decernimus. Quocirca Venerabili Fratri Nostro Diomedei Falconio, Archiepiscopo titulari Larissensi, atque in foederatis Americae Septentrionalis statibus Apostolico Delegato, per easdem praesentes committimus et mandamus, quatenus ad exequutionem praemissorum omnium procedat, opportunas et necessarias ei tribuendo facultates, quibus is alteram quoque personam in ecclesiastica dignitate constitutam subdelegare valeat, ita quod idem Diomedes Antistes, eiusve sudelegata persona ea cuncta possit ordinare, disponere, declarare ac etiam definitive, appellatione super quacumque quaestione, si qua forsitan inciderit, penitus remota decernere, quae opportuerint ad totum hoc negocium probe feliciterque perficiendum. Non obstantibus Nostris et Cancellariae Apostolicae regulis de jure quaesito non tollendo ac Lateranensis Concilii novissime celebrati, dismembrationes perpetuas, nisi in casibus a jure permissis fieri prohibente, aliisque etiam in Synodalibus, provincialibus generalibusque conciliis editis vel edendis, specialibus vel generalibus Constitutionibus et Ordinationibus Apostolicis, dictaeque Abbatiae etiam juramento confirmatione Apostolica vel quavis firmitate alia roboratis statutis et consuetudinibus privilegiis quoque, indultis et concessionibus quavis individua mentione dignis, quibus omnibus et singulis pro illorum sufficienti derogatione de illis eorumque totis tenoribus specialis, specifica, non autem per clausulas generales idem importantes mentio habenda foret, praesentibus pro sufficienter expressis habentes, illis alias in suo robore permansuris, latissime et plenissime specialiter et expresse pro hac vice dumtaxat, harum serie derogamus, ceterisque contrariis quibuscumque. Volumus autem quod dictus Diomedes Antistes et ejus sub-

delegata persona infra sex menses ad hanc Apostolicam Sedem transmittere teneatur exemplar authentica forma exaratum quorumvis decretorum in exequutione ipsa ferendorum ut haec etiam in Archivio Congregationis Consistorialis ad perpetuam rei memoriam et normam conserventur. Volumus etiam quod praesentium Litterarum transumptis, etiam impressis, manu tamen alicuius Notarii publici subscriptis, et sigillo alicuius personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides in iudicio et extra illud adhibeatur, quae eisdem praesentibus adhiberetur si forent exhibitae vel extensae. Nulli ergo omnino hominum liceat hanc paginam Nostrae dismembrationis, exceptionis, erectionis, institutionis, concessionis indulti, decreti, mandati, derogationis et voluntatis infringere vel ei ausu temerario contraire; si quis autem hoc attentare praesumpserit indignationem Omnipotentis Dei ac Beatorum Petri et Pauli Apostolorum Ejus se noverit incursum. Datum Romae apud Sanctum Petrum anno Domini millesimo nongentesimo decimo, sexto idus Junii, Pontificatus Nostri anno septimo.

PIUS PP. X.

II.

MOTU PROPRIO QUO QUAEDAM STATUUNTUR LEGES AD MODERNISMI PERICULUM PROPULSANDUM.

(*Continuatur.*)

DE SACRA PRAEDICATIONE.

Quandoquidem praeterea diuturna observatione sit cognitum Nobis, episcoporum curis ut annuntietur divinum Verbum pares non respondere fructus, idque, non tam audientium desideriae, quam oratorum iactantiae tribuendum putemus, qui hominis verbum exhibent magis quam Dei, opportunum censuimus, latine versum evulgare atque Ordinariis commendare documentum, iussu Decessoris Nostri fel. rec. Leonis XIII a Sacra Congregatione episcoporum et regularium editum die XXXI mensis Iulii anno MDCCCXCIV et ad Ordinarios Italiae atque ad religiosarum Familiarum Congregationumque moderatores transmissum.

I.º “ Et in primis quod ad ea pertinet virtutum ornamenta quibus sacri oratores emineant potissimum oportet, caveant ipsi

Ordinarii ac religiosarum familiarum Moderatores ne unquam sanctum hoc et salutare divini verbi ministerium iis credant qui nec pietate in Deum nec in Christum Filium eius Dominum nostrum caritate ormentur ac redundant. Istae enim si in catholicae doctrinae praeconibus desiderentur animi dotes, quavis tandem ii polleant dicendi facultate, aliud nihil profecto praestabunt quam *aes sonans, aut cymbalum tinniens*:¹⁸ neque unquam id ipsis suppetet a quo evangelicae praedicationis vis omnis ac virtus derivatur, studium videlicet divinae gloriae aeternaeque animorum salutis. Quae quidem oratoribus sacris apprime necessaria pietas, eluceat oportet etiam in externa vitae eorundem ratione: ne sermone celebratis praeceptis institutisque christianis disserentium mores refragentur: neve iidem opere destruant quod aedificant verbo. Ne quid praeterea profani pietas eiusmodi redoleat: verum ea sit praedita gravitate, ut probet eos esse revera *ministros Christi, et dispensatores mysteriorum Dei*.¹⁹ Secus enim, ut scite animadvertit Angelicus, *si doctrina est bona et praedicator malus, ipse est occasio blasphemiae doctrinae Dei*.²⁰—At vero pietati ceterisque christianis virtutibus comes ne desit scientia: quum et per se pateat, et diuturna experientia comprobetur, nec sapiens, nec compositum, nec frugiferum dicendi genus posse ab iis afferri, qui doctrina, praesertim sacra, non affluant, quique ingenua quadam freti celeritate verborum, suggestum temere adscendunt ac ferme imparati. Hi profecto aerem verberant, et inscii divina eloquia contemptui obiciunt ac derisioni; plane digni quibus aptetur divina illa sententia: *Quia tu scientiam repulisti, repellam te, ne sacerdotio fungaris mihi*.²¹

2.^o “ Igitur episcopi et religiosarum familiarum antistites divini verbi ministerium ne cui sacerdoti committant, nisi ante constiterit, ipsum esse pietatis doctrinaeque copia rite instructum. Iidem sedulo advigilent ut ea tantum pertractanda sumantur, quae sacrae praedicationis sunt propria. Quae vero eiusmodi sint Christus Dominus tunc aperuit quum ait: *Praedicate evangelium . . .*”²² *Docentes eas servare omnia quaecumque mandavi vobis*.²³ Ad quae verba apte S. Thomas: *Praedicatores debent illuminare in credendis, dirigere in operandis*.

¹⁸ I Cor. 13: 1.¹⁹ I Cor. 4: 1.²⁰ Comm. in Matth. 5.²¹ Os. 4: 6.²² Marc. 16: 15.²³ Matth. 28: 20.

*vitanda manifestare, et modo comminando, modo exhortando, hominibus praedicare.*²⁴ Et sacrosanctum Concilium Tridentinum: *Annuntiantes eis vitia, quae eos declinare, et virtutes quas sectari oportet, ut poenam aeternam evadere et caelestem gloriam consequi valeant.*²⁵ Quae omnia fusiore calamo persequutus f. r. Pius IX, haec scripsit: *Non semetipsos, sed Christum crucifixum praedicantes, sanctissimae religionis nostrae dogmata et praecepta, iuxta catholicae Ecclesiae et Patrum doctrinam, gravi ac splendido orationis genere, populo clare aperteque annuncient; peculiaria singulorum officia accurate explicant, omnesque a flagitiis deterreant, ad pietatem inflamment, quo fideles, Dei verbo salubriter resecti, vitia omnia declinent, virtutes sectentur, atque ita aeternas poenas evadere et caelestem gloriam consequi valeant.*²⁶ Ex quibus omnibus perspicuum fit, symbolum Apostolorum, divinum decalogum, Ecclesiae praecepta, Sacramenta, virtutes ac vitia, sua cuiusque conditionis officia, novissima hominis et cetera id genus aeterna vera, haec esse propria argumenta de quibus oporteat concionari."

3.^o "Sed rerum talium copiam et uberrimam et gravissimam recentiores divini verbi ministri haud raro nil pensi habent; uti obsoletum quid et inane negligunt ac paene abiiciunt. Hi nimirum quum probe compertum habeant recensita rerum momenta captandae populari gratiae, cui tantum inhiant, minus esse idonea; *quae sua sunt quaerentes, non quae Iesu Christi,*²⁷ eadem plane seponunt; idque vel ipsis quadragessimae diebus ac reliquis solemnioribus anni tempestatibus. Una vero cum rebus immutantes nemina, antiquis concionibus recens quoddam ac minus recte intellectum alloquendi sufficiunt genus, quod CONFERENTIAM dicunt, menti cogitationique alliciendae magis aptum quam impellendae voluntati atque instaurandis moribus. Hi profecto haud secum reputant conciones morales omnibus, *conferentias* vix paucis prodesse; quorum si moribus diligentius perspectum foret per inculcatam saepe castitatem, animi demissionem, obsequium in Ecclesiae auctoritatem, hoc ipso praeiudicatas de fide opiniones exuerent lucemque veritatis promptiore animo exciperent. Quod enim complures de religione prave sentiunt,

²⁴ Loc. cit.²⁵ Sess. v, cap. 2, *De Reform.*²⁶ Litt. ENC. IX NOV. MDCCCLVI.²⁷ Philip. 2:21.

maxime inter catholicas gentes, id effrenatis animi cupiditatis potius est tribuendum, quam vitio aberrantis intelligentiae, secundum divinam sententiam: *De corde exeunt cogitationes malae... blasphemiae.*²⁸ Hinc Augustinus Psalmistae referens verba: *Dixit insipiens in corde suo: non est Deus,*²⁹ commentatur: *in corde suo, non in mente sua."*

4.^o "Haec tamen non ita sunt accipienda quasi sermones id genus per se omnino sint improbandi, quum contra, si apte tractentur, perutiles possint esse aut etiam necessarij ad refellendos errores, quibus religio impetitur. Sed amovenda omnino est a suggestu pompa illa dicendi, quae in quadam rerum contemplatione magis quam in actione versatur; quae civitatem spectat propius quam religionem; quae denique specie nitet melius quam fructuum ubertate. Ea nempe omnia commentariis et academiis magis accommodata, dignitati atque amplitudini domus Dei minime congruunt. Sermones autem, seu *conferentiae*, quae propositam habent religionis tuitionem contra hostiles impugnationes, etsi quandoque necessarij, non omnium tamen humeris apti sunt, sed validioribus. Atque ipsis quidem oratoribus eximiis magna est adhibenda cautela, quod eiusmodi defensiones haberi non decet nisi ubi tempus aut locus aut audientium conditio eas necessario postulent, spesque adsit non fore fructu vacuas: cuius rei iudicium legitimum penes Ordinarios esse ambiget nemo. Oportet praeterea in sermonibus id genus probandi vis sacris doctrinis multo plus quam humanae sapientiae verbis innitatur, omniaque nervose dicantur ac dilucide, ne forte mentibus auditorum haereant altius impressae falsae opiniones quam opposita vera, neve obiecta magis quam responsa percellant. Ante omnia vero illud cavendum, ne talium sermonum frequentia moralium concionum dignitatem deminuat ab usuve removeat, quasi hae inferioris ordinis essent ac minoris faciendae prae pugnaci illo dicendi genere, adeoque concionatorum et auditorum vulgo relinquendae; quum contra verissimum sit conciones de moribus plerisque fidelibus esse maxime necessarias; dignitate vero contentiosis disceptationibus minime cedere; ita ut vel a praestantissimis oratoribus, coram quovis elegantiori frequentiori-que coetu, saltem identidem summo cum studio essent ha-

²⁸ Matth. 15: 19.

²⁹ Psal. 13: 1.

bendae. Quod nisi fiat, multitudo fidelium cogetur audire semper loquentem de erroribus, a quibus plerique ipsorum abhorrent; nunquam de vitiis ac noxis, quibus eiusmodi auditoria prae ceteris inficiuntur."

5.° "Quod si vitiis haud vacat argumenti delectus, alia, eaque graviora etiam, querenda occurrunt si animum quis referat ad orationis speciem ac formam. Quae, prout egregie edisserit Aquinas, ut reapse sit *lux mundi*, tria debet habere *praedicator verbi divini*: *primum est stabilitas, ut non deviet a veritate*: *secundum est claritas, ut non doceat cum obscuritate*: *tertium est utilitas, ut quaerat Dei laudem et non suam*.³⁰ At vero forma hodierna dicendi saepenumero, non modo longe abest ab illa evangelica perspicuitate ac simplicitate quae iisdem deberet esse propria, sed tota posita est in verborum anfractibus atque abditis rebus, quae communem populi captum excedunt. Dolenda sane res ac prophetae deflenda verbis: *Parvuli petierunt panem, et non erat qui frangeret eis*.³¹ Sed illud etiam miserius, quod saepe his concionibus deest illa species religionis, afflatus ille christianae pietatis, illa denique vis divina ac Sancti Spiritus virtus interius loquentis et ad bonum pie permoventis animos: qua sane vi ac virtute sacris praeconibus semper essent usurpanda Apostoli verba: *Sermo meus, et praedicatio mea, non in persuasibilibus humanae sapientiae verbis, sed in ostentione spiritus et virtutis*.³² Idem contra freti *persuasibilibus* humanae sapientiae verbis, vix aut ne vix quidem animum ad divina eloquia intendunt et ad Scripturas Sanctas, quae sacrae praedicationi potiores uberiorisque recludunt latices, uti diserte docebat nuper Sanctissimus Dominus Leo XIII hisce verbis gravissimis:—"Haec propria et singularis Scripturarum virtus, a divino afflatu Spiritus Sancti profecta, ea est quae oratori sacro auctoritatem addit, apostolicam praebet dicendi libertatem, nervosam victricemque tribuit eloquentiam. Quisquis enim divini verbi spiritum et robur eloquendo refert, ille non loquitur *in sermone tantum, sed et in virtute, et in Spiritu Sancto, et in plenitudine multa*.³³ Quamobrem ii dicendi sunt praepostere improvideque facere, qui ita conciones de religione habent et

³⁰ Loc. cit.

³² I Cor. 2:4.

³¹ Thren. 4:4.

³³ I Thess. 1:5.

praecepta divina enunciant, nihil ut fere afferant nisi humanae scientiae et prudentiae verba, suis magis argumentis quam divinis innixi. Istorum scilicet orationem, quantumvis nitentem luminibus, languescere et frigere necesse est, utpote quae igne careat sermonis Dei, eamdemque longe abesse ab illa, qua divinus sermo pollet virtute: *Vivus est enim sermo Dei, et efficax, et penetrabilior omni gladio ancipiti: et pertingens usque ad divisionem animae ac spiritus.*⁸⁴ Quamquam hoc etiam prudentioribus assentiendum est, inesse in sacris Litteris mire variam et uberem magnisque dignam rebus eloquentiam; id quod Augustinus pervidit diserteque arguit,⁸⁵ atque res ipsa confirmat praestantissimorum in oratoribus sacris, qui nomen suum assidue Bibliorum consuetudini piaequae meditationi se praecipue debere, grati Deo, affirmarunt.”⁸⁶

“En igitur eloquentiae sacrae fons facile princeps, Biblia. Sed qui ad nova exempla componuntur praecones, dicendi copiam non e fonte hauriunt aquae vivae, sed abusu haud sane ferendo, se ad *humanae sapientiae cisternas dissipatas* convertunt, et seposita doctrinâ divinitus inspirata, vel Ecclesiae Patrum et Conciliorum, toti sunt in profanorum recentiorumque atque adeo viventium scriptorum nominibus sententiisque proferendis: quae sane sententiae saepe interpretationibus ansam praebent, aut ambiguas aut valde periculosas.—“Alterum offensionis caput iniiciunt qui ita de rebus religionis disserunt, quasi omnia caducae huius vitae emolumentis commodisque metiantur, futurae ac sempiternae pene obliti: qui fructus quidem a christiana religione illatos hominum societati praeclare persequuntur; officia vero ab iisdem servanda dissimulant; Christi Servatoris unam efferunt caritatem; iustitiam silent. Inde istius praedicationis exiguus fructus, qua audita profanus homo persuasionem secumfert, etiam non mutatis moribus se fore christianum, dum dicat: Credo in Christum Iesum.”⁸⁷—Verum, quid ipsorum interest fructus colligere? Non id sane propositum habent, sed illud maxime, ut auditorum *prurientes aures* iisdem assententur; dumque templa

⁸⁴ Hebr. 4: 12.

⁸⁵ *De Doctr. christ.* iv, 6, 7.

⁸⁶ Litt. encycl. *de Studiis Script. Sacr.*, xviii nov. MDCCCXIII.

⁸⁷ Card. Bausa, Archiep. Florentin., *ad iuniorum clerum*, 1892.

referta videant, vacuos animos remanere patiuntur. Hac nempe de causa mentionem iniiciunt nullam de peccato, de novissimis, aliisque maximi momenti rebus, sed in eo toti sunt ut *verba placentia* effundant, tribunicia magis et profana eloquentia quam apostolica et sacra, ut clamores plaususque aucupentur; contra quos ita Hieronymus: *Docente in Ecclesia te, non clamor populi, sed gemitus suscitetur: auditorum lacrimae laudes tuae sint.*³⁸ Quo fit ut istorum conciones, quum in sacris aedibus tum extra, scenicum quendam apparatus exhibeant, omnemque speciem sanctitatis et efficaciam adimant. Hinc ab auribus populi et plurium etiam e clero migravit voluptas omnis quae a divino verbo hauritur; hinc bonis omnibus iniectae offensiones; hinc vel admodum exiguus, vel plane nullus aberrantium profectus, qui, etiamsi interdum concurrant audituri verba placentia, praesertim si magnificis illis illecti centies resonantibus *humanitatis adscensum, patriam, scientiam recentius invectam*, postquam dicendi peritum effuso prosequuti sunt plausu, templo iidem qui antea discedunt, haud eorum absimiles, qui *mirabantur, sed non convertuntur.*³⁹

“Volens igitur haec Sacra Congregatio, ex mandato Sanctissimi Domini Nostri, tot ac tam improbandos abusos cohibere, Episcopos omnes et eos, qui religiosis Familiis institutisve ecclesiasticis praesunt tamquam supremi moderatores, compellat, ut apostolico pectore sese iisdem opponant omnique studio extirpandos curent. Memores igitur eorum, quae a SS. Concilio Tridentino praescripta sunt.⁴⁰—*Viros idoneos ad huiusmodi praedicationis officium assumere tenetur*,—in hoc negotio perquam diligenter cauteque se gerant. Si de sacerdotibus agatur suae dioecesis impense caveant Ordinarii ne unquam iidem ad id muneris admittantur, quin *prius de vita et scientia et moribus probati fuerint*⁴¹ hoc est nisi facto periculo aut alia opportuna ratione illos idoneos esse constiterit. Si vero de sacerdotibus res sit alienae dioecesis, neminem suggestum adscendere sinant, idque solemnioribus praesertim diebus, nisi prius ex testimonio scripto proprii Ordinarii vel reli-

³⁸ *Ad Nepotian.*

³⁹ Ex Aug. in Matth. 19: 25.

⁴⁰ Sess. v, c. 2, *De reform.*

⁴¹ Conc. Trid., Sess. v, c. 2, *De reform.*

giosi Antistitis constiterit eosdem bonis moribus esse praeditos eique muneri pares. Moderatores vero sui cuiusque Ordinis, Societatis vel Congregationis religiosae neminem prorsus ex propriae disciplinae alumni obire sinant concionatoris munus, eoque minus litterarum testimonio commendent locorum Ordinariis, nisi eiusdem perspectam habeant et morum probitatem et facultatem concionandi uti decet. Si quem vero commendatum sibi litteris oratorem exceperint ac subinde experti cognoverint, eum in concionando a normis praesentium Litterarum discedere, cito in obsequium adigant. Quod si non audierit, a suggestu prohibeant, iis etiam, si opus fuerit, adhibitis canonicis poenis, quas res videatur postulare."

Haec praescribenda censuimus aut recolenda, mandantes ut religiose observentur, gravitate permoti succrescentis in dies mali, cui serius occurri non potest sine summo periculo. Neque enim iam res est, quemadmodum ab initio, cum disputatoribus prodeuntibus *in vestimentis ovium*, sed cum apertis infensisque inimicis, iisque domesticis, qui facto foedere cum Ecclesiae capitalibus hostibus, propositam habent fidei eversionem. Sunt hi nempe, quorum audacia adversus deductam caelo sapientiam quotidie consurgit, cuius corrigendae sibi ius arrogant, quasi esset corrupta; renovandae, quasi esset senio confecta; augendae aptandaeque saeculi placitis, progressionibus, commodis, quasi eadem, non levitati paucorum, sed bono societatis esset adversa.

Hisce ausibus contra evangelicam doctrinam et ecclesiasticam traditionem nunquam satis opponetur vigilantiae aut severitatis nimium ab iis quibus commissa est sacri huius depositi custodia fidelis.

Quae igitur monita et salutaria mandata Motu hoc proprio ac certa scientia ediximus, ab universis catholici orbis quum Ordinariis tum etiam regularium Ordinum institutorumque ecclesiasticorum supremis Magistris religiosissime servanda, rata et firma consistere auctoritate Nostra volumus et iubemus, contrariis quibuslibet non obstantibus.

Datum Romae, apud Sanctum Petrum, die 1 mensis Septembris, anno MDCCCX, Pontificatus Nostri octavo.

PIVS PP. X.

SACRA CONGREGATIO CONSISTORIALIS.

I.

DECLARATIONES CIRCA MOTUM PROPRIUM " SACRORUM
ANTISTITUM ".

Propositis ad hanc Sacram Congregationem quae sequuntur dubiis circa Motum proprium *Sacrorum Antistitum*, datum die prima mensis huius:

I. An praeceptum quod nemo theologiae laurea sit donandus, nisi prius in philosophicis disciplinis lauream obtinuerit, vel saltem de curriculo in philosophia scholastica absoluto certum praebuerit testimonium, stricte sit observandum?

II. An praescriptio *Consilium vigilantiae* altero quoque mense congregandi sit item stricte intelligenda?

III. An tamen ii, qui *Consilium vigilantiae* constituunt, si longe distent a civitate episcopali et legitime impediti sint ab interveniendo, possint, adducta causa impedimenti, scripto transmittere relationem suam?

IV. An prohibitio alumnis in seminariis et ecclesiasticis collegiis facta legendi diaria quaevis et commentaria quantumvis optima etiam ad iuvenes regulares in monasteriis et in congregationibus studiis operam dantes extendatur?

V. An *quotannis* doctores in seminariis teneantur textum, quem sibi quisque in docendo proposuerit, vel tractandas quaestiones, sive theses, Episcopis exhibere, et ineunte anno iusiurandum dare?

VI. An idem *quotannis* praestare debeant suis moderatoribus doctores seu lectores in ordinibus religiosis ante auspicandas praelectiones?

VII. An ad iusiurandum praestandum teneantur confessarii et sacri concionatores iamdudum adprobat, et parochi, beneficiarii atque canonici in possessione beneficii, nec non officiales omnes in curiis episcopalibus et romanis congregationibus vel tribunalibus, religiosarumque familiarum et congregationum moderatores, qui in praesenti sunt in officio?

VIII. An in casibus particularibus, data iusta causa, Episcopi et Moderatores ordinum et congregationum religiosarum delegare possint ad recipiendum iuramentum sacerdotem aliquem sive saecularem sive regularem in aliqua dignitate vel officio constitutum?

IX. An ad Sanctum Officium sint deferendi non solum qui iusiurandum violaverint, sed etiam qui iurisiurandi formulam subscribere renuerint?

X. An Episcopi et Moderatores regularium possint commendationis litteras absque nota concedere suis subditis, qui alicubi a praedicatione fuerint prohibiti?

XI. An invitari possint sacri oratores, qui in aliquo loco ab Episcopis fuerint improbat?

SSmus Dominus Noster in audientia die 24 huius mensis Emo Cardinali Secretario Sacrae Congregationis Consistorialis concessa respondendum mandavit:

Ad I, II, III, IV, V, VI, VII, VIII et IX affirmative;—X et XI negative.

Iussit porro omnes vocatos iuriiurando obligari infra diem 31 decembris huius anni.

Quoad VII vero dubium SSmus benigne indulsit, ut in locis a residentia Episcopi dissitis parochi, confessarii et doctores formulam iurisiurandi ad eosdem missam et praecognitam vel una simul cum vicariis foraneis vel etiam quisque singillatim proprio nomine signent, itemque beneficiarii in collegiatis ecclesiis, nec non religiosi in conventibus cum eorundem Superioribus.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 25 septembris 1910.

C. Card. DE LAI, *Secretarius*.

L. * S.

SCIPIO TECCHI, *Adessor*.

II.

DECRETUM DE AMOTIONE ADMINISTRATIVA AB OFFICIO ET BENEFICIO CURATO.

(*Continuatur.*)

V.—DE AMOTIONIS DECRETO.

Can. 14.

§ 1. Si parochus intra utile tempus nec renunciationem emittat, nec dilationem postulet, nec causas ad amotionem invocatas oppugnet, Ordinarius, postquam constiterit invitationem ad renunciandum, rite factam, parochi innotuisse,

neque ipsum quominus respondeat legitime impeditum fuisse, procedat ad amotionis decretum, servatis regulis quae in sequentibus canonibus statuuntur.

§ 2. Si vero non constet de superius indicatis duobus adiunctis, Ordinarius opportune provideat, aut iterans parrocho invitationem ad renunciandum, aut eidem prorogans tempus utile ad respondendum.

Can. 15.

§ 1. Si parochus oppugnare velit causas ad amotionem discernendam invocatas, debet intra utile tempus scripto deducere iura sua, allegationibus ad hoc unum directis, ut causam ob quam renunciatio petitur impugnet et evertat.

§ 2. Potest etiam ad aliquod factum vel assertum quod sua intersit comprobandum, duos vel tres testes proponere, et ut examinentur postulare.

§ 3. Ordinarii tamen est cum examinerum consensu eos vel aliquot ipsorum, si idonei sint et eorum examen necessarium videatur, admittere et excutere; vel etiam, si causa amotionis liqueat et testium examen inutile et ad moras nec tendas petitum appareat, excludere.

§ 4. Quod si, allegationibus exhibitis, dubium exoriatur quod diluere oporteat ut tuto procedi liceat, Ordinarii erit cum examinerum consilio, etiam parrocho non postulante, testes qui necessarii videantur inducere, et parochum ipsum, si opus sit, interrogare.

Can. 16.

§ 1. In examine testium sive ex officio sive rogante parrocho inductorum, ea dumtaxat servantur quae necessaria sint ad veritatem in tuto ponendam, quolibet iudiciali apparatu et *reprobationibus* testium exclusis.

§ 2. Eadem regula in interrogatione parochi, si locum habeat, servetur.

Can. 17.

§ 1. Si parochus intersit et documenta ac nomina testium ipsi patefiant, ipsiusmet erit, si possit ac velit, contra ea quae afferuntur excipere.

§ 2. Quando vero parochus iuxta *can. 9* invitari nequeat ad

iura sua deducenda, aut quando iuxta *can. 11* testium nomina et aliqua documenta ei manifestari nequeant, ipse Ordinarius curas et industrias omnes adhibeat, (seu *diligentias*, ut vulgo dicitur, peragat) ut de documentorum valore et de testium fide iustum iudicium fieri possit.

Can. 18.

§ 1. Ad renunciationem et amotionem impediendam nefas parochus est turbas ciere, publicas subscriptiones in sui favorem promovere, populum sermonibus aut scriptis excitare, aliaque agere quae legitimum iurisdictionis ecclesiasticae exercitium impedire possunt: secus, iuxta prudens Ordinarii iudicium, pro gravitate culpaepuniatur.

§ 2. Insuper cum agatur de re ad consulendum animarum bono directa et administrativo modo resolvenda, parochus, nisi legitime impeditus sit, debet ipse per se, excluso aliorum interventu, adstare. Si autem impeditus sit, potest probum aliquem sacerdotem sibi benevisum et ab Ordinario acceptatum procuratorem suum constituere.

Can. 19.

§ 1. Omnibus expletis quae ad iustam parochi tuitionem pertinent, de amotionis decreto ab Ordinario cum examinatribus discutiendum est, et per secreta suffragia iuxta praescripta in *can. 6* res est definienda.

§ 2. Suffragium autem pro amotione nemo dare debet, nisi sibi certo constet causam parochus denuntiata[m] vere adesse eamque legitimam.

Can. 20.

§ 1. Si conclusio sit pro amotione, decretum ab Ordinario edi debet, quo generatim statuatur ratione boni animarum parochum amoveri. Propria autem et peculiaris amotionis causa exprimi potest pro prudenti Ordinarii iudicio, si id expediat et absque incommodis liceat. Mentio tamen semper faciendae erit de invitatione facta ad renunciandum, de exhibitis a parochus allegationibus ac de requisito et obtento examinatum suffragio.

§ 2. Decretum indicendum est sacerdoti; sed promulgari

non debet, nisi elapso tempore utili ad interponendum recursum.

Can. 21.

Si conclusio non sit pro amotione, certior ea de re faciendus est parochus. Ordinarius autem ne omittat addere monitiones, salutaria consilia et praecepta quae pro casuum diversitate opportuna aut necessaria videantur: de quibus maxima ratio habenda erit, si denuo de illius sacerdotis amotione res futura sit.

VI.—DE ACTORUM REVISIONE.

Can. 22.

§ 1. Contra decretum amotionis datur dumtaxat recursus ad eundem Ordinarium pro revisione actorum coram novo Consilio, quod Ordinario et duobus parochis consultoribus constat iuxta § 2, *can. 3.*

§ 2. Recursus interponendus est intra decem dies ab indicto decreto; nec remedium datur contra lapsum fatalium, nisi parochus probet se vi maiori impeditum a recursu fuisse; de qua re videre debet Ordinarius cum examinadoribus, quorum consensus requiritur.

Can. 23.

Interposito recursu, dantur parochi adhuc decem dies ad novas allegationes producendas, iisdem servatis regulis quae superius in discussione coram examinadoribus statutae sunt, salva dispositione § 4, *can. seq.*

Can. 24.

§ 1. Consultores, convenientes cum Ordinario, de duobus tantum videre debent, utrum in actibus praecedentibus vitia formae in ea irrepererint quae rei substantiam attingant, et utrum adducta amotionis ratio sit fundamento destituta.

§ 2. Ad hunc finem omnia superius acta et adducta examinare debent atque perpendere.

§ 3. Possunt etiam ex officio ad illa duo memorata discussionis capita in tuto ponenda exquirere et percontari de rebus quas necessario cognoscendas putent, auditis etiam, si opus sit, novis testibus.

§ 4. Parochus tamen ius non habet exigendi ut novi testes inducantur et examinentur; nec ut sibi dilationes ultiores ad deducenda sua iura concedantur.

Can. 25.

§ 1. Admissio vel reiectio recursus maiore suffragiorum numero est decernenda.

§ 2. Adversus huius consilii resolutionem non datur locus ulteriori expostulationi.

VII.—DE AMOTI PROVISIONE.

Can. 26.

§ 1. Sacerdoti ex facta sibi invitatione renuncianti, aut administrativo modo a paroecia amoto, Ordinarius pro viribus consulat, aut per translationem ad aliam paroeciam, aut per assignationem alicuius ecclesiastici officii, aut per pensionem aliquam, prout casus ferat et adiuncta permittant.

§ 2. In provisionis assignatione Ordinarius examinatores, vel parochos consultores si usque ad eos causa pervenerit, audire ne omittat.

Can. 27.

§ 1. Paroeciam Ordinarius ne assignet, nisi dignus idoneusque ad eam regendam sit sacerdos; proponere autem eidem potest paroeciam paris, inferioris aut etiam superioris ordinis, prout aequitas et prudentia videantur exigere.

§ 2. Si agatur de pensione, hanc Ordinarius ne assignet nisi servatis de iure servandis.

§ 3. In pari conditione, renuncianti magis favendum in provisione est, quam amoto.

Can. 28.

§ 1. Negotium de provisione sacerdotis potest Ordinarius reservare post expletam causam amotionis, et generatim quam citius expediendum.

§ 2. Sed potest etiam in ipsa invitatione ad renuntiandum vel separatis litteris, pendente amotionis negotio, vel in ipso amotionis decreto provisionem hanc proponere et indicare, si expediens iudicaverit.

§ 3. In quolibet casu quaestio de provisione futura sacer-

dotis non debet commisceri cum quaestione praesenti de amotione a paroecia; neque illa hanc impedire aut remorari, si bonum animarum exigat ut expediatur.

Can. 29.

§ 1. Sacerdos qui renunciavit, aut a beneficio vel officio amotus fuit, debet quamprimum liberam relinquere paroecialem domum, et omnia quae ad paroeciam pertinent eius oeconomo regulariter tradere. Et si moras illegitime nectat, potest ecclesiasticis sanctionibus ad id cogi.

§ 2. Quod si agatur de infirmo, Ordinarius eidem permittat usum etiam *exclusivum*, ubi sit opus, paroecialium aedium, usque dum possit pro prudenti eiusdem Ordinarii iudicio commode alio transferri. Interim vero novus paroeciae rector aliquam aliam temporariam habitationem in paroecia sibi comparari curet.

VIII.—DE IIS QUI HUIC LEGI SUBIACENT.

Can. 30.

Superius constitutis regulis, — adamussim applicandis iis omnibus qui paroeciam, quovis titulo, ut proprii eius rectores obtinent, sive nuncupentur Vicarii perpetui, sive *desservants*, sive alio quolibet nomine, — locus non est, quoties paroecia committatur curae alicuius sacerdotis qua oeconomi temporalis vel Vicarii ad tempus, sive ob infirmitatem parochi, sive ob vacationem beneficii, aut ob aliam similem causam.

Can. 31.

§ 1. Si parochus in ius rapiatur ut reus criminis, pendente criminali iudicio sive coram ecclesiastica sive coram civili potestate, locus non datur administrativae illius amotioni; sed expectandus est exitus iudicii.

§ 2. Interim tamen si agatur de crimine quod infamiam facti inducat, Ordinarius parochum prohibere potest, quominus curam animarum exerceat ac temporalem administrationem beneficii gerat: ea vero munia cum congrua fructuum assignatione Vicario aliive a se eligendo committat.

§ 3. Iudicio autem criminali finito, locus erit restitutioni parochi, vel eius administrativae amotioni, vel canonicae destitutioni, prout iustitia exigat et adiuncta ferant.

Can. 32.

Ordinarii nomine pro omnibus quae in hoc titulo statuuntur non venit Vicarius Generalis, nisi speciali mandato ad hoc sit munitus.

Iis autem cito exsequendis quae in hoc decreto statuuntur, SS^{mus} Dominus Noster mandat ut omnes et singuli Ordinarii quamprimum parochos aliquot consultores, iuxta praescripta *Can. 4*, constituent. Quod vero ad examinatores attinet, si hi in dioecesi, sive in synodo sive extra synodum electi, habeantur, statuit ut, de cathedralis capituli vel consultorum dioecesanorum consilio, aut eos in officio confirmare (hac tamen lege ut post quinquennium a munere cessent), aut ad novam examinerum electionem, servata regula *Can. 4*, devenire possint, prout prudentia et adiuncta suaserint. Deficientibus vero in dioecesi examineribus, ad eorum electionem, servatis superius statutis, sine mora deveniant.

Praesentibus valituris, contrariis quibusvis non obstantibus.

Datum Romae, die 20 Augusti 1910.

C. CARD. DE LAI, *Secretarius*.

L. * S.

SCIPIO TECCHI, *Adessor*.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are :

PONTIFICAL ACTS : 1. Bull of erection of Belmont Abbey, in North Carolina, into an "Abbatia Nullius".

2. Continuation of the *Motu Proprio Sacrorum Antistitum* in which the Sovereign Pontiff exhorts Ordinaries to exercise special vigilance in combating the dangers of Modernism. This second part of the *Motu Proprio* treats of the office of preachers, their functions and obligations.

CONSISTORIAL CONGREGATION : 1. Interprets several doubts arising from the above-mentioned *Motu Proprio*.

2. Continuation of the Decree which defines the rights of bishops to remove and depose rectors of parishes.

THE "MOTU PROPRIO" OF PIUS X ON RELIGIOUS PERIODICALS IN THEOLOGICAL SEMINARIES.

The Very Rev. Dr. Gregory Bechtold, O.S.B., Rector of St. Meinrad's Seminary, Indiana, is one of a number of priests interested in seminary discipline who inquire how far the prescription contained in the Sovereign Pontiff's recent *Motu Proprio Sacrorum Antistitum* extends to ephemeral literature. The question is a pertinent one, especially in view of the general interpretation given to the Holy Father's words by the secular press, an interpretation which betrays the desire to give a sensational character to a prohibition that is perfectly consistent with the aim of a superior ecclesiastical education. The journalists would like to create the impression that the Pope wishes to circumscribe the scope of useful knowledge and culture in the youth of our seminaries. Unfortunately, the various translations of the document into modern languages lend themselves to this interpretation, and thus have caused some doubt about the meaning of the passage in question among Catholics who would unhesitatingly repudiate the charge that a Pontiff who in other ways urges diligent study of the sciences and arts, could prohibit any fair

method of acquiring these same sciences and arts by men who are called to be the leaders of the Christian people in the moral domain of public activity.

Let us see what the Pontiff says, and read his words in the light which the hermeneutics of legislative and disciplinary language throws upon them. The passage in which the alleged prohibition occurs is introduced by the statement that the priest is to be equipped for the task of defending truth, to which he is especially called, by the acquisition of a manifold and broad culture in every department of science and learning, as well as by the possession of habits of solid piety and approved virtue. "Quantum operae vero dandum sit addiscendis rebus multis equidem et variis, vel ipsa hujus aetatis conditio docet, nihil gloriosius efferentis quam lucem progredientis humanitatis. Quotquot igitur sunt ex ordine cleri si convenienter temporibus velint in suis versari muneribus; si cum fructu exhortari in doctrina sana, et eos qui contradicunt arguere; si opes ingenii in Ecclesiae utilitatem transferre, oportet cognitionem rerum assequantur, eamque minime vulgarem, et ad excellentiam doctrinae proprius accedant."

This then is expected of the priest, that he be a man of erudition and learning in all the departments, as far as possible, in which modern culture excels. But as the time devoted to the study of theology in the seminary is limited, and the tasks before the student are well defined in various directions, requiring of him that he gather a thorough knowledge of Sacred Scripture, dogmatic and moral theology, ascetical theology, ecclesiastical history, canon law, and homiletics, it is desirable that during the period assigned to the course of theology he devote himself to these studies exclusively. Accordingly he should leave aside *for the time* other studies, such as the exact sciences, physics, speculative philosophy, secular jurisprudence, technical training, classics, philology, profane history, and other branches of secular science of which he has already obtained a general knowledge in his course of rhetoric or philosophy. To these he may later on devote his energies and time. In order to effect this, the Pontiff, after enumerating the special branches which the curriculum of theological studies is to include, viz., "*studia sive quae pertinent ad Sacras Litteras, ad Fidei Capita, ad Mores, ad scientiam*

pietatis et officiorum quam *Asceticam* vocant, sive quae ad *Historiam Ecclesiae*, ad *Jus Canonicum*, ad *Sacram Eloquentiam* referuntur", ordains as a helpful disciplinary measure, "ne juvenes *aliis quaestionibus* consecrandis tempus terant *et a studio praecipuo* distrahantur", that newspapers or journals (*diaria*), and magazines or reviews (*commentaria*), however good, be eliminated, if they lead to the pursuit of *other questions* than those above enumerated, namely, Scripture, Dogma, Moral Theology, Ascetics, Canon Law, Church History, and Sacred Eloquence. The journals and magazines debarred are all those that treat of things alien to the particular theological studies mentioned, no matter how excellent and useful the periodicals may be. Hence secular magazines that treat of politics, art, and letters, scientific journals, technical reviews, political newspapers, and the like, are to be withheld from the students, not on the principle that they are detrimental to the mind and heart of the students, but on the sole ground that he has not the time to spare for their reading. They may be read by the student destined for the ministry who is not yet engaged in the theological course, and also during vacations, when he is free from the seminary discipline; but they are forbidden during a certain period in his career when he is obliged to give himself to the serious business of his specialty. As a student of medicine or law might justly abstain, during the period in which he is qualifying himself for his profession, from indulging in reading or studying subjects not pertaining to the particular profession he is pursuing, so with much more reason may the student of theology during the years of probation that immediately precede his call to the priesthood, devote himself in accordance with a fixed rule to the seven chief branches of his great profession, as though he had no time for anything else.

Moreover, the exclusive devotion to the theological studies implies by no means that the student is to ignore the questions of the day or that practical knowledge which men of the world and of leisure seek in the secular journals. The study of moral theology and of church history, for instance, embraces a wide field which allows the student to keep fully abreast of the things that concern him as an enlightened teacher of morals and a practical guide in the affairs of religion for which he is to be ordained.

On the other hand, there appears no warrant for assuming that the words "diaria quaevis aut commentaria quantumvis optima" are to be taken in a sense which only a wrenching from their context can impart to them, as if "all kinds of journals and reviews however excellent" in scope or form, and including such as treat of moral, dogmatic, and ascetic theology or of church history, canon law and homiletics, were to be kept out of the hands of theological students. Such an interpretation of the Pope's words would seem to be as absurd as it is impracticable. It would logically withhold from the student of canon law the *Acta Apostolicae Sedis*, a magazine which is the sole official medium of communicating the new laws he is supposed to teach the people after he has entered the ministry. It would leave the student helpless in a thousand cases in which the interpretation of these same laws has to come to him through theological commentaries which it is impossible to transcribe or communicate in any other form than that of a printed magazine. The student would be kept busy copying from the professor's dictation the innumerable new acts of legislation, since they are not to be found in the editions of his text-books; and he would be simply wasting time in the effort to obtain an interpretation of their application to concrete cases, since it is impossible for a professor to cover these within the course. Take as a practical illustration of this the single question of Socialism in its manifold and rapid developments, or the thousand and one riddles of Biblical interpretation, or the moral aspect of newly proposed surgical operations, etc., etc.,—solved, not in text-books, but in magazines. In all these conditions the student would be absolutely helpless without the aid of some current pastoral or theological periodical that keeps him in touch with the ever-increasing new problems.

The same is to be said of church history, where such questions as the condition of Catholicity in Portugal are suddenly stirred up in the public mind, demanding a solution which the old text-books do not furnish. The application fits in another form the study of ascetics and homiletics as well. And the student who does not read the magazines and papers that deal with these subjects in their most recent aspects as well as in their principles, will be absolutely unfit to face the practical

life in the ministry which awaits him on the day of his ordination.

For these and many other reasons we need not detail, as well as because the unbiased reading of the text of the pontifical document does not seem to warrant the extravagant interpretation that would banish all papers and magazines from the theological students' reading-room, we venture to hold that the "*quantumvis optima*" and "*quaevis diaria*" refer only to those magazines and papers, otherwise excellent, which have no direct bearing upon the theological studies mentioned by the Pontiff as necessary to the candidates for the priesthood. This is the answer we venture to give to the above-mentioned inquiry, and until it be reversed by an explicit decision to the contrary, we regard it as the only legitimate one under the circumstances of the case and as the most reasonable.

CONFIRMATION, INSTEAD OF FIRST COMMUNION, AT THE END
OF THE PARISH-SCHOOL TERM.

The November issue of the *Pastoral-Blatt* (St. Louis, Mo.) prints an admirably temperate article signed "By a German Priest", in which the writer urges his brethren in the sacred ministry to adopt at once and in a whole-hearted spirit of loyalty the Holy Father's directions in regard to admitting little children to First Communion. There has been, as is well known, a tradition, quite laudable when viewed in the light of its original purpose, and a quite common practice, to make the solemn celebration of a child's First Communion the terminus of its parish-school attendance. The new discipline will admit children to First Communion at a much earlier age. This, whilst it takes away the significance of the sacred act as a reward and guarantee of a thorough appreciation of the reception of the Sacrament, offers a richer compensation in another respect, for it opens at an earlier age the child's heart to the influences of the Sacramental Presence, and thereby gives greater value to those years of adolescence in which the foundation of the spiritual life is usually laid through piety, and independently of the pedagogical training of the intellectual faculties.

The Sovereign Pontiff points out this difference and thus

anticipates objections that can be urged on the ground of a long-standing, and in some respects approved, practice in the past. But the child is not to be left in ignorance of the significance and value of the Real Presence, or of the mysteries of faith in that Presence hidden behind the Eucharistic veil. And the instruction that is needed to this end may be summed up in a very much smaller compass than that heretofore allotted to it in the parish-school course. The ECCLESIASTICAL REVIEW is for this reason preparing to publish a little manual, composed, with the aid of a number of practical teachers of Christian Doctrine, by the Rev. J. T. McNicholas, O. P., for the purpose of facilitating the work of those who have to instruct the little ones for their First Communion. The booklet contains the essentials of faith in a form that makes them easily accessible to the child's mind and impresses upon its young heart the importance of the great act of First Communion.

The objection that the proposed change takes away the opportunity of solemnly impressing the children who are about to leave the parish school with the value of the reception of Holy Communion, is easily remedied by making the solemn administration of the Sacrament of Confirmation take the place of the First Communion heretofore usually administered toward the close of the school period. This thought has been suggested by one of our Archbishops, who fully realizes the present position of many pastors in the matter; and the suggestion will commend itself as a ready solution of some difficulties urged against the practice of admitting children to First Communion in the lower classes of the parish schools.

CONFIRMATION

which has been hitherto regarded as a sort of adjunct to First Communion, should receive its proper place in the life of the young Christian who goes out into the world to fight the practical battle in defence of the principles and practices he has learnt to value in school. He has already acquired the habit of frequent Communion. Now his faith in the Eucharistic Presence is strengthened by Confirmation, which imparts to him the courage and strength to profess his faith and to practise it for the edification of others and in spite of

hostile criticism. Thus the child is, so to say, knighted at its entrance into the world, to make it conscious of its responsibility, its approaching manhood.

What other occasion so entirely fitted for this ceremony and service than the time of leaving school? We directed attention some time ago to a beautiful ceremony in the city of Mechlin where the Cardinal Archbishop had called together all the children of the different parishes of the city who had just made their First Communion, and, after addressing them on the great task of Catholic life before them, gave to each a pretty souvenir of the great blessing of the day and the duty to which they had just been pledged. Apply this act to Confirmation, and let us with all due respect suggest that the Hierarchy take some measure by which Confirmation may be administered each year to the children who have already left or are about to leave school. It would be a beautiful method of school closing, a true "commencement" full of significance, when a solemn service in the church, a strong appeal to the parents and children, taking perhaps the place of the commencement oration, would give a new meaning to the parish school as the training ground for the practice of the Catholic religion.

The fact of the bishop's officiating at this school graduation exercise would lend especial force to the solemnity, and impress upon the youth about to graduate the value of his consecrated knighthood. The difficulties that may be offered against introducing this method of administering Confirmation are in no sense proportionate to the good that would unquestionably result. They may concern the personal convenience of one or another of the parties immediately concerned, but thoughtful and purposeful legislation would eliminate every obstacle that can be conjured up against a course so evidently useful.

SCIENTIA SANCTORUM: A CAROL.

The following verses from Miss Louise Imogen Guiney present an exquisite bit of mysticism, novel in conception as a contribution to current Christmas literature, and an expression of thought delicately spiritual and unconventional, such as we admire in some verses of the late Francis Thomp-

son. The scene briefly sketched by Miss Guiney is that of a soul departed from earth and enjoying a glimpse into the midnight cave of Bethlehem. The atmosphere is redolent with Yuletide joy amid the silent presence of adoring angels. Mary is cradling the Holy Child sleeping at her breast. At this sight the soul, languishing in the absence of heavenly comfort, is ravished by the desire to drink at the well of grace which nourishes the Divine Babe; and pours forth its yearning cry for the knowledge of the Saints. As the hart panteth after the fountains of living water so doth the soul long for the Divine Presence whence the blessed in heaven drink the wisdom of the Beatific Vision through Mary. "*Quis mihi det te . . . sugentem ubera matris meae!*" (Cant. 8: 1). Thus the soul, which "neither reck'd any more men behind or before", is consumed with the desire for the companionship aside of Jesus at the breast of His Holy Mother, the "Alma Mater" whose immaculate heart is the "Seat of Wisdom" whence flows heavenly knowledge unto all who long for it: "*Dilectus meus inter ubera mea commorabitur*" (Cant. 1: 12).

The spelling of the poem, as will be seen, dates from about A. D. 1640.

Was a Soule from farre away
 Stood wistfull in the Hay,
 And of the Babe a-sleeping hadde a sight;
 Neither reck'd hee any more
 Men behind him or before,
 Nor a thousand busie Winges flitting light;
 But in middle of the Night
 This few-worded wight
 (Yule! Yule!)
 Bespake Our Ladye bright:

 "Fill mee, ere my corage faints,
 With the lore of all the Saintes!
 Harte to harte against my Brother let mee be.
 By the Fountaines that are His
 I wo'd slumber where Hee is:
 Prithee, Mother! give the other Brest to mee."
 . . . The Soule that none co'd see
 She hath taken on her knee.
 (Yule! Yule!)
 Sing prayse to Our Ladye.

SAORUM PRAESEPE CHRISTI NASCENTIS CUNABULA.

Praesepe sacrum, cujus in aspero
 Infans quievit Jesulus alveo!
 Praesepe sacrum! fronte prona
 te veneror genibusque flexis.
 His ergo cunis Conditor omnium
 est usus, acri stramine consitis,
 dum, lapsus astris, Sospitator
 limen adit pereuntis orbis!
 O te probroso stigmatē, Bethlehem,
 dignam! grabatum quae stabularium
 Regi parasti, quem decebat
 purpureus nitor atque eburnus.
 At Roma probrum sustulit, auream
 largita Capsam, quae rude cingeret
 crystallino fulgore Lignum
 et cupidis radiare gemmis.
 En surgit Aedes, sacra Deiparae,
 in Esquilino splendida vertice;
 haec una, raptum Bethlemitis,
 nobile promeruit Trophaeum.
 Huc advolasti tunc, Hieronyme,
 quem Bethlehemī cara diutius
 sedes beârat: laetus ossa
 ponere, quā Puer acquirât.
 Huc ut December vergit ad exitum,
 Urbs tota denso confluit agmine,
 Cunasque dulces, saepe visas,
 visere rursus avet quotannis.
 Visuntque longis a regionibus
 tractae catervae, quae pia tangere
 crystallā certant, fimbriatam
 ut tetigere togam Magistri.
 Quae dum Thienes¹ Δειψάνα suspicit,
 e Matris ulnis in sua brachia
 allectat Infāntem: beatae,
 exsul adhuc, Patriae potitor.
 O ruris audi cultor et urbium!
 Vestris avitum perstet in aedibus
 Praesepe Christi, sive larga,
 seu tenuis fuerit supellex.

¹ Is est S. Cajetanus e gente Thienaea ortus, qui hoc prodigio auctus est in ipsa nocte Dominici Natalis.

Cubile Pusus fictilis occupet,
 adstetque virgo Mater et integer
 Josephus, alatusque coeli
 civis et upilio canorus.
 Cornutus hinc stet bos, et asellulus
 auritus illinc; donaque regia
 advecta cernas per Magorum,
 quos via longa tenet, camelos.
 Fac ante Cunas lucida ferveat
 lampas; sed imum laetius ardeat
 pectus parentum, laetiusque
 mens caleat pia filiorum.
 "Ut nos amavit!—quisque recogitet—
 ut nos amavit maximus, optimus
 rerum Creator, vis amoris
 quem fieri Puerum coëgit!"
 Praesepe Christi! perge domesticas
 ornare cellas; nec tibi frigida
 succedat Arbor, quam salutans,
 gens borealis agit Decembrem.

P. FRANC. X. REUSS, C.SS.R.

Rome, Nov. A. D. MCMX.

THE BENEDICTINE ABBEY OF BELMONT, N. C.

In another part of this issue we print the Pontifical Bull of the erection of the Benedictine Abbey of Belmont, in North Carolina, into an "Abbatia Nullius", that is, practically a diocese whose head is subject to the Holy See directly. The Bull constitutes Belmont an independent province of the great Benedictine community which has long passed the millenary mark of its missionary activity, and to which the English-speaking world owes under God the gift of Christian civilization.

The story of the first Benedictine settlement in North Carolina is an interesting one. Early in the last century the place on which the monastery church stands to-day was the chief slave mart of the South; and the very block of granite on which the negro to be sold to the highest bidder was placed for inspection, served the present Bishop, Leo Haid, first Abbot and Vicar Apostolic, twenty-five years ago, as pulpit when he was enabled to announce the glad tidings of the new

monastic foundation, the jubilee of which, together with his own, is being celebrated this year by solemn thanksgiving services.

Since 1872, when Dr. J. J. O'Connell, author of the *History of Catholicity in the Carolinas and Georgia*, purchased of his patrimony the ground now occupied by the monks, to which he made them heir by his entering the Benedictine community, the settlement has grown from a few scattered houses, with barely half-a-dozen Catholic families, to an industrial district with thirty-nine churches and some fifty missions. These are administered by thirty-three priests, whose centre is the Monastery of Mary Help, with its adjuncts of parish schools, convents, and charitable institutions for every work of mercy. And the man to whose leadership and self-sacrificing industry this progress is mainly due, the Right Rev. Leo Haid, missionary, farmer, builder, teacher, theologian, in short uniting in himself all the varied activities of the early monastic pioneers whose rule he has made the rule of his life; a bishop who oversees without ever overlooking, who spends himself without stint for the cause of Christ, closes the first quarter of a century's labor amid the well-deserved applause of his brethren in the Order, the episcopate, and the priesthood. May the work of the revered abbot bishop continue to thrive under the blessings of God, as an incentive to zeal for the coming generations of laborers in the Vineyard of Christ!

THE NEGLECT OF GENUINE CHRISTIAN ART IN OUR CHURCHES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Mr. Harry Eldridge Goodhue's article, "A Plea for the Genuine in Catholic Art" in the November number of THE ECCLESIASTICAL REVIEW will meet the cordial approval of all true lovers of Christian art. He not only directs attention to the exhibition of many palpable falsehoods in the temples emphatically dedicated to truth, but suggests as a remedy in principle the need of education for our young clergy in esthetics so as to enable them to judge rightly of what constitutes true Christian expression in architectural art. The introduction of the study of Christian art as a distinct branch of philosophical and pastoral training in our seminaries seems to be

the patent solution of the perplexing problem as to how we may render our churches becoming dwellings of the Eucharistic God.

There are, it seems to me, two sources of the bad taste prevalent in the structures, decorations and furnishings of our churches, viz., a certain *subjectivism* that leads everybody to constitute himself a judge, apart from any philosophical standard, of what is beautiful and fitting in the form and ornamenting of a church; the other source, more hurtful still, is a culpable *indifference* as to what is proper in the external form of a church. This indifference leaves the construction and decoration of the church to partisans and mechanics or to faddists who have no conception of the purpose and requirements of a Catholic church edifice.

The only way to bring about a change of these conditions is to train the seminarist to correct habits of thought and taste whilst he is preparing himself for the sacred ministry. There is such a thing as the *esthetic sense* or esthetic sensibility, as psychologists are wont to say, a faculty of the soul which is subject to culture and may be developed by education in the later life of the priest on the mission. This *esthetic sense*, properly defined, is the faculty of the soul by which man discerns beauty, order, congruity, proportion, symmetry, or whatever constitutes the pleasurable emotion we experience in beholding a true work of art.

In the child this faculty of the soul is for a time dormant. Later on it develops and manifests itself in the desire to see and handle that which appeals to the senses as beautiful. But while there is in the child the active principle which strives after the true and the beautiful, there is also a lack of discrimination, due to inherited proneness to evil. Education in correct principles, such as are laid down in Christian pedagogy and esthetics, will correct this wrong tendency. By safeguarding the energies of the soul through care and direction the child gradually comes to possess and develop that taste for the beautiful which is the just accompaniment of the true and the good. Properly speaking, this directing process of the faculties toward the appreciation of the beautiful must begin with the child's education from its first period in school, if it has not been done already in the home. In the school the child's mind is systematically trained, and as the scope of learning widens with every succeeding year the intellectual faculties are forced to greater activity. By persistent application to study and by great care in avoiding evil influences, whether physical or moral, the intellect may be greatly developed. It will be capable of conceiving great ideas and of comprehending deep and intricate problems; and in time its possessor will be highly honored and respected as a man of clear and powerful intellect.

The will power must also be educated and trained to choose the moral good. Just as a young, healthy, rapid-growing tree is pruned in order to produce more fruit, and is tied to a stake so as to ensure a straight growth and to prevent it from being beaten to the ground by wind and storm, so must also the child be restrained and curbed in the exercise of its will power, and securely fastened to the stake of religion in order to ensure its healthy moral growth. There is no real education without the wholesome influence of religion which teaches that we are accountable to our Creator for all our actions, and that reward or punishment will follow the observance or non-observance of His laws.

The faculties of the soul, though distinct, are intimately connected with each other, and by their exercise aid one another. The will power trained in the right direction, following the dictates of religion, exerts a powerful influence over the body, the seat and instrument of the soul. Barring the physical shortcomings that are inherited, the virtuous man is known to have a keener intellect than one given to the gratification of his lower nature. His quick perceptive faculty and systematizing talent also aid his esthetic sense; for even a theoretical knowledge of esthetics will produce an appreciation of the beautiful either in nature or in the fine arts, and cause pleasure and enjoyment, which in fact is the very aim of esthetics.

The culture of the esthetic sense should therefore become part of the child's education from the very beginning; and to this end visual instruction as advocated by the Rev. Joseph H. McMahon is a helpful stepping-stone. It is an undeniable fact that a more lasting image is formed in the mind by the sense of sight than by the sense of hearing. Many times the words of the instructor enter one ear and pass out by the other; but when his words were accompanied by illustrations, the intellect more easily grasps and comprehends the idea conveyed by the sense of hearing, and a lasting impression is made on the memory. From the very beginning the Church saw the usefulness of pictorial illustrations and employed the fine arts in her conquest of the world. St. Bonaventure says that churches are decorated with paintings for three reasons—to instruct the illiterate, to arouse men from their spiritual lethargy and bring them back to the love of God, and to assist and help our memory. Had the early teachers of Christianity possessed the advantages of modern inventions, they would undoubtedly have made use of them as a medium of instruction; for the Church does not reject modern inventions and lawful modern methods if employed to further God's kingdom on earth.

The project of forming a society similar to the *Société Catholique de Projection* of France ought to be feasible in this country, provided it receives the hearty endorsement and financial support of the hierarchy and clergy. As a means of cultivating Christian esthetics all pictures shown are to bear the stamp of true Christian art, i. e., they are to show forth Christian sentiment as well as artistic merit. Thus the instruction is not only rendered attractive for young and old, but also their esthetic sense is unconsciously developed. By showing them nothing but the best and most beautiful, good taste is bound to be developed.

Should, however, the instruction by means of stereopticon views be a matter of too great an expense or impracticable for the individual pastor, then at least beautiful reproductions of masterpieces of Christian art and architecture could be artistically hung in the rooms and halls of the school building. Again, when purchasing mission articles great care should be taken in the selection of only those of artistic merit, so as to give the people an opportunity to procure beautiful pictures and statues for the adornment of their homes. By placing children in an esthetic environment the gradual development of their esthetic sense will be insured, and by a clear explanation of the pictures their knowledge of religious symbols and subjects will be greatly increased. There are educated men and women well versed in the genealogy of Roman and Grecian gods and goddesses, who are nevertheless unable to grasp some of the simplest symbols of Christian art or explain an ordinary religious subject. This only shows that they received their religious instruction without the aid of visual illustration.

When the child enters the high school, its intellect is sufficiently developed to comprehend the principal styles of architecture and painting. It may be sufficient to show merely the reproductions of the best examples of architecture and of the most renowned paintings, and to explain the characteristics of each style.

In colleges the esthetic sense may be further developed by studying the *finesse* of art, by considering the evolution of the various styles of architecture and painting, by pointing out the shortcomings and excellence of each style, by indiscriminately comparing one school of art with the other, etc. This study can also be rendered interesting and attractive by means of stereopticon views.

At the time of graduation from the college the young man has developed not only his mental powers, but also his esthetic sense. The training he received at college has at least benefited him so far as to enable him to converse intelligently on any topic of art. And in case an opportunity is offered him to travel abroad, he will not

be embarrassed, but feel perfectly "at home", among the esthetic monuments of the ancient and the modern world.

In the seminary the young aspirant to the holy priesthood ought to receive a practical education in Christian esthetics. At some future time most likely the arduous task of erecting a church will devolve upon him; hence it is necessary for him to possess a practical knowledge of church building, and to be well acquainted with the laws of the Church regarding art, architecture, and art craft.

P. RAPHAEL, O.S.B.

St. Anselm's College, Manchester, New Hampshire.

THE RIGHT OF THE ORDINARY TO ANTICIPATE THE ECCLESIASTICAL OBLIGATION OF FAST AND ABSTINENCE IN HIS DIOCESE.

Qu. In Canada, *Thanksgiving Day* falls on 31 October, which, being the vigil of All Saints' Day, is a day of strict *abstinence and fast*. For the accommodation of the people, who would find it very hard to abstain and fast on Thanksgiving Day, the vigil or rather the abstinence and fast of the vigil were transferred from Monday, 31 October, to the Saturday preceding, 29 October.

Was this regular? and were the people obliged under pain of grave sin to fast on that Saturday? By giving your opinion on this point you will oblige several priests.

Resp. By decree of the S. Congregation of the Inquisition, 5 December, 1894, the Ordinaries throughout the world are empowered to anticipate or, for grave reasons, entirely suspend, the obligation of days of fast and abstinence. The pertinent part of the decree¹ is as follows:

"Cum recenter ad hanc Supremam Congregationem S. R. et U. Inquisitionis a compluribus Episcopis pervenerint petitiones quarum omnium una mens erat, abstinentiae legem, de qua valde solliciti sunt, magnis in populorum concursibus aegre admodum ac difficulter variis de causis posse servari et damno potius animarum quam saluti praebere occasionem, Emin. ac Rev. S. E. R. Cardinales . . . decreverunt ut infra, scilicet:

"Supplicandum SSo. ut Episcopis aliisque locorum Ordinariis concedere dignetur facultatem anticipandi die sibi benevisa, atque ob gravissimas causas etiam dispensandi super

¹ Cf. ECCLESIASTICAL REVIEW, Vol. XII, June, 1895, p. 497.

lege jejunii et abstinence . . . *excepto tempore quadragesimae, diebus quattuor temporum et vigiliis per annum jejunio consecratis . . .* ”

As appears from the words in italics, the faculty of transferring or dispensing is restricted, and excludes “*Vigiliae per annum jejunio consecratae.*” For these a special dispensation from the Holy See, or a special faculty to that effect, is required. This is made plain by a subsequent decision of the S. Congregation (18 March, 1896) in answer to the *dubium*: “*Utrum in diebus exceptis, jejunio consecratis, vetitum sit episcopis tantum dispensare super abstinence vel etiam illam anticipare?* *Resp.* Affirmative, scilicet utrumque vetitum est Episcopis.”

If then it were certain that the Ordinary had no such special faculty, the prescription thus transferred would seem to be of doubtful obligation. But the individual has no right to assume the non-existence of the faculty. Moreover, canonists allow that a bishop has the “*facultas dispensativa, nisi expresse reservata, urgentissimis justisque causis concurrentibus*”. The urgent and just cause in this case would be the probability that, owing to the relaxation incident to the national celebration of Thanksgiving Day, the law of abstinence and fast could hardly be observed in the community; perhaps also the fact that due recourse to Rome for a timely dispensation was impossible. The latter reason would have, of course, to be verified, and application to the Papal Delegate, who might have discretionary power, would be advisable under any circumstances.

Since, however, the Ordinary must be supposed to have acted by reason of some special faculty or by right of discretionary power, unless the contrary is made public and certain, the faithful to whom the law is addressed would be in conscience bound to obey *sub gravi*.

Criticisms and Notes.

CHRIST AND THE GOSPEL, or Jesus the Messiah and Son of God. By the Rev. **Marins Lepin, S. S., D. D.**, of the Theological Seminary of Lyons, France. Authorized English version. Philadelphia: John Joseph McVey. 1910. Pp. 558.

L'EVANGILE ET LE TEMPS PRESENT. Par **M. l'abbé Elie Perrin, D. D.**, Directeur au Grand Séminaire de Besançon, prof. de dogmatique spéciale. Paris: Pierre Téqui. 1910. Pp. 372.

The belief in the Divinity of Christ and the divine authority of the Gospel teaching is the distinctive test of Catholic Christianity in our day. A few years ago a doubt on this point could not have been broached among those who professed to be Catholics. To-day men like Abbé Loisy lay claim to Catholic orthodoxy and at the same time deny this fundamental dogma of the Christian Church. They interpret the Messianic passages of the Old Testament and the Messianic evidence of the New Testament in a way that makes Christ a participant by excellence in the divine agency for the enlightenment of man, but denies to Him the purely supernatural origin implied in the doctrine of the Incarnation. Protestants have long since been compelled by the principle of private judgment to accept the dicta of the higher criticism which refuses to find in the Gospels any proof of Christ's Divinity, and although there still are some who, whilst accepting the doctrines of the Reformation, hold fast to the ancient belief of the true Messiahship, the prevalent creed of Protestants is that of the New England Congregationalists, who have formally renounced the profession of belief in the Divinity of Christ as understood by the early Reformers. It is therefore, on the part of Catholic apologists, no longer question of defending simply the traditional doctrines of Christ as having divine sanction; but the dispute between Catholic and non-Catholic or modernist Catholic concerns the basis of that sanction, the character of the person of Christ Himself.

The Abbé Lepin has been greatly applauded for his exposition of the claims of orthodoxy against the new exegesis which denies the Godhead of Christ. In the present work we are shown the very foundation upon which the belief in the Messiahship and the Divinity of Christ rests. The author takes up in the first place the question of the authorship and historicity of the three synoptic Gospels, applies the ordinary critical tests of tradition and internal evi-

dence, and evolves the inevitable conclusion of a divine Messianic character in the person of Christ depicted therein. This includes a detailed examination of the narratives concerning the childhood of Christ, His Messianic claims and consciousness as exhibited in the Gospel narrative. Throughout the volume the author takes account of the rationalist's position; Wellhausen, Wrede, Renan, Wendt, Weiss, Harnack, are refuted point by point. When the abbé comes to discuss the Divine Sonship, he not only examines the position of the rationalist critics, but takes account of the attitude of liberal and conservative Protestants. Then he passes on to a separate and exhaustive examination of Loisy's theory. This, we fancy, is the chief point of resistance, the principal purpose of the book. Here we have a résumé of the tenets and hypotheses upon which Modernism bases its departure from the approved teaching of the Church. But it is a question of facts and the value of texts in which subjective interpretation must yield to the canons of historical and established hermeneutical criticism, as the Abbé Lepin points out. His book is supplied with an excellent bibliography and alphabetical index which make it serviceable both as a reference work and as a text for the theological student.

L'Evangile et le temps présent has the special merit of putting in the popular form of conferences or sermons the doctrines of which the above volume treats scientifically. It studies the Gospel in its application to the modern problems of life, as suggested by the liturgical readings at Mass on Sundays. Without entering into questions of criticism the author points out the pitfalls presented by the pretensions of modern science, by a false sentimentalism that stands as a substitute for positive dogma as taught in the Gospel, by an appeal to the superiority of reason to faith, and by the false liberty that saps the foundations of authority in society as in religion. The language and style of the book make it particularly acceptable to those who read French, no less for the sake of its literary excellence as for the truth which that excellence conveys.

LIFE OF THE RIGHT REV. JOSEPH P. MACHEBEUF, D.D., Pioneer Priest of Ohio, New Mexico, Colorado, Vicar Apost. of Colorado and Utah, and first Bishop of Denver. By the Rev. W. J. Howlett, Pueblo, Colorado. 1908. Pp. 419. Published by the author, 225 West Fifth Street, Loveland, Colorado.

Bishop Machebeuf is probably the last representative of the pioneer-bishops of America, those missionaries of the New World

whose lives, in their exalted office, resembled most those of the Apostles after Christ's Ascension. It is nearly a quarter of a century since the aged prelate died, like a captain at his post, in the home of the little orphans whom it was his recreation to visit and care for; and it is fortunate indeed that a biographer should have been found for him among those who knew him long and intimately, as did the author of the present volume. Father Howlett writes sympathetically of the prelate whom he loved, and often he lets him speak for himself in the tones of the heart which a correspondence of many years reveals between intimate friends who claimed the bishop's personal as well as pastoral affection. He knows how to estimate the bishop's labors because he had labored in the same field by the side of his friend and superior; and he has the true gift of the historical biographer who not only gives the lights in the coloring of his portrait, but understands the value of the shadows properly coördinated to relieve the human features, by emphasizing those nobler characteristics which reflect the efforts of the will striving toward heaven under the burden of earthly impediments.

Bishop Machebeuf is not the least attractive personality in the galaxy of those brave priests who accepted the episcopal dignity simply as a passport and badge of responsibility for apostolic labors which they had to do in their own person, cutting their way through the untrodden regions of our Western country in order to bring the civilizing influences of Christianity to the native Indians and the scattered settlers. It is a magnificent gallery which contains the portraits of Flaget, Bruté, Rosati, Fenwick, Loras, Crétin, Lamy, and others down to Machebeuf, who, when he came to Colorado in 1860 accompanied by Father Raverdy, found not a single church nor a dwelling-place for himself. His entire diocese had but three priests under proper jurisdiction. Nevertheless, when the bishop died, there were 102 churches and chapels, a proportionate number of schools, hospitals, orphanages, and other charitable institutions under the ministry of sixty-four priests. How such progress was accomplished is a most interesting and instructive story which Father Howlett tells very well.

HISTORY OF THE CATHOLIC CHURCH IN WESTERN CANADA FROM LAKE SUPERIOR TO THE PACIFIC 1659-1895. By the Rev. A. G. Morris, O.M.I. With maps and illustrations. Vol. I. pp. xvi-362; Vol. II, pp. xi-441. Toronto: The Mission Book Co, 1910.

Take your map of North America, gentle reader; draw an imaginary line from the northern shores of Lake Superior, about lati-

tude 48° and longitude 91° west, upward across Hudson Bay to where it narrows off into Fox Channel, latitude 64°, longitude 78°. Let your line run westward fringing the countless bays which the Arctic Seas have carved into the upmost coast of our continent, until you have reached the eastern boundary of Alaska. Come down the indented shore of the Pacific and, reaching Vancouver, journey eastward along the northern boarder of our States to your starting-point on the Superior Lake. You have made the rounds of Western Canada. Geographically you have encircled the almost two millions of miles which the atlas gives to the eye but whose immensity the imagination utterly fails to picture. From an ecclesiastical point of view you have encompassed two archdioceses—St. Boniface on the extreme southeast, Vancouver on the extreme southwest; three dioceses—Regina, Prince Albert and St. Albert in the Middle South, and Victoria on the Pacific; three Apostolic Vicariates—Keewatin, Athabasca, and Mackenzie—in the middle and the extreme central North; and one Apostolic Prefecture, Yukon, on the West and North. Within these immense regions, much of it covered by fertile wheat fields, most of it by vast forests, frozen steppes, great lakes and rivers, are scattered tens of thousands of your coreligionists, ministered to by hundreds—though all too few for the tremendous spaces where are the dispersed sheep—of your fellow-priests. Look once more at those polar stretches, these winter days, and ask yourself what it meant to plant the faith, gather the scattered flocks, and build the folds in those far-away northlands. When you have impressed this image deeply on your mind you may want to know the actual story. You will find it told in the two volumes above introduced—told truthfully, accurately, graphically, vividly. The author prepared himself for his task by a series of cognate studies. He had previously written the *History of the Northern Interior of British Columbia* and several other monographs dealing with the secular history of the country and the character of its peoples. He has had exceptional opportunities of access to the archives—governmental and ecclesiastical—as well as private correspondence pertinent to his present subject, and so has gathered his facts from original sources. Thus for instance even in such special questions as the French origin of the Middle West, we find the data drawn directly from the MS., letters, and memories of Laverendrye himself as well as those of the Governor de Beauharnais, Legardeur de Saint-Pierre, etc. The foundation of Lord Selkirk's settlement is described immediately from the correspondence of that truly great man and that of his lieutenant, Miles Macdonnell; and so with the rest.

But Father Morice has not given us a mere compilation of facts and dates. He has built up the jointed skeleton into an organism of living flesh and blood. His story speaks to the whole reader—to heart and imagination no less than to brain and reason. He is master of a style that brings the distant and the past into the actual living present. He makes you see the pioneer and the missionary at work; you share in their joys and sorrows, their perils and escapes, their well-laid plans, their successes and their failures. And yet it is no mere idealistic story that is here recounted; no transfigured picture of men and things to win the fancy and elicit emotion. Human elements, weaknesses, errors are not omitted or glossed over. Missionaries are often heroes, but not all nor always nor wholly so. This one sees as he reads. Nevertheless, the total is a story of heroism, of splendid achievement accomplished through immense labor, unflinching courage, tremendous sacrifice and suffering—a story that will inspire and encourage both layman and priest, secular and religious. If in the coming season you are in search of a book that will serve as a Christmas token to a friend you can hardly make a mistake in selecting these volumes. The matter is of absorbing interest, the style attractive, and the make-up of the books befitting in paper, letterpress, illustrations, and binding.

THE CATHOLIC CHURCH IN CHINA FROM 1860 TO 1907. By the Rev. Bertram Wolfertan, S. J. St. Louis, Mo.: B. Herder; London: Sands & Co. Pp. xxxvii-470.

In the year 1907 there were, according to authoritative statistics, 1,071,920 Catholics in China, whose spiritual interests were subserved by forty-three bishops and 1,928 priests (native and foreign included) and by 2,245 religious, men and women. In the year 1905 there were in the same country 178,251 Protestants of various denominations, whose spiritual interests were subserved by 3,445 foreign missionaries, assisted by 9,904 native ministers and workers. The Catholic harvest cost the toil of more than three centuries; the Protestant, somewhat beyond one century—the lesser range of time being balanced by the larger army of laborers and fabulous supplies of money. Combine the two and, estimated by the standard of numbers, how insignificant the result when compared with the uncounted myriads of Chinese pagans—three hundred millions according to some, four hundred and fifty millions according to other authorities. What is the cause, or rather what are the causes—for they are manifold—of this relative sterility? The problem is too intricate to be discussed here; for its analysis and solution we must refer the reader to Father Wolfertan's volume.

The work covers, as its title indicates, less than half a century of missionary activity in China. Before taking up the main subject—the Catholic missions—the author discusses at considerable length two difficulties that confront not the work of the Catholic Church only, but the establishment of Christianity itself. The first is the bewildering multiplicity of forms under which the Christian religion is presented to the heathen by its numerous official agents. “Why should we adopt Christianity when its very teachers cannot agree among themselves as to its precise essence?” is the natural question of the heathen and their no less natural excuse for refusing to consider or to accept the discordant messages brought to them. Add to the doctrinal differences the strife and bitterness accompanying them and it becomes no matter for wonderment if the pagan asserts his conviction that “heathenism with love is better than Christianity without it”. Of course, Protestant missionaries are conscious of the disadvantages under which they are placed by their lack of union. As a recent authority has said: “It may be regretted that there is not a greater unity in the organization of evangelical missionary work, such as in the Romish. The greater variety of form characterizing the Protestant Church and the tendency to freedom characterizing Protestantism assert themselves even in its missions. The dark sides are undeniable: friction between the missionaries of various denominations, stumbling-blocks to the heathen, and difficulties in the subsequent formation of native national Christian churches.”¹ Efforts to establish some sort of unity have not been wanting. The China Centenary Missionary Conference held at Shanghai from 25 April to 7 May of the year 1907 had the unification idea as its principal object. An outline of the discussion is given by Father Wolferstan. No practical result was reached.

The second difficulty in the way of propagating Christianity in China lies in the experiences of the Chinese at the hands of the European. Contact with the Western peoples both at home and abroad has not produced a very favorable impression on the Chinese mind regarding that Christianity which those peoples profess and by whose principles they proclaim themselves to be guided. Nor is this impression confined to the upper classes. “The lower orders as well have had their lesson in practical Christianity abroad. The Chinese laborer or small tradesman has in most cases been returned without thanks by every country where he had ventured to set his foot. From a political and economical standpoint such inhospitality may possibly be capable of defence, but from that of justice the

¹ Professor Gustav Warneck, *Outline of a History of Protestant Missions*, p. 86.

Celestial may perhaps be excused when he fails to receive the European (or American) as a man and a brother, who in the West received him as the 'Heathen Chinees'—and made haste to eject him" (p. xxx).

To the discussion of these two large difficulties—the chaos of creeds and the treatment of China by the Christian nations—the first two parts, about half the volume, of the work before us are devoted. The second half of the book deals with the Catholic missions exclusively, describing in detail the missionary at work and at home, the orphanages, education and science, nuns, and many other kindred matters. In this part especially is the author's peculiar method used to best advantage, viz., the basing of his account upon non-Catholic sources. With the exceptions of some statistics, which could be obtained only from Catholic authorities, the narrative is made up of a catena of quotations from non-Catholic writers, Protestant missionaries, travelers, Diplomatic Correspondence, Consular Reports, and newspapers issued in England and China. The method removes all suspicion of the author's arguing *pro domo sua*. And that it might not be thought that the quotations have been artfully culled and arranged in order to defend a foresworn brief, the works are cited *in loco*, so that the interested reader may refer to the quotations in their original contexts. This method gives strength to the narrative; it assures the reader's confidence; while at the same time the variety of thought and expression sustains the interest. Hitherto little had been known in this country regarding missionary activity in China. The present volume throws a flood of light upon the field. It shows what tremendous sacrifices have been made to establish and spread the faith in those vast and remote regions, what progress has been made and is actually making, and why the harvest has not been more abundant. Not the least valuable feature of the volume is its extensive bibliography, covering in all some eight full pages. The general appearance of the book is attractive, making it a pleasure to read it and warranting one's handing it for perusal to a friend, Protestant as well as Catholic.

A HISTORY OF CHRISTIANITY IN JAPAN. Vol. I—Roman Catholic and Greek Orthodox Missions. Vol. II—Protestant Missions. By Otis Cary, D.D., for thirty years missionary of the A.B.C.F.M. New York, Chicago, Toronto, London: Fleming H. Revell Co. Pp. 431 and 367.

The influence of Catholic Christianity upon the political and social elements in Japan has had a notable growth since the establishment

about twenty years ago of an organized hierarchical supervision. Before that time the Paris missions, practically the only representative source of propaganda of the Catholic faith in that country, limited their activity to reclaiming and instructing those portions of the people which had inherited the tradition of Christian truths from the days of the long persecution in the seventeenth century. The memory of Blessed Charles Spinola had kept alive this tradition. Since 1904 the work of these French fathers has been strengthened by the accession of Dominican, Franciscan, and Jesuit missionaries, and of those of the Steyl community in Holland. The total number of Catholic teachers, including priests, brothers, sisters, and trained catechists, rises to about eleven hundred, ministering to over 63,000 Catholic Christians.

It was not until 1843 that an actual attempt was made at an organized method of evangelizing the Japanese through the introduction of Protestant Christianity. The effort did not bear fruit for some years. In 1859 the Mission Board of the American Episcopal Church appointed two missionaries from China to take hold of the work. After considerable difficulty the success of their labors shows that their converts greatly outnumbered those of the Catholics. One difficulty which the Protestant mission experienced from the outset was the lack of unity of doctrine on the part of the different sects which undertook the preaching of Christianity. This the keenly critical mind of the Japanese felt to be an objection to the acceptance of it as truth. But there has been, apart from the flexibility which a religion without definite dogmatic basis allows, a steadily progressive understanding on the part of the Protestant missionary agencies that they must act in concert. The recent undoubtedly imposing International Congress of Protestant Missionaries held at Edinburgh, Scotland, has furnished proof of how thoroughly the need of union is being realized.

Of the two great streams that have entered Japan for the purpose of Christianizing its people, Dr. Otis Cary gives us a carefully prepared picture in his two volumes. One of these is devoted to the Roman Catholic and the Greek Orthodox missions; the other to the Protestant missions. He writes as a Protestant, and makes no secret of his view that certain doctrines and practices of the Catholic Church seem to him gravely erroneous. But he writes with a sincere desire to present facts in an unbiased light, and to do justice to the great evangelizers of Japan in past days, Francis Xavier, Fernandez, Petitjean, Dominic Senemon, as well as the zealous laborers in the Catholic missions of to-day. "If I am Christ's," he writes, "these men too are mine. I ought to rejoice in what they have accom-

plished in His name." Such a temper in a historian inspires confidence, and we read his account in the same spirit. Nor is Dr. Cary lacking in information. His conscientious zeal in availing himself of the reputable sources that record both Catholic and Protestant mission work is equal to the Christian spirit with which he undertakes his work. We may congratulate ourselves on having such a history from such a source, even though it does not satisfy in all respects the desire which a brother in the Catholic faith feels at seeing the heroism of our martyred missionaries extolled with conscious admiration.

The first volume, in following the order of historical development and treating of the Roman Catholic missions, begins with the efforts of St. Francis Xavier from 1549 to 1551, to open a regular mission in Japan. The growth of the seed thus sown and its rapid expansion down to the edicts against Christianity under Hidayoshi in 1583, and the persecutions which followed are narrated with objective simplicity. Then comes a lull of a whole century when Christianity seemed to be dead in Japan, whilst all the time it was secretly active without priests or sacrifice, the eldest in each family transmitting the sacred deposit by private baptism and the teaching of fundamental Catholic doctrine. In 1855 new life bursts out, and the Christian missionaries from France again appear, guarded and suspected, but left for a decade at least to celebrate once more the holy mysteries and administer the sacraments. Again in 1867 the persecution claims its victims and for a few years the ground of the Japanese mission is consecrated with the blood of martyrs. To-day there is little or no hindrance to the spread of the Gospel in the island. The Christian is no longer suspected as an alien who comes with evil intent to destroy the ancestral traditions of loyalty to Japanese ideals wrapt in a halo of mystery. Japan knows the men of Europe; it does not distrust their honesty; but it doubts their consistency and intellectual superiority. The most successful weapon of the missionary in Japan to-day is the higher education which subjugates the mind; and our missionaries are beginning to employ that weapon, not only, as formerly in the days of Blessed Charles Spinola, to attract the ruling classes with a hope that through their influence the masses may be reached, but as a direct appeal to the people who are intelligent and who actively appreciate education. A part of this volume is devoted to the activity of the Russian Church (Greek Orthodox), which has also made considerable increase in numbers, although its influence is hardly adequate to its pretensions.

The second volume deals, as already indicated, with the Protestant mission work since 1859. It chronicles a rapid growth and gives

such statistics as were available through the various missionary societies up to 1908. A curious chapter is that entitled "Japanese arguments against Christianity", in which are given the contents of a pamphlet published in 1868 at Kyushu, maligning the Christian missionaries, and leaving the impression that the Catholic missionaries are evil-doers, yet less to be dreaded than the Protestant missionaries, who are shrewder and therefore more likely to lead the natives astray.

As a history affording a fair survey of the missionary conditions of Japan at the present day, the two volumes of Dr. Cary deserve a place in every important library.

RELIGION IN NEW NETHERLAND. A History of the Development of the Religious Conditions in the Province of New Netherland: 1623-1664. A Dissertation Presented to the University of Louvain to obtain the Degree of "Docteur es sciences morales et historiques". By Frederic J. Zwierlein, L.D., Professor of Church History at St. Bernard's Seminary, Rochester, N. Y. 1910. Rochester, N. Y.: John P. Smith Printing Co. 1910. Pp. 351.

A history of the religious conditions in New York State, during part of the seventeenth century, is interesting and instructive reading for both the historian of religious opinions and the political economist. Hugh Hastings as State Historian of New York, and Mr. E. Corwin, the collector of documents illustrating the early development of national and religious life in the Eastern provinces of North America, afford unbiased glimpses of the strife and bigotry which prevailed amidst the immigrant settlers who were on the whole desirous of establishing order and piety in their new commonwealth. Of the part Catholics played in that development we have detailed records in the *Jesuit Relations* of that time. They show that the now prevailing sentiments of liberty and toleration grew out of the roots of a persecution which sprang from the mortified seed of its own mistaken zeal and policy.

The period of these beginnings of religious life in New York is that of the establishment of the Dutch Reformed Church in the first half of the seventeenth century, down to the time of the English conquest in 1684. The latter part of this era, covering about forty years, is marked by the rise of organized dissent, and as a result by the promulgation and execution of oppressive Colonial religious legislation. During all this time there existed a union of (the Dutch Reformed) Church and State that was ratified by the home government in Holland. It was seconded in the Amsterdam Chamber by

the leading business trust, the West India Company, to the full extent to which it furthered their financial interests. By degrees it became necessary to classify the different sects which grew up here and there as distinct bodies within the territory originally occupied by the Dutch representatives. Lutherans, Quakers, Presbyterians, Congregationalists, and Menonites, sought a basis of equality for the right of worship among the Holland Protestants. The Presbyterians and Congregationalists and Menonites were accounted as Reformed; the others were dissenters who might be tolerated with varying degrees of discrimination, or persecuted if the prevailing influences suggested such a policy. Thus the records show systematic persecutions in turn of the Lutherans, the Quakers, and the Jews.

It is within the same period that occurs the capture by the Indians of the French Jesuits, as well as the thrilling incidents of the capture and martyrdom of Father Jogues in 1646. The attitude of the Dutch toward the missionaries who came to the Province from Canada, as evidenced by the treatment accorded Fathers Jogues, Bressani, and others, was rather benevolent and honorable; and the hard-headed Hollander seems to have realized the nobility of character which had moved the Catholic missionaries to expose their lives in order to gain the Indian to Christ.

Dr. Zwierlein has done his work of analyzing the documentary evidence of the period with which his book deals in a thoroughly critical and honest way, so as to throw fresh light upon the facts and their mutual relations, a merit that does not attach to the judgments formed by older historians of the same topic. He deals with his study objectively, not polemically, and engages the student's interest all the more readily by his fair manner of discussing the facts. The work is an evidence of scholarship showing that the author earned his Doctorate in the department of history at the Louvain University by assiduous and original study. The bibliography at the end of the volume gives a key to the study of the subject so excellently presented. At the same time the essay is a credit to the American training of which the Rochester Seminary gives a valuable proof, by one of its history professors.

THE BASILICA OF S. CLEMENTE IN ROME. By the Rev. Louis Nolan, O.P. Illustrated. Rome: Tipografia Cuggiani; New York, Cincinnati, Ratisbon, Rome: Fr. Pustet. 1910. Pp. 238.

One of the most remarkable churches the traveler encounters in Rome among the many monumental remains and ruins of pagan times incorporated in the works of Christian architecture is the

church of San Clemente, midway between the Coliseum and the Basilica of St. John Lateran. The edifice, as it stands above ground to-day, was built in 1084, to replace a basilica that had stood there intact from the time of Constantine, but was destroyed in the sack of Rome by Robert Guiscard. This church enclosed the house of St. Clement, a disciple and successor in the papacy of St. Peter. Archeological investigation made by an Irish Dominican in 1848, and confirmed by the authority of De Rossi, Marucchi, and others, has led to the discovery of a still more ancient foundation, of the third century before Christ, on which the "*domestica ecclesia*" of St. Clement had been built. The subterranean church has been reopened, and it represents the transition period from pagan to Christian worship of the first century. There are numerous landmarks in decoration of the earliest Christian days which interest the student, and which make the pilgrim realize the grandeur of the Roman Church in its descent from the days of Peter, and in its triumph over paganism, whose proud monuments in their ruins have become the foundation of so many of our Christian altars.

Several monographs on the subject of this church are accessible to the cultured reader, both in English and other languages; but the present very reliable volume has brought together a good deal of heretofore scattered matter, based on the observation and research of such authorities as Father Mullooly, De Rossi, Wilpert, Armellini, and Marucchi. The author gives the history of the church and its restorations, and then describes in detail the present upper basilica, its plan, material structure, altar, mosaics and frescoes, monuments, and inscriptions. There are in this church five distinctive chapels, each with its characteristic works of art as a subject of devotion and study.

The second part of the volume deals with the subterranean basilica, with its fourth-century appointments and decorations. Here we find the fragments of older architecture harmonized and joined by the restoration of the nave. An important feature of the study of this lower church is the interpretation of its frescoes and inscriptions, to the clearing up of which Monsignor Wilpert has so largely contributed by his intelligent researches.

In the third part of this work the author examines the ancient walls which serve as the base of St. Clement's house, with a reference to the pagan cult of Mithras, which apparently was practised here at one time.

THE CHARITY OF CHRIST. By Henry O. Schuyler, S.T.L. Philadelphia: Peter Reilly. 1910. Pp. 177.

This is the second of a series of handsomely made-up volumes dealing with the distinctive virtues of Christ as a model of perfect living. *The Courage of Christ*, which appeared about a year since, pointed out the excellence of that virtue under the varying conditions of action and suffering in the life of our Lord on earth. In the present volume the author leads us to reflect on Christ's charity in reference to our bodily needs, in reference to ignorance, sorrow, and injury. The charity which implies and deals out correction forms a specially attractive chapter in this brief ascetical treatise. The book makes an apt gift at the Christmas season for almost any person accessible to motives and suggestions for growth in virtue.

CATHOLIC RELIGION. A Statement of Christian Teaching and History. Illustrated with sixty-three engravings in half-tone. By the Rev. Alfred Martin, Member of the Cleveland Apostolate, author of "Oana", "Follow Me", etc. Cleveland, Ohio: The Apostolate Publishing Co. 1910. Pp. 476.

The matter of this volume is really excellent, and as a compendium of Catholic apologetics we know nothing better, considering the completeness, general correctness, language, and logical methods of the contents. The book opens with an explanation of the Foundations of Religion: man, the purpose of life, God the end, Christ as the leader to that end. Next we have the establishment by Christ of the Church, considered as a society and as a teacher. The subject of the duties of the Christian life form the third part of the volume, completed by a conspectus of Church History which gives the reader a satisfactory insight into the field of practical polemics and enables him to illustrate by facts the principles set forth and developed in the earlier part of the book. It is a volume which of all others we should recommend to well-disposed seekers after religious truth, and to Catholics who wish to get a solid grasp of the doctrines of faith and to comprehend the reasonableness of the practices and obligations imposed by their religion.

The book is not as well made up as its contents deserve. We do not know how the matter of blurred letterpress and illustrations affects the average reader in the missionary districts of our States, where people probably attach less importance to external form than do those in the centres of higher education, with whom esthetics have some influence in moving a person to read. The author is a good-

looking man, and that may be a reason for having his picture as a frontispiece to the book; but we venture to say that it does not commend itself to every best taste thus to advertise truth. If we must have illustrations, let them be by all means good and worthy of the noble subject of which the book treats so well.

VOCAL AND LITERARY INTERPRETATION OF THE BIBLE. By S. S. Curry, Ph.D. Introduction by Francis G. Peabody, D.D. New York: The Macmillan Co.; London: Macmillan & Co. 1907. Pp. 384.

MIND AND VOICE. Principles and Methods in Vocal Training. By S. S. Curry, Ph.D., Litt.D., President of the School of Expression. Boston: Expression Co. 1910. Pp. 456.

STIMME UND SPRACHE. Entstehung, Ausbildung und Behandlung. Von Prof. Sebastian Killermann. New York, Cincinnati, Ratisbon, Rome: Fr. Pustet & Co. 1910.

CORRUPTIONS OF CHRISTIAN AND SCRIPTURAL NAMES. By the Rev. Francis Mersham, O.S.B., Collegeville, Minn. 1910. Pp. 22.

ENGLISH ACCENTUATION. By the Rev. F. T. Barré, O.S.O., Prof. College of St. Laurent, Canada. New York, Philadelphia: P. J. Kenedy & Sons. 1910. Pp. 78.

Although the first mentioned of the volumes at the head of this notice was issued some years ago and is probably known to many of our readers, we recall its publication here in conjunction with the more recent *Mind and Voice*, because the two books supplement each other as instruments in the training of the preacher. The writer, Dr. Curry, is recognized as one of the most eminent and successful teachers of voice culture, whose experience of many years as professor in some of the chief educational institutions of America gives authoritative weight to the directions which have been brought together in his works. These constitute a fair library of books on the principles and practice of elocution or, as the author would say, of expression.

Mind and Voice is a study of the primary principles of vocal training through psychical and physical discipline. It deals with the organism of speech and with the effects it produces under normal and abnormal conditions. Thence it proceeds to the study of the ear, its education for song and speech. Thus the student is taught to observe and correct the vocal utterance as well as perfect it by systematic practice.

The lessons here inculcated on a scientific basis will be found

admirably illustrated in the older volume entitled *Vocal and Literary Interpretation of the Bible*. It is a recognized fact that the readings from Holy Scriptures which form an integral part of our preaching, are done in many cases as a mere perfunctory work of introducing the sermon or instruction on Sundays and holidays. When the Epistle or Gospel is not thus treated with the carelessness of mere routine, it often becomes the subject of misplaced reverence by a certain artificial manner more in keeping with the dramatic rendering of sentimental passages from Shakespeare, but ill-becoming in the announcement of the divine message. "If anything is worse in the pulpit," writes Dr. Peabody in his introduction to this volume, "than slovenliness, it is excess of art." Catholic priests are rarely guilty of imitating the drawling, sanctimonious manner of Bible reading which we are accustomed to identify with Protestant pulpit methods. They sin more often by a certain lack of expression which appears to undervalue the important meaning and deeper sense of the inspired word. Dr. Curry, by directing the attention of the reader first of all to the fact that the Bible embodies a high-class literature which requires thoughtful and esthetic expression, makes him careful in enunciating and judicious in expressing the intended sentiment and language of the sacred writer. The well-educated reader of Holy Writ will distinguish between the literary, the narrative, the didactic, the oratoric, lyric and dramatic spirit of the divine message, and his manner and modulation of voice will change with each of these sentiments and elicit that interest and attention which the word of God should stir in the hearer. The chief object of this manner of reading the Bible in public is, of course, to arouse thought in the faithful by giving evidence of it in the reader or preacher. Whilst Dr. Curry does not professedly write for the guidance of the Catholic preacher or public reader of the Bible; nay rather makes it clear by his references to the Revised Version that he has in mind the functions of the Protestant pulpit reader of the Bible, he does not treat his subject from a sectarian, but from a literary and ethical, standpoint. This enables the student of Catholic pulpit eloquence to derive unquestionable benefit from these volumes.

To the student of eloquence who is able to assimilate the teaching of our German author, Dr. Killermann, we would recommend his treatise on voice and language. It deals with the subject from the scientific, that is its physiological side. At the same time his didactics are thoroughly practical. Precept and illustration are so well combined that the pupil cannot fail to realize the full value of the teaching here given, which aims alike at correcting hereditary and acquired faultiness of organ and expression, and at perfecting

the manner of appeal to the mind and the emotions through the organ of well-developed speech.

The problem of English accentuation, to which Father Barré devotes his modest volume, is not readily solved by the study of dictionaries; nor is it on the whole a matter which modifies the worth of pulpit utterance, unless it is so markedly abnormal as to distract the hearer by its oddity. Nevertheless, there is, as the author of *English Accentuation* shows, a way of improving our public speech by attention to a few rules which guide the English reader or speaker in correct pronunciation. These rules are aptly illustrated in the volume.

Father Merishman has taken the useful trouble of collecting a list of about 1500 Christian names which are currently misspelled and mispronounced so as to frequently leave the ordinary hearer or reader of the vulgar forms in doubt as to the original forms. Thus few persons probably know that *Wastel* stands for *Sebastian*, *Wilkin* for *William*, *Loisy* for *Aloysius*, *Sanders* for *Alexander*, *Sis* for *Cecilia*, *Stanley* for *Stanislaus*, *Niles* for *Nicolaus*. Is it correct to write *Nora* and *Leonora* as convertibles for *Helena*?

HANDBOOK OF PRACTICAL ECONOMICS. By J. Schrijvers, O.S.S.R.

Translated from the French by F. M. Capes. St. Louis, Mo: B. Herder; London: Sands & Co. 1910. Pp. xvi—312.

The "practical" value of this text-book of political economy may be inferred from the wide circulation it has received in its original language (French), and from the fact that it has been or is being translated into German, Dutch, Italian, and Spanish. The reason for this relative popularity accorded to a work on a subject not wholly popular, may be found in its "practicability", though it owes the explicit expression of this quality to its present English translator, the original title being simply *Maunel d'Économie Politique*. It is "practical" in its being clear and concise, thus meeting the demands of the busy student and professor; and in the application which the author makes of its principles in directing his readers along the lines of social activity. Although written primarily in view of the economic conditions peculiar to Belgium, the main body of its teaching is universally applicable; since the author conceives of his science as directive of *human activity* toward the material interests of society, and therefore as deriving its main principles from the *moral nature* of man, which is, of course, ubiquitously the same.

We have so few works on economics in English written by Catholic experts that the present translation should receive a wide wel-

come. The version is clear, though it might have been made more readable (a desirable quality in connexion with such a subject) by a less rigid adherence to the original. In compensation for this deficiency—if so it be—the translator has enhanced the value of the book by some bibliographical references to cognate works in English. One of the excellences of the work is its clear and concise discussion of Socialism—pros and cons being given. Another is the treatment of the wage question—though here it had been better to speak of a “just” rather than “fair” wage, as the latter term is ambiguous. The name of Jannès at p. 29 should of course read Jaurès.

FLAMSTED QUARRIES. By Mary E. Waller, Author of “The Woodcarver of ‘Lympus’”. Illustrated by Patrick G. Nelson. Boston: Little, Brown & Co. 1910.

Father Honoré, the pastor of a quarrymen’s settlement in New England, is the chief factor for good in this well-written novel by Mary E. Waller. *Flamsted Quarries* is the story of an orphan girl, snatched from the corrupting influences of stagemod in New York by the priest and placed in a well-to-do home atmosphere. There, amid various trials from an ill-tempered mistress, she develops an attraction toward a young relative of the house who, while gifted and genial, is impulsive, and possessed of a mad anxiety to obtain a position in which he might quickly amass wealth. The position is offered him, and with it arises the temptation to speculate with funds not his own. He becomes a fugitive from justice; is discovered by the priest, who also finds the means of having him pardoned by inducing the head of the firm to deposit the amount of the defalcation. The young fellow, however, refuses to accept the favor and claims the seven years’ penal servitude pronounced by the judge against him, as an atonement. Released before his prison term had expired, he appears in his native town, applies for work in the stone quarry, gradually gains the respect of his employers, and marries his first love, the orphan girl, who has been instrumental in many ways in saving him from disgrace.

The part of Father Honoré is that of the good shepherd who not only directs the actions of the leading figures in the romantic play of the story, but demonstrates by his own voluntary offer to labor among the men, mostly foreigners, in the stone quarry, that the value of our activity is not dependent upon environment but rather upon the devotion with which a man pursues a noble ideal for the betterment of his fellows. By his teaching he inculcates the truth that

wealth procured for enjoyment without labor is degrading, whilst honest toil is essentially ennobling. By his efforts to promote intelligent appreciation of the laboringman's position, through the popular instruction and wholesome recreation he provides for his flock, he proves the power of a priest under the most difficult circumstances to attract and better his flock, morally and socially. Finally in his attempt to save two little children from imminent death, in which he succeeds at the risk and actual sacrifice of his own life, he seals his priestly mission with the proof that a good shepherd giveth his life for his flock.

Literary Chat.

In Father Benson's *Lord of the World* the human race is pictured as organized into one vast Republic under the Presidency of a single individual in whom the spirit of naturalism and independent intellectualistic humanitarianism has become incarnate. It is an idealistic picture, a dream; yet a dream not wholly phantastic, for it is projected into an imaginary future of the world when the means of intercommunication ("volers" having become as ordinary vehicles as are steam cars just now) shall have annihilated space and welded the nations into a single family.

It may be known to many readers of this REVIEW that a book embodying a complete plan and program for the effecting of universal organization has recently been composed by Mr. King Camp Gillette, Discoverer of the Principles and Inventor of the System of "World Corporation". The volume bears the *World Corporation* as its title and is distributed by the New England News Company, Boston, Mass., at one dollar a copy. The book may be considered to be worth this small sum of money, for it contains in a most attractive outward form a truly wonderful scheme of world-wide unification on professedly business lines. Doubtless most readers will feel disinclined to take the performance seriously; but they may steady themselves by the unmistakable seriousness of the author, who surely takes himself most seriously and would evidently have his readers do likewise. He writes as a man thoroughly conversant with economic subjects, but leaves the impression of being swayed by an *idée fixe* which blinds him to the utter impracticability of his scheme. He has dreamt out another Utopia as remote from the possibility of realization as that of More; and which, if ever realized, would terminate in the destruction of humanity; for one of the fundamental principles of the *World Corporation* is that "it recognizes dollars, not individuals" (p. 43). Now from this materialistic starting-point you are never going to succeed in combining "Education, Industry, and Government, throughout the world in one system, bringing all nations and all peoples into one corporate body, possessing one corporate mind."

Although we find it difficult to consider Mr. Gillette to be in dead earnest, notwithstanding the fact that the "World Corporation" has applied for a charter under the government of Arizona, and has opened an office in the Beacon Building, Boston, whither money may be sent, and whence prospective shares, as well as the present volume, may be obtained; notwithstanding, too, the fact that "the author has sent out 25,000 copies" of this same volume

"at his own expense"—we have enjoyed the clever bit of economic phantasy; and while disagreeing *in toto* with his fundamental principles we are glad to be able to endorse some of his strictures on the present competitive system of industry, strictures, however, which bear upon *abuse* not upon *use*, and afford no justification for pouring out the baby with the bath.

In contrast with the foregoing *extravagansæ* we would recommend a little pamphlet entitled *L'Évangile et la Sociologie* by the eminent physician and professor at the University of Montpellier (France). It contains two lectures, one on *Hygiene and Biology in Sociology*, delivered during the "Social Week", held last year in Bordeaux; the other on *Social Union and Social Activity guided by the Principles laid down in the Gospel*, delivered before the workmen's congress held at Nîmes. Within barely fifty short pages Dr. Grasset has compacted a treasury of sound principle and practical wisdom, all going to prove that sociology unless based on Christian principles and ideals is a building founded on sand. There is a firm manly tone in Dr. Grasset's utterances, an independence of spirit combined with due reverence which strengthens one's hope for France that has such laymen to defend her intellectual and moral interests.

It is gratifying to announce that Father Hickey's *Summula Philosophiæ Scholasticæ* is meeting with the recognition it so well deserves. The second volume has recently appeared in a new edition *aucta, emendata, indicibus locupletata* (Dublin: Browne & Nolan). There is no textbook of scholastic philosophy that is clearer in method and style, or better adapted to the use of English-reading students. This special adaptation consists in its numerous marginal quotations from corresponding literature in the English language.

Students of Theology will be interested in knowing that a volume of the *Theologia Brugensis* entitled *Tractatus de Divina Gratia* by Dr. Van der Meersch, professor in the Seminary of Bruges (Belgium), has recently appeared (Bruges, Car. Beyaert; New York, Pustet; St. Louis, B. Herder). It is a thorough and a learned, well-documented, treatise on the difficult subject of Grace; and in point of method, style and material make-up a model text-book (pp. 432).

Amongst the recent additions to Studies in History, Economics and Public Law, emanating from Columbia University (New York: Longmans, Green & Co.) we notice *The Public Domain and Democracy*, a study of social economic and political problems in the United States in relation to Western development; *Legal Development in Colonial Massachusetts (1630-1686)* and *The Making of the Balkan States*.

A number of the series, however, containing a study of wider interest, if not of greater intrinsic importance, is *Organismic Theories of the State* by Mr. F. W. Coker, Instructor in Politics, Princeton University. The conception of the State as Organism or Person has dominated most of the political philosophy and sociology throughout the past century. It is therefore helpful to the student to have a survey of the views put forth by the principal writers who have embodied the conception in their treatises. This Mr. Coker has provided in a very clear method and convenient form. His work is mainly expository, though he has subjoined a brief criticism embodying his own ideas on the subject, and has added a sufficiently full bibliography. The survey is, as we have said, useful, and the criticism suggestive. What can hardly fail to impress the reader is how a very simple analogy can be done to death when it gets into the grasp of speculative minds that are moved more by imagination than by intellect and fixed objective principles. Of course, the State has some very obvious analogical similarity to an organism,

especially to the human person; but to make this analogy carry the manifold relationships, physical and psychical, that have been loaded upon it by the recent sociologists is not only to ride a hobby to death: it is to lose the rider in a thicket.

Are our Prayers Heard? is a question beset with difficulties. A recent pamphlet by Father Egger, S.J., bearing this question as its title, faces the difficulties candidly and squarely, and offers solutions which are based on good sound sense as well as on faith, and are as convincing as a reasonable questioner can expect to find. To the pastor of souls it will be suggestive of sensible advice and consoling for troubled minds (Herder).

If one would keep fairly abreast with the ever-advancing sciences one must have at hand reliable up-to-date repertoires. The newest encyclopedia soon falls behind in the onward march, while the newspaper and the magazine provide the required knowledge in too desultory a form to be of much service. On the whole the most satisfactory media of the kind are Herder's *Jahrbücher*. We have before us the *Jahrbuch der Naturwissenschaften 1909-1910* (St. Louis, Mo.; Freiburg: B. Herder). Compiled by a corps of specialists, under the editorship of Professor Joseph Plaszmann (Münster), who also contributes the department on Astronomy, it is a perfect mine of information concerning the most recent discoveries in Physics, Chemistry, Aviation, Meteorology, Anthropology, Antiquities, Mineralogy—in fact in practically all the branches of the “natural” sciences. The volume is a large handsome octavo, well illustrated and thoroughly indexed, and costs but \$2.15. Nothing less than double the amount could buy such a book were it in English.

Whether there is a process of evolution controlling the production of books of religious instruction may be a matter for debate. Evidences at all events there are, if not of specific mutation—which were regrettable—at least of variations of type in response to new environment. *Early Steps in the Fold* by the well-known Jesuit writer, Father de Zulueta, is a developed type of religious instruction in this direction. It answers to the peculiar dispositions and requirements of converts. That for some time, perhaps long, after entering the fold converts are apt to have peculiar needs, mental and emotional; that they are subject to certain temptations to which the native children of the Church are practically strangers, is a fact familiar to the experienced priest. Father de Zulueta is such a priest. He writes from an intimate acquaintance with the subtle movements of the mind and heart of those who find themselves more or less suddenly in a new environment, social as well as spiritual; and are not unfrequently at a loss how to get their bearings and a permanent adjustment to their changed conditions. For these converts he has provided a most helpful book of instruction and advice. Sympathetic in tone, it is none the less robust and fortifying. Whilst intended in the first place for those who have already entered the fold, those who are looking toward the door will find it no less inspiring and informing. The priest can hardly put a better work into the hands of an intelligent Protestant. Both its matter and style and its general appearance command for it respectful attention (New York and Philadelphia: Kenedy & Sons).

Life in the Shadow of Death by the Rev. Andrew Klarmann (New York: Pustet & Co.) is a book of religious instruction developed on other lines. Directed immediately to “the art and purpose of living”, as its sub-title indicates, it seeks for the principles of that supreme art and finality in the light which death throws upon life; for death is “the key to the mystery of life”. Even as astronomers learn much of the sun through the shadow which the moon casts on its disk, so the most certain things of life are taught by the passing eclipse in death. Physiology and philosophy as well as revelation

are made good use of by Father Klarmann. His analysis of organic life and the super-organicity of man's substantial life, the soul, is thoughtful, indeed in some places profound, and here and there eloquently expressed. This is the case especially with the first part of the book. The second part is substantially a catena of Scriptural passages establishing the relation of Christ to man as the author of man's spiritual life, passages which for their suggestiveness and brevity make suitable points for spiritual meditation rather than continuous reading. In a future edition the table of contents might be made to conform more perfectly with the body of the book. "Sotten", at p. 76, should read "sodden" or "sotted"; "natura", at p. 104, should be "naturaliter"; and it might be noted that the question (Whence now is death?) proposed for the paragraph on p. 11 is dismissed without an answer.

Speaking of development recalls the fact that a book bearing the specific title *The Idea of Development* has quite recently emanated from the skilful pen of Father Northcote (New York: Benziger Bros.). Within somewhat more than a hundred pages the author discusses the theory of organic evolution, and the development of dogma. Like most other sound Catholic philosophers and theologians he finds nothing at variance with the doctrines of faith in a theory of organic evolution that excepts the human soul. Evolution is at most a probable hypothesis, and if any one is pleased to adopt it as such "he need have no qualms as to faith, for whereas faith teaches us that God created all things, it teaches us very little as to the way in which the act of creation came forth from Him" (p. 89).

And as there is nothing contrary to faith in a sane theory of evolution, so there is nothing therein against the principles of Catholic philosophy. Father Northcote establishes this by many passages, from St. Thomas especially.

Yet not even St. Thomas he finds to have had so comprehensive a grasp of doctrinal development as had Newman; and Newman's teaching is nothing but a legitimate development of the teaching medieval doctors; and theirs in turn is that of the Fathers (p. 105).

But just as Darwin has been "misrepresented and misinterpreted by a bastard progeny", so with Newman; Darwin by the Materialists, Newman by the Modernists. "The Modernists strove to reduce supernatural action to the level of natural action; the Materialists endeavored to eliminate the Creator altogether, to reduce every manifestation of energy, material, vital, and intelligent, to the operation of mechanical laws. They attribute thought and will to the inanimate atom as well as to the human intelligence". And it must be admitted that parts of Darwinism lend themselves to such an interpretation. On the other hand there is nothing in Newman's theory properly understood which countenances Modernism. At all events the fact that the evolutionary interpretation both of nature and of revelation has been abused is no reason why it should be condemned root and branch.

Amongst recent Catholic defenders of a sane theory of organic evolution probably the most eminent is Father Wassmann, S.J. On philosophical principles as well as on observations made in his special field of original research, entomology, he has strongly argued in its favor. His book on the *Problem of Evolution*, embodying his Berlin lectures in answer to Haeckel, is well known and has been previously reviewed in these pages. Students who are specially interested in the subject will be glad to know that his masterpiece, *Modern Evolution and the Theory of Evolution*, the work in which he details his own scientific observations confirmatory, as he argues, of

the evolutionary theory, has recently been translated into good English by Mr. A. M. Buchanan. It is published by Kegan Paul (London) and Herder (St. Louis, Mo.), in a large octavo of some six hundred pages. Both its quality and its quantity demand a more ample notice than can be given here and now. We reserve it for a future number.

Some twenty-five years ago when Victor Hugo died and was interred with unsurpassed honors, the well-known critic and editor of *La Réponse*, the Abbé Duplessy, was ministering to a suburban parish near Paris. Struck by Hugo's extraordinary prestige, he set himself to read the voluminous works of the great litterateur with a view to finding in them the antidote to their own poison. Strange to say, or rather not strange, for such are the oddities of genius, he found that the author of *Notre Dame de Paris* was hardly less a defender than he was an enemy of Catholic faith and morals. He saw that extracts from his writing systematically arranged would constitute a fairly complete outline of Christian doctrine and conduct. M. Duplessy published this outline at the time in a small volume. A recent edition now appears under the title *Victor Hugo, Apologiste* (pp. 162, Paris: P. Téqui). That the author of *Les Misérables* can with truth and propriety be assigned such a rôle will doubtless be a revelation to those who know him only by reputation or desultory perusal. At all events M. Duplessy has given us Hugo's better side and his healthier fruits in a study which, though brief, is in many parts beautiful, and instructive and edifying throughout.

An article on the names used to designate God in the Book of Genesis appears from the pen of the well-known Biblical Scholar J. Hontheim, S.J., in the fourth number of the Innsbruck quarterly, *Zeitschrift für Katholische Theologie* of the current year. The author deals a severe blow at the widely accepted hypothesis, known as the Jahwist and Elohist theory, which assumes that the use of the different names in certain sentences of the first book of Genesis is evidence of its composite character, according to which there are several original codices, written at different periods and under entirely different commonwealths, brought together under the title of the Mosaic book. Father Hontheim gives excellent reasons for concluding that the use of different names for the Divine authority, as we find it in the Massoretic Bible, ruling the nations down to the time of the entrance of Israel into the promised land, rests upon a well-conceived plan of the writer and has its definite purpose. This argument makes for the unity of the Mosaic text.

Father John Procter, Superior of the Dominicans in the English Province of the Order, edits a translation, made by Father Bede Jarrett, of *Les Dominicains: Lettres à un jeune homme sur l'Ordre des Frères Prêcheurs*. The little book is useful as an incentive to vocations and as a directory toward the Dominican Order. In the United States, and in English-speaking countries generally, the old rigor of thirteenth-century life when the sons of St. Dominic gave themselves to study and preaching amid vigil and fast, has been tempered to suit the decline of physical vigor and the demands of social intercourse, whilst the isolation of missionary activity in this new world has called for dispensations from the rule of community life which requires numbers as well as fervor for its maintenance. But with the growth of membership and the restored habits of conventual rule the Order is renewing its energy and bids fair to strengthen that intellectual life among us which has been hitherto obscured by the forwardness of aims and efforts in the direction of material upbuilding.

Books Received.

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